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Matthew

Version 86

[en]

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unfoldingWord® Translation Notes

Matthew

Introduction to Matthew

Part 1: General Introduction

Outline of Matthew

The birth of Jesus Christ and the beginning of his ministry (1:1–4:25)
Jesus' Sermon on the Mount (5:1–7:28)
Jesus illustrates the kingdom of God through acts of healing (8:1–9:34)
Jesus teaches about mission and the kingdom (9:35–10:42)
Jesus teaches about the gospel of the kingdom of God, and opposition to Jesus begins (11:1–12:50)
Jesus tells parables about the kingdom of God (13:1–52)
Further opposition to Jesus and misunderstanding of the kingdom of God (13:53–17:27)
Jesus teaches about life in the kingdom of God (18:1–35)
Jesus ministers in Judea (19:1–22:46)
Jesus teaches about the final judgment and salvation (23:1–25:46)
The crucifixion of Jesus, his death, and his resurrection (26:1–28:19)

What is Matthew about?

The Gospel of Matthew is one of four books in the New Testament that describe some of the life of Jesus Christ. These books are called "Gospels," which means "good news." Their authors wrote about different aspects of who Jesus was and what he did. Matthew wrote much about how Jesus fulfilled passages from the Old Testament. Also, he focused on Jesus' teaching by presenting some of what Jesus said in five separate speeches, or "discourses." Many Christians think that Matthew expected his first readers to be Jewish people. However, Matthew also intended his Gospel to be read by all Christians.

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 different title, such as, "The Good News About Jesus that Matthew Wrote." (See: **How to Translate Names (p.1364)**)

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. This man named Matthew was a tax collector who became one of Jesus' 12 closest disciples. In this book, Matthew appears in 9:9–10 and 10:3. (See: **Matthew, Levi (p.1505)**)

Part 2: Important Religious and Cultural Concepts

What does the phrase "the kingdom of the heavens" mean?

While the other Gospels frequently use the phrase "the kingdom of God," Matthew only uses that phrase four times (see 12:28; 19:24; 21:31; and 21:43). Instead, Matthew frequently uses the phrase "the kingdom of the heavens." There are two primary issues to consider when translating this phrase: (1) whether "of the heavens" means the same thing as "of God," and (2) what the word "kingdom" describes.

First (1), does "of the heavens" mean the same thing as "of God"? Some scholars think that Matthew chose to refer to God politely by using the phrase "the heavens," which would mean that "the kingdom of the heavens" is simply another way to say "the kingdom of God." However, since Matthew does use the phrase "the kingdom of God"

occasionally, it is more likely that the phrase “the kingdom of the heavens” means something slightly different than “the kingdom of God.” It probably refers to the place where the “kingdom” is already present: the heavens. The plural form “heavens” indicates that Matthew is referring to all of heavenly space. The UST expresses the idea of “of the heavens” with the adjective “heavenly.”

Second (2), what does the word “kingdom” describe? In general, the word refers to a monarch ruling over a group of people in a specific area. In various contexts, the word can primarily emphasize the area, the people, or the ruling. However, the term usually refers to all three of these elements, even if one is emphasized more than the others. Consider how you might express the idea of “kingdom” in your language. Some translations emphasize the idea of ruling and express the idea with a clause like “God ruling as king” or “God’s reign.” Other translations emphasize the idea of the people who are ruled and express the idea with a clause like “belonging to God’s people.” However, both of these options do not fully express the idea of “kingdom.” If you have a word or phrase that describes a situation in which a king rules over people in a specific area, you could use it here. Since that word in English is “kingdom,” the ULT and UST both use “kingdom.” (See: [[rc:*///tw/dict/bible/other/kingdom]], [[rc:*///tw/dict/bible/kt/heaven]], and **kingdom of God, kingdom of heaven (p.1501)**)

What were “disciples” in Jesus’ culture?

In both Jewish culture and in Greco-Roman culture, teachers had “disciples” who learned from them and were committed to them. Sometimes these disciples would go wherever their teacher went and imitate what the teacher did. Jesus’ disciples similarly were committed to him and learned from him. Some of his closest disciples traveled and lived with Jesus, particularly those whom Matthew refers to as The Twelve. Other disciples would go to see Jesus and learn from him, but they did not always travel or live with him. Consider how you might refer to these kinds of relationships in your language. The ULT expresses the idea with the word “disciple,” and the UST uses the word “apprentice.” (See: **disciple (p.1495)**)

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

In the Gospels, Jesus calls himself the “Son of Man.” This phrase can express two primary ideas:

It can refer to someone who is a human. This meaning for the phrase appears frequently in the book of Ezekiel (for example, see Ezekiel 2:1 or Ezekiel 47:6). So, Jesus uses the phrase to refer to himself in the third person while identifying himself as a human being.
It can refer more specifically to a specific person who appears in Daniel 7:13–14. This person approaches God, who gives him dominion and authority. So, when he uses the phrase, Jesus is identifying himself with this person. Scholars are not sure whether people in Jesus’ culture used the title “Son of Man” to refer to the Messiah. However, Jesus is probably using the title to implicitly claim a special role, perhaps that of the Messiah.

There are three primary issues to consider when translating the phrase “the Son of Man”:

When Jesus uses the phrase, he is referring to himself in the third person. If your readers would not understand this, you may need to express the idea in the first person. See the notes on the phrase “the Son of Man” throughout the book for ways to do this.
The phrase figuratively refers to someone who is human by identifying that person’s father as a “man.” If that figure of speech does not make sense in your language, you could refer to someone who is human in another way. Some translations use a phrase like “the human one” to express the idea.
The phrase refers to the specific figure from the book of Daniel. If you have a translation of the book of Daniel, you could translate the phrase as it is expressed there. If you do not have a translation of the book of Daniel, you could consider translating the phrase as a title that refers to a special person, implicitly the Messiah. You could make this clear by capitalizing the phrase (for example, “the Human One”) or by using a different form that indicates that this is a title (for example, “the one called Son of Man”).

A note related to translating the idea of “Son of Man” appears at its first occurrence. After that, if possible express the idea consistently throughout the rest of the book. Notes providing translation options for expressing the idea in first person instead of third person appear at every occurrence. (See: **Son of Man, son of man (p.1512)**)

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. The ULT represents these parallels by using the same words whenever the parallel passages are exactly the same. When the parallel passages are slightly different, the ULT represents the differences as much as possible by using different words. Make sure that your translation represents these similarities and differences as closely as possible.

What do “crowd” and “crowds” refer to in Matthew?

Matthew uses the words “crowd” and “crowds” about 50 times. In most cases, the words refer to the “crowds” that gather where Jesus is. Some of the people in these crowds were disciples. Others were curious about who Jesus was and what he taught. Others wanted Jesus to heal them or give them food. The difference between the singular “crowd” and the plural “crowds” is small. Most likely, the singular refers to all the people viewed together as one group, while the plural refers to multiple different groups of people. Consider how you might best refer to large groups of people who are gathered together for some specific purpose.

What does Matthew mean when he writes that a quotation from the Old Testament was “fulfilled”?

Matthew consistently indicates that things happen to “fulfill” passages from the Old Testament. He means that the event or situation he is describing somehow matches what the Old Testament passage or passages say. Sometimes the Old Testament passage includes a prediction that comes true during Jesus’ life. Sometimes the Old Testament passage uses words or phrases that match the words or phrases Matthew uses to tell his story. Sometimes the Old Testament passage is completed or explained by something Jesus says or does. Consider how you might indicate that an event, situation, or spoken or written words fit with or match a passage from an important text. (See: **fulfill, fulfilled, carried out (p.1498)**)

When is “you” singular, and when is “you” plural?

As he is telling his story, Matthew uses both singular and plural forms of “you.” These were distinct in his language, but in English both singular and plural are expressed with the word “you.” So, in the introduction to each chapter, there is a section stating whether Matthew uses the singular or plural form of “you” more frequently in that chapter. Then, notes throughout the chapter will indicate whenever Matthew uses the less frequent form of “you.” Look for this section in each chapter introduction if your language distinguishes between singular and plural forms of “you.” (See: **Forms of ‘You’ — Singular (p.1354)**)

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

Some versions of the Bible include some verses in Matthew that other versions do not include. This is because some ancient manuscripts include these verses. However, the best ancient manuscripts do not include them. Here are the verses: * “Evening having come, you say, ‘It will be fair weather, for the sky is red.’ And in early morning, ‘Today will be stormy, for the sky is red, being overcast.’ You know to interpret the face of the sky, but the signs of

the times you are not able" (16:2b–3). * "But this kind does not go out except by prayer and fasting" (17:21). * "For the Son of Man came to save the one that has been lost" (18:11). * "But woe to you, scribes and Pharisees, hypocrites! For you devour the houses of widows, also for a pretext praying at length. For this reason, you will receive greater judgment" (23:14).

It is recommended that you do not include these passages. However, if in your region, there are older versions of the Bible that include one or more of these passages, you may include them. If they are included, they should be put in footnotes or inside square brackets to indicate that they were probably not originally part of Matthew.

Further, there are at least two different versions of the parable of the two sons in 21:28–31. See the introduction to chapter 21 for more information.

Finally, in the following verses, ancient manuscripts do not all have the same words. The ULT uses the words that are found in most of the earliest manuscripts. When you translate these verses, you should compare the ULT with any translations with which your readers may be familiar to see what your readers may expect. Unless there is a good reason to use the alternate words, you should follow the ULT. See the footnotes and notes at each of these verses for more information. (See: **Textual Variants (p.1475)**)

- "say every evil thing against you, lying, because of me" (5:11). Some ancient manuscripts have this: "say every evil thing against you because of me."
- "everyone being angry with his brother will be subject to the judgment" (5:22). Some ancient manuscripts have this: "everyone being angry with his brother without cause will be subject to the judgment."
- "love your enemies and pray on behalf of the ones persecuting you" (5:44). Some ancient manuscripts have this: "love your enemies, bless the ones cursing you, do good to the ones hating you, and pray on behalf of the ones persecuting you."
- "the Gentiles" (5:47). Some ancient manuscripts have this: "the tax collectors."
- "will reward you" (6:4). Some ancient manuscripts have this: "will reward you in the open."
- "will reward you" (6:6). Some ancient manuscripts have this: "will reward you in the open."
- "but deliver us from the evil one" (6:13). Some ancient manuscripts have this: "but deliver us from the evil one. For yours is the kingdom and the power and the glory forever. Amen."
- "the men" (6:15). Some ancient manuscripts have this: "men their trespasses."
- "will reward you" (6:18). Some ancient manuscripts have this: "will reward you in the open."
- "what you might eat or what you might drink, nor about your body" (6:25). Some ancient manuscripts have this: "what you might eat, nor about your body."
- "the kingdom" (6:33). Some ancient manuscripts have this: "the kingdom of God."
- "For the gate {is} narrow and the road has been made narrow" (7:14). Some ancient manuscripts have this: "How narrow is the gate and having been made narrow the road."
- "I have found such great faith from no one in Israel" (8:10). Some ancient manuscripts have this: "not even in Israel have I found such great faith."
- "a crowd" (8:18). Some ancient manuscripts have this: "large crowds."
- "Gadarenes" (8:28). Some ancient manuscripts have this: "Gergesenes." Other manuscripts have this: "Gerasenes."
- "they were afraid" (9:8). Some ancient manuscripts have this: "they marveled."
- "Thaddaeus" (10:3). Some ancient manuscripts have this: "Lebbaeus, who was surnamed Thaddaeus."
- "The one having ears to hear, let him hear" (11:15). Some ancient manuscripts have this: "The one having ears, let him hear."
- "her children" (11:19). Some ancient manuscripts have this: "her works."
- "And you, Capernaum, you will not be exalted to heaven, will you? You will be brought down as far as Hades" (11:23). Some ancient manuscripts have this: "And you, Capernaum, the one being exalted to heaven, will be brought down as far as Hades."
- "Now someone said to him, 'Behold, your mother and your brothers have stood outside, seeking to speak to you'" (12:47). Some ancient manuscripts do not include this verse. However, most modern translations do include it.
- "The one having ears, let him hear" (13:9). Some ancient manuscripts have this: "The one having ears to hear, let him hear."

- “The one having ears, let him hear” (13:43). Some ancient manuscripts have this: “The one having ears to hear, let him hear.”
- “was already in the middle of the sea” (14:24). Some ancient manuscripts have this: “was already many stadia away from the land.”
- “God commanded, saying” (15:4). Some ancient manuscripts have this: “God said.”
- “the word of God” (15:6). Some ancient manuscripts have this: “the commandment of God.” Other manuscripts have this: “the law of God.”
- “They are blind guides” (15:14). Some ancient manuscripts have this: “They are blind guides of the blind.”
- “Magadan” (15:39). Some ancient manuscripts have this: “Magdala.”
- “I will make” (17:4). Some ancient manuscripts have this: “let us make.”
- “your Father” (18:14). Some ancient manuscripts have this: “my Father.”
- “your brother sins against you” (18:15). Some ancient manuscripts have this: “your brother sins.”
- “commits adultery; and the one having married one that has been divorced commits adultery” (19:9). Some ancient manuscripts have this: “commits adultery.”
- “or a mother, or a wife, or children” (19:29). Some ancient manuscripts have this: “or a mother, or children.”
- “and the first last” (20:16). Some ancient manuscripts have this: “and the first last. For many are called, but few are chosen.”
- “to drink the cup that I am about to drink” (20:22). Some ancient manuscripts have this: “to drink the cup that I am about to drink or to be baptized with the baptism with which I am being baptized.”
- “My cup you will drink” (20:23). Some ancient manuscripts have this: “My cup you will drink, and you will be baptized with the baptism with which I am being baptized.”
- “And the one having fallen on this stone will be broken to pieces, but on whomever it falls, it will crush him” (21:44). Some ancient manuscripts do not include this verse. However, most modern translations do include it.
- “famines and earthquakes” (24:7). Some ancient manuscripts have this: “famines and plagues and earthquakes.”
- “neither the angels of the heavens, nor the Son, except the Father only” (24:36). Some ancient manuscripts have this: “neither the angels of the heavens, except the Father only.”
- “you do not know the day nor the hour” (25:13). Some ancient manuscripts have this: “you do not know the day nor the hour in which the Son of Man comes.”
- “this is my blood of the covenant” (26:28). Some ancient manuscripts have this: “this is my blood of the new covenant”
- “named Barabbas” (27:16). Some ancient manuscripts have this: “named Jesus Barabbas”
- “Barabbas” (27:17). Some ancient manuscripts have this: “Jesus Barabbas”
- “the blood of this one” (27:24). Some ancient manuscripts have this: “the blood of this righteous one.”
- “casting a lot” (27:35). Some ancient manuscripts have this: “casting a lot, so that what was spoken through the prophet might be fulfilled, ‘They divided my robes for themselves, and they cast a lot for my clothing.’”
- “And behold, Jesus met them” (28:9). Some ancient manuscripts have this: “And behold, as they were going to report to his disciples, Jesus met them.”
- “until the end of the age’” (28:20). Some ancient manuscripts have this: “until the end of the age.’ Amen.”

Matthew 1

Matthew 1 Chapter Notes

Structure and Formatting

The birth of Jesus Christ and the beginning of his ministry (1:1–4:25)

- The genealogy of Jesus (1:1–17)
- Jesus' parents and birth (1:18–25)

Some translations set a quotation from the Old Testament farther to the right on the page than the rest of the text. The ULT does this in 1:23 with the quote from Isaiah 7:14.

Religious and Cultural Concepts in This Chapter

Genealogy

A genealogy is a list that records a person's ancestors or descendants. Genealogies were important to the Jewish people because family lineage is how they decided how someone functioned in society. For instance, if someone was a descendant of Aaron, they were able to become priests. Similarly, if someone was a descendant of King David, they were able to become a king. This genealogy shows that Jesus was clearly a descendant of King David, and therefore, was able to become king.

The word "fathered"

When Matthew uses the word "fathered," he only means that the older man was an ancestor of the younger man. In most cases, the older man is the direct father of the younger man. However, sometimes the older man is a grandfather (for example, Josiah is the grandfather of Jechoniah) or a more distant ancestor (for example, Joram is the great-great-grandfather of Ozias). If possible, use a word that indicates that the older man is the ancestor of the younger man without stating that the older man is the father of the younger man. If you need to be more specific, the UST provides one way to do so.

Three groups of 14

Matthew concludes the genealogy by dividing it up into three groups of 14 generations. He divides the groups by using two key events in Israel's history: David starting his dynasty and the Babylonians capturing Jerusalem. In order to count 14 generations from Abraham until David, both Abraham and David need to be included. To count 14 generations from David until the Babylonian deportation, David needs to be excluded but Jechoniah needs to be included. To count 14 generations from the Babylonian deportation until the Christ, both Jechoniah and Christ need to be included. The ULT and UST divide the section into paragraphs based on the divisions. Consider how you might show these divisions in your translation.

Translation Issues in This Chapter

Singular and plural forms of "you"

All of the forms of "you" in this chapter appear in instructions that an angel gives to Joseph. Because of that, all forms of "you" in this chapter are singular. (See: **Forms of 'You' — Singular (p.1354)**)

Stating that Mary became pregnant

In 1:18, 1:20, and 1:23, Matthew refers to a woman becoming pregnant, but he excludes the involvement of a man in the process. He uses the phrases “to have in the womb” and “having been conceived in her” to avoid referring to the male role in conception. In your translation, you should not identify the Holy Spirit as the one who performed the normal male role, since the Holy Spirit did not have sex with Mary. Instead, the Holy Spirit performed a miracle. So, use a form that does not refer to the male role in conception or a form that denies that a man was involved.

Translating names

In the genealogy, Matthew uses specific Greek spellings of names. These spellings do not always match the Hebrew spellings of the names that you can read in the Old Testament. The ULT and UST spell out how these names sound as Matthew wrote them in Greek. In contrast, some translations spell out these names as they appear in the Old Testament. Consider spelling these names as do other translations that your readers might be familiar with. Otherwise, consider whether your team wishes to spell names in the same way throughout the Bible or whether you will spell them differently in different places. If you do spell them differently in different places, you may need to include footnotes that provide other spellings.

Matthew 1:1

The book of the genealogy

The phrase **book of the genealogy** could refer to: (1) just the list of Jesus' ancestors that follows in 1:2–17. Alternate translation: [The book of the ancestry]; (2) the list of Jesus' ancestors as well as information about his birth and childhood (see 1:2–2:23). Alternate translation: [The book of the ancestors and birth] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

The book of the genealogy of Jesus Christ

Matthew is using the possessive form to describe a **book** that contains the **genealogy** that lists the ancestors of **Jesus Christ**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [The book that contains the genealogy concerning Jesus Christ] (See: **Possession (p.1438)**)

The book

Here, **book** represents a written record. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [The written record] or [The list] (See: **Metonymy (p.1411)**)

son of David, son of Abraham

Matthew is speaking of a male descendant as if he were a **son**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [who is descended from David, who is descended from Abraham] (See: **Metaphor (p.1405)**)

son of Abraham

Matthew could mean: (1) that David is a **son of Abraham**. Alternate translation: [who was a son of Abraham]; (2) that Jesus is a **son of Abraham**. Alternate translation: [and also son of Abraham] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 1:2

Abraham fathered Isaac, and Isaac fathered Jacob, and Jacob fathered Judah and his brothers

Matthew begins a list of Jesus' ancestors. Consider how people normally list ancestors in your language. Use the same wording throughout the whole list (1:2–16). Possible formats are: (1) [Abraham's son was Isaac, and Isaac's son was Jacob, and Jacob's sons were Judah and his brothers]; (2) [Isaac's father was Abraham, and Jacob's father was Isaac, and Judah's father was Jacob]; (3) [Abraham fathered Isaac, who fathered Jacob, who fathered Judah and his brothers] (See: **How to Translate Names (p.1364)**)

Abraham & Isaac, & Isaac & Jacob, & Jacob & Judah

Unless a note specifies otherwise, all the names in the list of ancestors (1:2–16) are names of men. (See: **How to Translate Names (p.1364)**)

his brothers

Judah had 11 **brothers**, and some of them were older and some of them were younger. Make sure this is clear if your language marks these distinctions. (See: **Kinship (p.1397)**)

Matthew 1:3

and Judah fathered Perez and Zerah by Tamar, and Perez fathered Hezrom, and Hezrom fathered Aram

This is a continuation of the list of Jesus' ancestors that began in 1:2. Use the same format as you used in the previous verse. (See: **How to Translate Names (p.1364)**)

by Tamar

The word **Tamar** is the name of a woman. She was the daughter-in-law of **Judah**. (See: **How to Translate Names (p.1364)**)

Hezrom, & Hezrom & Aram

Many translations spell **Hezrom** as "Hezron" and **Aram** as "Ram." Consider how translations with which your readers might be familiar spell these names. Alternate translation: [Hezron ... Hezron ... Ram] (See: **How to Translate Names (p.1364)**)

Matthew 1:4

and Aram fathered Amminadab, and Amminadab fathered Nahshon, and Nahshon fathered Salmon

This is a continuation of the list of Jesus' ancestors that began in 1:2. Use the same format as you used in the previous verses. (See: **How to Translate Names (p.1364)**)

Aram

Many translations spell **Aram** as "Ram." Consider how translations with which your readers might be familiar spell this name. Alternate translation: [Ram] (See: **How to Translate Names (p.1364)**)

Matthew 1:5

and Salmon fathered Boaz by Rahab, and Boaz fathered Obed by Ruth, and Obed fathered Jesse

This is a continuation of the list of Jesus' ancestors that began in 1:2. Use the same format as you used in the previous verses. (See: **How to Translate Names (p.1364)**)

Rahab, & Ruth

The words **Rahab** and **Ruth** are the names of women. **Rahab** protected Israelite spies when the Israelites were about to conquer the land that God had promised to give them. **Ruth** was from Moab but believed in God and traveled to Israel with her mother-in-law, Naomi. (See: **How to Translate Names (p.1364)**)

Matthew 1:6

and Jesse fathered David the king, and & fathered Solomon by the {wife} of Uriah

This is a continuation of the list of Jesus' ancestors that began in 1:2. Use the same format as you used in the previous verses. (See: **How to Translate Names (p.1364)**)

by the {wife} of Uriah

Uriah was one of the leaders of the Israelite army, a leader whom **David** trusted. However, David saw Uriah's wife, named Bathsheba, and wanted her for himself. He had Uriah killed and took Uriah's wife for himself. You can read about this story in 2 Samual 11:1–27. If it would be helpful in your language, you could include some extra information if your readers would not know this story. Alternate translation: [by Bathsheba the wife of Uriah, whom he had killed] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 1:7

and Solomon fathered Rehoboam, and Rehoboam fathered Abijah, and Abijah fathered Asaph

This is a continuation of the list of Jesus' ancestors that began in 1:2. Use the same format as you used in the previous verses. (See: **How to Translate Names (p.1364)**)

Asaph

Many translations spell **Asaph** as "Asa." Consider how translations with which your readers might be familiar spell this name. Alternate translation: [Asa] (See: **How to Translate Names (p.1364)**)

Matthew 1:8

and Asaph fathered Jehoshaphat, and Jehoshaphat fathered Joram, and Joram fathered Ozias

This is a continuation of the list of Jesus' ancestors that began in 1:2. Use the same format as you used in the previous verses. (See: **How to Translate Names (p.1364)**)

Asaph & Ozias

Many translations spell **Asaph** as "Asa" and **Ozias** as "Uzziah." Consider how translations with which your readers might be familiar spell these names. Alternate translation: [Asa ... Uzziah] (See: **How to Translate Names (p.1364)**)

and Joram fathered Ozias & and Ozias fathered Jotham

In these two verses, Matthew lists **Joram**, **Ozias**, and **Jotham**. In the list of kings in 1 Chronicles 3, however, there are four names between **Joram** and **Jotham** (see 1 Chronicles 3:11–12), not one. So, Matthew has not mentioned three of these kings, and the word translated as **fathered** only requires the older person to be an ancestor of the younger person, who could be a son, grandson, great-grandson, or even great-great-grandson. It is unclear exactly where in the list Matthew leaves out the three kings. He could be using the name **Ozias**: (1) to refer to the king that 1 Chronicles names "Azariah." In this case, **Ozias** is the great-great-grandson of **Joram** and the father of **Jotham**. Alternate translation: [and Joram was the great-great-grandfather of Ozias, and Ozias fathered Jotham]; (2) to refer to the king that 1 Chronicles names "Ahaziah." In this case, **Ozias** is the son of **Joram** and the great-great-grandfather of **Jotham**. Alternate translation: [and Joram fathered Ozias, and Ozias was the great-great-grandfather of Jotham] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 1:9

and Ozias fathered Jotham, and Jotham fathered Ahaz, and Ahaz fathered Hezekiah

This is a continuation of the list of Jesus' ancestors that began in 1:2. Use the same format as you used in the previous verses. (See: **How to Translate Names (p.1364)**)

Ozias

Many translations spell **Ozias** as "Uzziah." Consider how translations with which your readers might be familiar spell this name. Alternate translation: [Uzziah] (See: **How to Translate Names (p.1364)**)

Matthew 1:10

and Hezekiah fathered Manasseh, and Manasseh fathered Amos, and Amos fathered Josiah

This is a continuation of the list of Jesus' ancestors that began in 1:2. Use the same format as you used in the previous verses. (See: **How to Translate Names (p.1364)**)

Amos, & Amos

Many translations spell **Amos** as "Amon." Consider how translations with which your readers might be familiar spell this name. Alternate translation: [Amon ... Amon] (See: **How to Translate Names (p.1364)**)

Matthew 1:11

and Josiah fathered Jechoniah and his brothers

This is a continuation of the list of Jesus' ancestors that began in 1:2. Use the same format as you used in the previous verses. (See: **How to Translate Names (p.1364)**)

Josiah fathered Jechoniah

In 1 Chronicles 3:15–16, **Josiah** is listed as the father of Jehoiakim, who is the father of **Jechoniah**. If it would be helpful in your language, you could clarify that **Josiah** was the grandfather of **Jechoniah**. Alternate translation: [Josiah fathered the father of Jechoniah] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

his brothers

If you must specify whether these **brothers** were older or younger, it is more likely that they were younger brothers. Alternate translation: [his younger brothers] (See: **Kinship (p.1397)**)

at the Babylonian deportation

Matthew refers to how the Babylonians conquered Jerusalem and took most of the people away to the country of Babylon. You could include this information if that would be helpful to your readers. Alternate translation: [when the Babylonians captured Jerusalem and took many people away] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 1:12

after the Babylonian deportation

Matthew refers to the same event that he referred to in 1:11. Express the idea in the same way you did there. Alternate translation: [after the Babylonians captured Jerusalem and took many people away] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Jechoniah fathered Salathiel, and Salathiel fathered Zerubbabel

This is a continuation of the list of Jesus' ancestors that began in 1:2. Use the same format as you used in the previous verses. (See: **How to Translate Names (p.1364)**)

Salathiel, & Salathiel

Many translations spell **Salathiel** as "Shealtiel." Consider how translations with which your readers might be familiar spell this name. Alternate translation: [Shealtiel ... Shealtiel] (See: **How to Translate Names (p.1364)**)

Salathiel fathered Zerubbabel

In 1 Chronicles 3:19, a brother of **Salathiel** named Pedaiah is listed as the father of **Zerubbabel**. However, early Greek translations of 1 Chronicles 3:19 list **Salathiel** as the father of **Zerubabbel**. Matthew most likely used a source like these early Greek translations, so he probably intended his readers to think of **Salathiel** as the father of **Zerubbabel** and not as his uncle. If it would be helpful in your language, you could include some of this information in a footnote. (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 1:13

and Zerubbabel fathered Abiud, and Abiud fathered Eliakim, and Eliakim fathered Azor

This is a continuation of the list of Jesus' ancestors that began in 1:2. Use the same format as you used in the previous verses. (See: **How to Translate Names (p.1364)**)

Matthew 1:14

and Azor fathered Zadok, and Zadok fathered Achim, and Achim fathered Eliud

This is a continuation of the list of Jesus' ancestors that began in 1:2. Use the same format as you used in the previous verses. (See: **How to Translate Names (p.1364)**)

Matthew 1:15

and Eliud fathered Eleazar, and Eleazar fathered Matthan, and Matthan fathered Jacob

This is a continuation of the list of Jesus' ancestors that began in 1:2. Use the same format as you used in the previous verses. (See: **How to Translate Names (p.1364)**)

Matthew 1:16

and Jacob fathered Joseph the husband of Mary

This is the end of the list of Jesus' ancestors that began in 1:2. Use the same format as you used in the previous verses. (See: **How to Translate Names (p.1364)**)

of Mary

The word **Mary** is the name of a woman. (See: **How to Translate Names (p.1364)**)

by whom Jesus was born

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [who gave birth to Jesus] (See: **Active or Passive (p.1271)**)

the one called Christ

Here, the phrase **the one called Christ** distinguishes this **Jesus** from any other people named Jesus. If it would be helpful in your language, you could use a form that distinguishes between this **Jesus** and any other people with that name. Alternate translation: [the Jesus called Christ] or [specifically, the one who is called Christ] (See: **Distinguishing Versus Informing or Reminding (p.1330)**)

the one called Christ

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [whom people call Christ] (See: **Active or Passive (p.1271)**)

Matthew 1:17

from Abraham until David {were} 14 generations, and from David until the Babylonian deportation {were} 14 generations, and from the Babylonian deportation until the Christ {were} 14 generations

In order to count 14 generations **from Abraham until David**, both Abraham and David need to be included. To count 14 generations **from David until the Babylonian deportation**, David needs to be excluded but Jechoniah needs to be included. To count 14 generations **from the Babylonian deportation until the Christ**, both Jechoniah and Jesus need to be included. Consider how you might express the calculations so that they match with the list. Alternate translation: [from Abraham up to and including David were 14 generations, and after David and until the Babylonian deportation were 14 generations, and starting with the Babylonian deportation and counting up to and including the Christ were 14 generations] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the Babylonian deportation {& the Babylonian deportation

Matthew refers to the same event that he referred to in 1:11–12. Express the idea in the same way you did in those verses. Alternate translation: [the Babylonians captured Jerusalem and took many people away ... when that happened] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 1:18

Now the birth of Jesus Christ was thus

Here, the word **Now** introduces a new section in this book that focuses on **the birth of Jesus Christ**. If it would be helpful in your language, you could use a word or phrase that introduces a new section, or you could leave **Now** untranslated. Alternate translation: [As for the birth of Jesus Christ, it happened thus] (See: **Connecting Words and Phrases (p.1322)**)

having been engaged to marry Joseph

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was her parents. Alternate translation: [whose parents promised her to Joseph, that she would marry him] (See: **Active or Passive (p.1271)**)

before they came together

Matthew is referring in a polite way to having sex by using the phrase **came together**. If it would be helpful in your language, you could use a polite way of referring to this in your language, or you could state this plainly. Alternate translation: [before they consummated the marriage] or [before they had sex] (See: **Euphemism (p.1343)**)

was found having in the womb

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [was having in the womb] or [realized that she was having in the womb] (See: **Active or Passive (p.1271)**)

having in the womb

Here, the phrase **having in the womb** refers to being pregnant. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [to be with child] or [to be pregnant] (See: **Idiom (p.1375)**)

from the Holy Spirit

The phrase **from the Holy Spirit** indicates that Mary did not become pregnant in the usual way, that is, by having sex with a man. Rather, she became pregnant because the Holy Spirit caused her to be pregnant. You could include this information if that would be helpful to your readers. Alternate translation: [by the power of the Holy Spirit] or [because of the Holy Spirit's work] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 1:19

Now

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then,] (See: **Connecting Words and Phrases (p.1322)**)

Joseph her husband

Matthew implies that Joseph did not know that the baby came from the Holy Spirit. Joseph thought that Mary had become pregnant after having sex with another man, which is why he wanted **to divorce her**. If it would be helpful in your language, you could clarify that Joseph did not know that the Holy Spirit had caused Mary to be pregnant. Alternate translation: [Joseph her husband thought that she had been unfaithful, so] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

her husband, & to divorce her

As the previous verse shows (see 1:18), Mary and Joseph were not yet married. In their culture, however, being “engaged” was a promise to marry, so Matthew can refer to **Joseph** as Mary’s **husband**. He can also refer to breaking the engagement as divorce. If it would be helpful in your language, you could clarify that Matthew is referring to an engaged man breaking the engagement. Alternate translation: [her fiancé ... to break the engagement with her] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 1:20

he having reflected on these things, behold, an angel of the Lord appeared

The angel appeared to Joseph while he was deciding to divorce Mary. If it would be helpful in your language, you could make this relationship more explicit. Alternate translation: [during the time when Joseph was reflecting on these things, behold, an angel of the Lord appeared] (See: **Connect — Simultaneous Time Relationship (p.1320)**)

behold

The word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express behold with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: [hear this] or [suddenly] (See: **Metaphor (p.1405)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he declared] (See: **Quotations and Quote Margins (p.1449)**)

son of David

Here, Matthew is speaking of a male descendant as if he were a **son**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [who is descended from David] (See: **Metaphor (p.1405)**)

you should not fear to take Mary as your wife, because the one having been conceived in her is from the Holy Spirit

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the command in the first clauses. Alternate translation: [the one having been conceived in Mary is from the Holy Spirit, so you should not fear to take her as your wife] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

the one having been conceived in her is from the Holy Spirit

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the Holy Spirit is the one who caused her to conceive her child] (See: **Active or Passive (p.1271)**)

Matthew 1:21

and you will call his name Jesus, for he will save his people from their sins

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the command that the first clause describes. Alternate translation: [and because he will save his people from their sins, you will call his name Jesus] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

you will call

Here the angel gives a command using the future tense. If your language does not use the future tense for commands, you could use a form that your language uses to express commands. Alternate translation: [you must call] or [you are to call] (See: **Irregular Use of Tenses (p.1393)**)

Jesus, for he will save his people from their sins

The name **Jesus** means “the Lord saves” in Hebrew. The angel is explaining that **Jesus** should have this name because **he will save his people**. If it would be helpful in your language, you could explain what Jesus’ name means or include this information in a footnote. Alternate translation: [Jesus, for, as his name indicates, he will save his people from their sins] or [Jesus, that is, “the Lord saves,” since he will save his people from their sins] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

his people

Here, the phrase **his people** refers most directly to Jewish people, but it also includes anyone who believes in **Jesus**. If it would be helpful in your language, you could use a word or phrase that identifies a group of people who belong to or are connected with Jesus. Alternate translation: [his own people] or [the people who belong to him] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 1:22

Now

Here, the word **Now** introduces Matthew's comment on what he has narrated so far. If it would be helpful in your language, you could use a word or phrase that introduces a comment from the narrator, or you could leave **Now** untranslated. Alternate translation: [I note that] or [As a matter of fact,] (See: **Connecting Words and Phrases (p. 1322)**)

all this happened

The pronoun **this** refers to what Matthew has said about Mary becoming pregnant before she and Joseph were married (see 1:18–21). If this is not clear for your readers, you could refer more directly to these events. Alternate translation: [Jesus was born in that way] or [what I have told you happened] (See: **Pronouns — When to Use Them (p.1444)**)

might be fulfilled

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [it might fulfill] (See: **Active or Passive (p.1271)**)

what} was spoken by the Lord

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [what the Lord spoke] (See: **Active or Passive (p.1271)**)

the prophet

The **prophet** to whom Matthew refers is Isaiah. You could include this information if that would be helpful to your readers. Alternate translation: [Isaiah the prophet] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

saying

In Matthew's culture, **saying** was a normal way to introduce a quotation from an important text, in this case, the Old Testament book written by Isaiah the prophet (see Isaiah 7:14). If it would be helpful in your language, you could use a comparable phrase that indicates that Matthew is quoting from an important text. Alternate translation: [who wrote in the book of Isaiah] or [who declared] (See: **Quotations and Quote Margins (p.1449)**)

Matthew 1:23

Behold

The word **Behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express behold with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: [I tell you] or [Listen to me:] (See: **Metaphor (p. 1405)**)

the virgin

Although the word translated as **virgin** occasionally refers to any young woman, whether she has had sex or not, the word normally refers to a young woman who has not had sex. This is what Matthew means here, so you should use a word or phrase that refers to a woman who is old enough to get married but who has not yet had sex. Alternate translation: [the marriageable woman who has not had sex] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

will have in her womb

Here, the phrase **have in her womb** refers to a woman being pregnant. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [will be with child] or [will be expecting a baby] (See: **Idiom (p.1375)**)

they will call

The pronoun **they** refers to people in general. If this is not clear for your readers, you could use a form that refers to people in general. Alternate translation: [others will call] or [everyone will call] (See: **Pronouns — When to Use Them (p.1444)**)

Immanuel"—which is translated, "God with us

The word **Immanuel** is a Hebrew word. Matthew spelled it out using Greek letters so his readers would know how it sounded, and then he explained what it meant: **God with us**. In your translation you can spell it the way it sounds in your language and then explain its meaning. Alternate translation: [Immanuel," which is a Hebrew word that is translated as "God with us] (See: **Copy or Borrow Words (p.1326)**)

which is translated, "God with us

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [which we translate as "God with us] or [this name means "God with us] (See: **Active or Passive (p.1271)**)

Matthew 1:24

And

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: [After the angel spoke to him,] or [Next,] (See: **Connecting Words and Phrases (p.1322)**)

having been awakened from sleep

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [having woken from his sleep] or [having risen from sleep] (See: **Active or Passive (p.1271)**)

and took her

Here, the word **and** introduces how Joseph **did as the angel of the Lord commanded him**. If it would be helpful in your language, you could make this relationship more explicit. Alternate translation: [by taking her] (See: **Connecting Words and Phrases (p.1322)**)

Matthew 1:25

And

Here, the word **And** introduces something that is unexpected for people who have gotten married. If it would be helpful in your language, you could use a word or phrase that introduces something that is unexpected. Alternate translation: [But] or [Despite that,] (See: **Connecting Words and Phrases (p.1322)**)

he did not know her

Matthew is referring in a polite way to having sex by using the word **know**. If it would be helpful in your language, you could use a polite way of referring to this in your language, or you could state this plainly. See how you translated the euphemism for having sex in 1:18. Alternate translation: [he did not consummate the marriage with her] or [he did not sleep with her] (See: **Euphemism (p.1343)**)

he did not know & he called his

Here, both times the pronoun **he** occurs, it refers to Joseph. The pronoun **his** refers to the **son**, Jesus. If it would be helpful in your language, you could use names instead of pronouns. Alternate translation: [Joseph did not know ... Joseph called the son's] (See: **Pronouns — When to Use Them (p.1444)**)

until

Christians disagree about whether Joseph had sex with Mary after Jesus was born. In this verse, Matthew only refers to the time before Jesus was born. If possible, use a form that only refers to this time period and does not imply anything about what happened after Jesus was born. Alternate translation: [prior to when] or [during the time before] (See: **When to Keep Information Implicit (p.1491)**)

Matthew 2

Matthew 2 Chapter Introduction

Structure and Formatting

The birth of Jesus Christ and the beginning of his ministry (1:1–4:25)

- The visit of the learned men (2:1–12)
- Joseph, Mary, and Jesus escape to Egypt (2:13–15)
- Herod kills the baby boys in Bethlehem (2:16–18)
- Joseph, Mary, and Jesus settle in Nazareth (2:19–23)

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in verses 6 and 18, which are quotations from the Old Testament.

Religious and Cultural Concepts in This Chapter

“Learned men”

In this chapter, Matthew tells about how “learned men” from countries to the east of Judea visited Jesus in order to worship him. These were educated men who studied dreams and stars in the sky to try to learn about what was happening and what would happen in the future. Matthew does not present them as if they are evil. Consider how you might naturally refer to this kind of educated man. The ULT provides a general translation (“learned men”), and the UST illustrates how to use a descriptive phrase (“scholars who studied the stars”).

The star

The learned men journey to Jerusalem because they see a specific star. Matthew further describes how this star moved in the sky until it was directly above where Jesus was living. It is not clear exactly what this star was. Scholars have suggested that it was one of the planets, a shooting star, a comet, or a bright angel. If possible, use a word or phrase that refers generally to a natural source of light in the sky. If you need to be more specific, you could use a word or phrase that refers to stars, especially the kinds of stars that move or appear to move in the sky.

The journeys of Joseph, Mary, and Jesus

In this chapter, Matthew narrates several journeys that Joseph, Mary, and Jesus took. At first, they are in Bethlehem, which is a city near the capital city of Judea, Jerusalem. After the learned men visit, God warns Joseph to journey to Egypt, a country to the southwest of Judea, in order to escape from Herod, the king of Judea. After Herod dies, God tells Joseph that he can take his family back to Israel. However, he does not take his family back to Judea, because Herod’s son is now reigning in Herod’s place. Instead, he and his family travel to Nazareth, a city in the region of Galilee, which is north of Judea. When Matthew uses movement words, make sure that your translation fits with these journeys.

Translation Issues in This Chapter

Singular and plural forms of “you”

Most of the forms of “you” in this chapter appear in direct speech to individuals. Because of this, most forms of “you” in this chapter are singular. You should assume forms of “you” are singular unless a note specifies that the form is plural. (See: **Forms of ‘You’ — Singular (p.1354)**)

Matthew 2:1

Now

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Next] (See: **Introduction of a New Event (p.1384)**)

Jesus having been born

Here, the phrase **Jesus having been born** states what happened before the **learned men from the east arrived in Jerusalem**. If it would be helpful in your language, you could make this relationship more explicit. Alternate translation: [after Jesus had been born] (See: **Connect — Sequential Time Relationship (p.1318)**)

Bethlehem of Judea

Here, Matthew is using the possessive form to indicate that **Bethlehem** is in **Judea**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [Bethlehem in Judea] (See: **Possession (p.1438)**)

in the days of Herod the king

The phrase **in the days of** someone who is a **king** refers to the period of time in which that person ruled as **king**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [while Herod the king ruled] or [during the reign of Herod the king] (See: **Idiom (p.1375)**)

behold

The word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: [take note] or [hear this] (See: **Metaphor (p.1405)**)

from the east

Here, the phrase **the east** refers to countries to the **east** of **Judea**. Matthew does not tell us exactly which country or countries he means. If it would be helpful in your language, you could refer more explicitly to countries to the east. Alternate translation: [who were from countries to the east of Judea] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 2:2

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they were saying] (See: **Quotations and Quote Margins (p.1449)**)

the one having been born King

Here the learned men could mean that: (1) **the one having been born** is destined to be **King of the Jews**. Alternate translation: [the one having been born to be King]; (2) **the one having been born** is already the **King of the Jews**. Alternate translation: [the one having been born who is King] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the one having been born

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the one whose birth recently happened, the one who is] (See: **Active or Passive (p.1271)**)

For

Here, the word **For** introduces a reason why the learned men are asking about the **King of the Jews**. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a question, or you could leave **For** untranslated. Alternate translation: [We ask because] or [Indeed,] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

his star

Here, the learned men are using the possessive form to describe a **star** that marks or identifies the **King of the Jews**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the star that identifies him] or [the star that proves he has been born] (See: **Possession (p.1438)**)

in the east

Here, the phrase **in the east** could refer to: (1) when the star appeared above the horizon. Alternate translation: [when it rose]; (2) where the star appeared in the sky. Alternate translation: [as it rose in the east] (See: **Idiom (p. 1375)**)

came

In a context such as this, your language might say “went” instead of **came**. Alternate translation: [went] (See: **Go and Come (p.1359)**)

to worship

The phrase **to worship** can be used for how one behaves before God, but it can also be used for how one behaves before a king. Matthew uses this phrase because the learned men considered Jesus to be a king, but Matthew considers Jesus to be God. So, both meanings of the phrase **to worship** are included here. If possible, use a form that could be used for how one acts before both kings and God. If you must make a distinction, it is recommended

that you use a form that refers to worshiping God. Alternate translation: [to bow before] or [to kneel before him to honor] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 2:3

But

Here, the word **But** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then,] (See: **Connecting Words and Phrases (p.1322)**)

all Jerusalem with him

Matthew is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [all Jerusalem became troubled with him] (See: **Ellipsis (p.1338)**)

all Jerusalem

Here, **Jerusalem** refers to the people who live in Jerusalem. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [all the people in Jerusalem] (See: **Metonymy (p. 1411)**)

all

Matthew says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [most of] or [the majority of] (See: **Hyperbole (p. 1368)**)

Matthew 2:4

of the people

Here, the phrase **the people** refers to the Jewish people. Matthew means that the **chief priests** and the **scribes** were part of the Jewish people. You could include this information if that would be helpful to your readers. Alternate translation: [of the Jews] or [who belonged to the Jewish people] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

he inquired from them, “Where is the Christ being born

It may be more natural in your language to have a indirect quotation here. Alternate translation: [he inquired from them where the Christ would be born.] (See: **Direct and Indirect Quotations (p.1328)**)

is the Christ being born

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [is the place of Christ’s birth] or [is the Christ’s birthplace] (See: **Active or Passive (p.1271)**)

is the Christ being born

Here Herod asks a question about the location of Christ’s birth using the present tense. You could use whatever tense is natural in your language for this kind of question. Alternate translation: [will the Christ be born] (See: **Irregular Use of Tenses (p.1393)**)

Matthew 2:5

In Bethlehem

The chief priests and scribes are leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the previous verse if it would be clearer in your language. Alternate translation: [He is born in Bethlehem] (See: **Ellipsis (p.1338)**)

Bethlehem of Judea

See how you translated this phrase in 2:1. Alternate translation: [Bethlehem in Judea] (See: **Possession (p.1438)**)

thus it has been written through the prophet

In Matthew's culture, **for thus it has been written through the prophet** is a normal way to introduce a quotation from an important text, in this case, the Old Testament book written by Micah the prophet (see Micah 5:2). If it would be helpful in your language, you could use a comparable phrase that indicates that Matthew is quoting from an important text. Alternate translation: [this is what God had Micah the prophet write down:] (See: **Quotations and Quote Margins (p.1449)**)

thus it has been written through the prophet

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [thus the prophet wrote] or [thus God told the prophet to write] (See: **Active or Passive (p.1271)**)

Matthew 2:6

And you, Bethlehem, land of Judah, are by no means least among the leaders of Judah, for from you will come out a ruling one who will shepherd my people Israel

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. If you use the following alternate translation, you will need to delete the comma at the end of the previous verse and only use one quotation mark at the end of this verse. Alternate translation: [that you, Bethlehem, land of Judah, are by no means least among the leaders of Judah, for from you will come out a ruling one who will shepherd God's people Israel] (See: **Quotes within Quotes (p.1452)**)

And you, Bethlehem, land of Judah, are by no means least among the leaders of Judah, for from you will come out a ruling one who will shepherd my people Israel

Micah was speaking to **Bethlehem** as if it were a person. If it would be helpful in your language, you could direct the speech to the people who live in **Bethlehem**, or you could refer to **Bethlehem** in the third person. Alternate translation: [And Bethlehem, land of Judah, is by no means least among the leaders of Judah, for from this town will come out a ruling one who will shepherd my people Israel] (See: **Apostrophe (p.1274)**)

you, & you

The word **you** is singular in this verse because Micah is speaking to **Bethlehem**. (See: **Forms of 'You' — Singular (p.1354)**)

by no means least

The prophet Micah is using a figure of speech here that expresses a strongly positive meaning by using a negative phrase, **by no means**, together with an expression that is the opposite of the intended meaning, **least**. If it would be helpful in your language, you could express the positive meaning. Alternate translation: [very great] or [important] (See: **Litotes (p.1399)**)

the leaders of Judah

Since Micah is speaking to **Bethlehem** as if it were a person, he refers to important towns in **Judah** as if they were **leaders**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the leading towns of Judah] or [the great cities in Judah] (See: **Personification (p.1432)**)

from you will come out a ruling one

Here Micah refers to a person from Bethlehem becoming a **ruling one** as if the person were coming out of Bethlehem. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [a person from you will be a ruling one] (See: **Idiom (p.1375)**)

will shepherd

Here, the prophet Micah is speaking of leading and caring for the **people** as if it were shepherding. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [will lead and care for] (See: **Metaphor (p.1405)**)

Matthew 2:7

the time of the appearing of the star

Here, Matthew is using the possessive form to describe the **time** when the **star** appeared. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the time at which the star appeared] (See: **Possession (p.1438)**)

inquired from them the time of the appearing of the star

It may be more natural in your language to have a direct quotation here. Alternate translation: [inquired from them, “What was the time of the appearing of the star?”] (See: **Direct and Indirect Quotations (p.1328)**)

Matthew 2:8

And having sent them to Bethlehem, he said, “Having gone, search carefully for the young child, and after you have found him, report to me so that I also, having come, might worship him

Matthew tells how King Herod sent the learned men to Bethlehem before he mentions what King Herod told them. If it would be helpful in your language, you could rearrange this verse so that it tells the events in sequential order. Alternate translation: [And he said, “Having gone, search carefully for the young child, and after you have found him, report to me so that I also, having come, might worship him.” Then, he sent them to Bethlehem.] (See: **Connect — Sequential Time Relationship (p.1318)**)

Having gone

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [Having come] (See: **Go and Come (p.1359)**)

search & you have found him, report

Since Herod is speaking to the learned men, the word **you** and the commands **search** and **report** are plural. (See: **Forms of ‘You’ — Singular (p.1354)**)

having come

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone] (See: **Go and Come (p.1359)**)

might worship

Translate **worship** as you did in 2:2. Alternate translation: [might bow before] or [might kneel before him to honor] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 2:9

went

Matthew implies that they went to Bethlehem. You could include this information if that would be helpful to your readers. Alternate translation: [went to Bethlehem] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

behold

The word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: [hear me now] or [notice] (See: **Metaphor (p.1405)**)

in the east

Translate this phrase as you did in 2:2. Alternate translation: [when it rose] or [as it rose in the east] (See: **Idiom (p. 1375)**)

was going before them until, having come, it stood over where the young child was

Matthew speaks as if the **star** were a person who could go somewhere and stand there. He means that the star moved in the sky until it was directly above the place where Jesus was staying. We do not know exactly how the **star** moved or what it looked like. If it would be helpful in your language, you could state directly that the star moved and then stopped. Alternate translation: [was moving in the sky ahead of them until it was above where the young child was. Then it stopped moving] (See: **Personification (p.1432)**)

Matthew 2:10

having seen the star

Matthew could mean that: (1) they saw how the star moved and then stopped over where Jesus was. Alternate translation: [having seen that the star had stopped] or [having seen that the star was guiding them]; (2) they saw that the star had appeared again. Alternate translation: [having seen the star again] or [having seen the star reappear] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

they rejoiced with very great joy

If your language does not use an abstract noun for the idea of **joy** or would not use both the noun **joy** and the verb **rejoiced** together, you could express the same idea by using only the verb. Alternate translation: [they rejoiced very much] or [they rejoiced exceedingly greatly] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1401)**)

Matthew 2:11

having gone

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come] (See: **Go and Come (p.1359)**)

having fallen down

Matthew means that the learned men kneeled on the ground or bowed down very low. You could include this information if that would be helpful to your readers. Alternate translation: [kneeling down] or [prostrating themselves] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

they worshiped

Translate **worshiped** as you did in 2:2 and 2:8. Alternate translation: [they bowed before] or [they kneeled before him to honor] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

their treasures

Here, **their treasures** refers to the boxes or bags they used to carry their gifts. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the containers that held their treasures] or [their treasure boxes] (See: **Metonymy (p.1411)**)

Matthew 2:12

having been warned

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: [God having warned them] (See: **Active or Passive (p.1271)**)

through a dream not to return to Herod, they departed

It may be more natural in your language to have a direct quotation here. Alternate translation: [through a dream, “Do not return to Herod,” they departed] (See: **Direct and Indirect Quotations (p.1328)**)

Matthew 2:13

Now

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Next,] (See: **Introduction of a New Event (p.1384)**)

behold

The word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: [hear me] or [pay attention] (See: **Metaphor (p. 1405)**)

appears

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [appeared] (See: **Irregular Use of Tenses (p.1393)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he commanded him] (See: **Quotations and Quote Margins (p.1449)**)

Having gotten up, take the young child and his mother, and flee to Egypt, and remain there until I tell you, for Herod is going to seek the young child to kill him

If it would be more natural in your language, you could reverse the order of these clauses, since the last clause gives the reason for the command in the first clauses. Alternate translation: [Because Herod is going to seek the young child to kill him, having gotten up, take the young child and his mother, and flee to Egypt, and remain there until I tell you.] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

until I tell you

Here the angel implies that he will **tell** Joseph that it is safe to return to his home. You could include this information if that would be helpful to your readers. Alternate translation: [until I tell you it is safe to come back] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 2:14

at night

Matthew implies that they **departed for Egypt** the same **night** in which Joseph had the dream. You could include this information if that would be helpful to your readers. Alternate translation: [that very night] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 2:15

he was

Matthew implies that Mary and Jesus also lived in Egypt with Joseph. You could include this information if that would be helpful to your readers. Alternate translation: [Joseph, Mary, and Jesus were] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

might be fulfilled

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [this might fulfill] (See: **Active or Passive (p.1271)**)

what} was spoken by the Lord

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [what the Lord spoke] (See: **Active or Passive (p.1271)**)

the prophet

The **prophet** to whom Matthew refers is Hosea. You could include this information if that would be helpful to your readers. Alternate translation: [Hosea the prophet] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

saying

In Matthew's culture, saying was a normal way to introduce a quotation from an important text, in this case, the Old Testament book written by Hosea the prophet (see Hosea 11:1). If it would be helpful in your language, you could use a comparable phrase that indicates that Matthew is quoting from an important text. Alternate translation: [who wrote in the book of Hosea] or [who declared] (See: **Quotations and Quote Margins (p.1449)**)

I called

Here the author of the quotation, Hosea, implies that God is summoning his **son** from Egypt. He is not just speaking to his **son**. You could include this information if that would be helpful to your readers. Alternate translation: [I summoned] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 2:16

having seen

Here, Matthew speaks of knowing as if it were seeing. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [having learned] or [having known] (See: **Metonymy (p.1411)**)

he had been mocked by the learned men

Matthew implies that Herod realized that the **learned men** were not going to visit him and tell him where Jesus was. That is why he felt **mocked**. You could include this information if that would be helpful to your readers. Alternate translation: [he had been mocked by the learned men, who were not going to return] or [the learned men had deceived him by not coming back to him] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

he had been mocked by the learned men

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the learned men had mocked him] (See: **Active or Passive (p. 1271)**)

having sent forth, he killed

Matthew implies that Herod sent other people to kill the **children**. He did not kill the children himself. You could include this information if that would be helpful to your readers. Alternate translation: [he sent forth his soldiers to kill] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

from two years and under

Here, the phrase **from two years and under** identifies **children** that are two years old or younger than two years old. If it would be helpful in your language, you could use a comparable phrase in your language. Alternate translation: [from those who were just born to those who were two years old] or [those who were younger than three years old] (See: **Idiom (p.1375)**)

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

Matthew implies that Herod decided what ages of baby boys to have killed based on when the learned men first saw the star. You could include this information if that would be helpful to your readers. Alternate translation: [basing this decision on the time of the star's appearance that he had determined exactly from the learned men] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 2:17

Then

Here, the word **Then** indicates that the prophecy was fulfilled at the time when Herod had his soldiers kill the baby boys in Bethlehem. If it would be helpful in your language, you could use a word or phrase that introduces something that happens at the same time. Alternate translation: [And so] or [It was then that] (See: **Connect — Simultaneous Time Relationship (p.1320)**)

it was fulfilled {what} was spoken

See how you translated the similar passive forms in 1:22 and 2:15. Alternate translation: [these events fulfilled what God spoke] (See: **Active or Passive (p.1271)**)

saying

In Matthew's culture, **saying** was a normal way to introduce a quotation from an important text, in this case, the Old Testament book written by **Jeremiah the prophet** (see Jeremiah 31:15). If it would be helpful in your language, you could use a comparable phrase that indicates that Matthew is quoting from an important text. Alternate translation: [who wrote in his book] or [who declared] (See: **Quotations and Quote Margins (p.1449)**)

Matthew 2:18

A voice was heard in Ramah, weeping and great mourning, Rachel weeping for her children, and not willing to be comforted

This prophecy speaks of women who live in **Ramah** as if they were **Rachel**, their ancestor. If it would be helpful in your language, you could refer directly to the women who are descended from **Rachel**. Alternate translation: [Voices were heard in Ramah, weeping and great mourning, women descended from Rachel weeping for their children, and not willing to be comforted] (See: **Metaphor (p.1405)**)

A voice was heard

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [There was a voice] or [People heard a voice] (See: **Active or Passive (p.1271)**)

weeping and great mourning

The terms **weeping** and **great mourning** mean similar things. Matthew is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [much weeping] or [deep mourning] (See: **Doublet (p.1336)**)

not willing to be comforted, because they are no more

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: [because they are no more, she is not willing to be comforted] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

not willing to be comforted

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [she was not willing to receive comfort] or [no one could comfort her] (See: **Active or Passive (p.1271)**)

they are no more

The author of the quotation is referring to the death of the children in a polite way by using the phrase **they are no more**. If it would be helpful in your language, you could use a polite way of referring to this in your language, or you could state this plainly. Alternate translation: [they had passed away] or [because they had died] (See: **Euphemism (p.1343)**)

Matthew 2:19

Now

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Next,] (See: **Introduction of a New Event (p.1384)**)

behold

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: [suddenly] (See: **Metaphor (p.1405)**)

appears

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [appeared] (See: **Irregular Use of Tenses (p.1393)**)

Matthew 2:20

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he commanded him] (See: **Quotations and Quote Margins (p.1449)**)

Having gotten up, take the young child and his mother and go to the land of Israel, for the ones seeking the life of the child have died

If it would be more natural in your language, you could reverse the order of these clauses, since the last clause gives the reason for the command in the first clauses. Alternate translation: [Because the ones seeking the life of the child have died, having gotten up, take the young child and his mother and go to the land of Israel.] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

the ones seeking the life of the child

Here, the phrase **the ones seeking the life of the child** refers to people who wanted to kill the child. If it would be helpful in your language, you could use a comparable expression or state the meaning plainly. Alternate translation: [the ones seeking to do away with the child] or [the ones wishing to kill the child] (See: **Idiom (p.1375)**)

Matthew 2:21

(There are no notes for this verse.)

Matthew 2:22

Archelaus

The word **Archelaus** is the name of a man. He began to rule after his father **Herod** died. (See: **How to Translate Names (p.1364)**)

having heard that Archelaus is reigning over Judea in the place of his father Herod, he was afraid

It may be more natural in your language to have a direct quotation here. Alternate translation: [having heard, “Archelaus is reigning over Judea in the place of his father Herod,” he was afraid] (See: **Direct and Indirect Quotations (p.1328)**)

having been warned

Matthew implies that Joseph was **warned** against living in Judea. You could include this information if that would be helpful to your readers. Alternate translation: [having been warned about living in Judea] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

having been warned

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God, probably speaking through an angel. Alternate translation: [God having warned him] or [an angel of the Lord having warned him] (See: **Active or Passive (p.1271)**)

Matthew 2:23

having gone

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come] (See: **Go and Come (p.1359)**)

he lived

Matthew implies that Mary and Jesus also lived in **Nazareth** with Joseph. You could include this information if that would be helpful to your readers. Alternate translation: [Joseph, Mary, and Jesus lived] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

being called

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [that people called] or [whose name was] (See: **Active or Passive (p.1271)**)

so that

Here, the phrase **so that** could introduce: (1) a result from Joseph and his family living in Nazareth. Alternate translation: [with the result that]; (2) a purpose for which Joseph and his family lived in Nazareth. If you use the following alternate translation, you may need to delete the comma after **prophets**. Alternate translation: [in order that] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

it might be fulfilled {what} was spoken

See how your translated the similar passive forms in 2:15 and 2:17. Alternate translation: [this might fulfill what God spoke] (See: **Active or Passive (p.1271)**)

the prophets, that he will be called a Nazarene

It may be more natural in your language to have a direct quotation here. Alternate translation: [the prophets, “He will be called a Nazarene.”] (See: **Direct and Indirect Quotations (p.1328)**)

the prophets

Matthew does not clarify which **prophets** he is referring to, and there is no single passage in the Old Testament that speaks about Jesus being a **Nazarene**. Because of that, you should not include any implied information here. If possible, leave the statement as general as it appears in the ULT. Alternate translation: [God’s prophets] or [prophets] (See: **When to Keep Information Implicit (p.1491)**)

he will be called a Nazarene

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [they will call him a Nazarene] (See: **Active or Passive (p.1271)**)

he will be called

The pronoun **he** refers to the Messiah. If this is not clear for your readers, you could refer to the Messiah more directly. The **prophets** probably did not know that his name would be Jesus, so you should use a title like “Christ” or “Messiah” here. Alternate translation: [the Christ will be called] (See: **Pronouns — When to Use Them (p.1444)**)

Matthew 3

Matthew 3 Chapter Introduction

Structure and Formatting

The birth of Jesus Christ and the beginning of his ministry (1:1–4:25)

- The ministry of John the Baptist (3:1–12)
- John baptizes Jesus (3:13–17)

Some translations set quotations from the Old Testament farther to the right on the page than the rest of the text. The ULT does this with the quotation from the Old Testament in verse 3.

Religious and Cultural Concepts in This Chapter

John the Baptist

In this chapter, Matthew introduces John the Baptist, who preached in the wilderness. Matthew describes his clothing and his food in ways that resemble the prophet Elijah. John preached a message that called for repentance. He prepared the way for Jesus to begin his ministry.

Baptism

The word “baptism” refers to a ritual washing, usually with water. John’s baptism is similar to Christian baptism, but it does not mean exactly the same thing (see Acts 18:24–26). John says that his baptism is “for repentance” (see 3:11). Most likely, it symbolized the removal of the sins that people were repenting of and the beginning of a new way of living. However, even Jesus received this baptism despite the fact that he did not need to repent of any sins. In this case, the baptism may symbolize complete dedication to God. Consider how you might refer to this kind of ritual washing in your language.

Translation Issues in This Chapter

Fruit tree metaphor

In 3:8 and 3:10, John speaks of people as if they were fruit trees. He says that people need to produce “good fruit,” just like fruit trees should. However, every fruit tree that does not produce good fruit will be cut down and burned. In the same way, people who do not do what is right will be judged and punished. If possible, preserve this metaphor or express it in simile form.

Wheat harvest metaphor

In 3:12, John speaks of people as if they were parts of wheat plants. People who obey God are like the edible part of the wheat plant, the grain. People who disobey God are like the inedible part of the wheat plant, the chaff. Just as a farmer separates the grain from the chaff, so God will separate people into those who obey him and those who do not. Then, just as the farmer stores the grain and burns the chaff, so God will save those who obey him and punish those who do not. If possible, preserve this metaphor or express it in simile form.

Singular and plural forms of “you”

Many of the forms of “you” in this chapter appear in speeches that John the Baptist delivers to groups of people. Because of this, most forms of “you” in this chapter are plural. You should assume forms of “you” are plural unless a note specifies that the form is singular. (See: **Forms of ‘You’ — Singular (p.1354)**)

Matthew 3:1

Now

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Next,] (See: **Introduction of a New Event (p.1384)**)

in those days

Here, Matthew uses the term **days** to refer to a particular period of time. If it would be helpful in your language, you could use a different word or phrase that identifies a particular period of time. Alternate translation: [during that time] (See: **Idiom (p.1375)**)

those days

Here, the phrase **those days** refers to the period of time before Jesus began his public ministry. During this time, Jesus lived in Nazareth with his family. Matthew is not referring to the period of time in which Joseph, Mary, and Jesus traveled back from Egypt to Galilee. If it would be helpful in your language, you could refer more explicitly to the time period in which Jesus lived in Nazareth. Alternate translation: [the days when Jesus lived in Nazareth] or [the days before Jesus began his ministry] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

John the Baptist comes

This phrase introduces a new character into the story. If your language has an expression of its own that serves this purpose, you could use it here. Alternate translation: [there is a man named John the Baptist] or [a man called John the Baptist appears] (See: **Introduction of New and Old Participants (p.1387)**)

comes

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [came] (See: **Irregular Use of Tenses (p.1393)**)

Matthew 3:2

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said] (See: **Quotations and Quote Margins (p.1449)**)

Repent, for the kingdom of the heavens is near

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the command in the first clause. Alternate translation: [The kingdom of the heavens is near, so repent] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

the kingdom of the heavens

John the Baptist is referring to God's **kingdom** that currently exists in **the heavens**. A **kingdom** is a situation in which a king rules over his people in a specific area. See the book introduction for more information about **the kingdom of the heavens**. Consider how you might express this idea here and throughout the rest of Matthew. Alternate translation: [God's complete reign] or [the ability to be fully God's people] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

is near

Matthew uses this phrase in the sense of **near** in time. You could include this information if that would be helpful to your readers. Alternate translation: [is about to begin] or [is about to happen] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 3:3

For

Here, the word **For** introduces a further explanation of what Matthew has said about John the Baptist. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: [In fact,] or [Now] (See: **Connecting Words and Phrases (p.1322)**)

the one spoken of

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the one about whom the Lord spoke] (See: **Active or Passive (p. 1271)**)

saying

In Matthew's culture, **saying** was a normal way to introduce a quotation from an important text, in this case, the Old Testament book written by Isaiah the prophet (see Isaiah 40:3). If it would be helpful in your language, you could use a comparable phrase that indicates that Matthew is quoting from an important text. Alternate translation: [who wrote in his book] or [who declared] (See: **Quotations and Quote Margins (p.1449)**)

A voice of one calling out

Isaiah is using **voice** to represent a person speaking. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [A person calling out] or [Someone calling out] (See: **Synecdoche (p.1473)**)

of one calling out in the wilderness

Consider natural ways of introducing direct quotations in your language. Alternate translation: [of one calling out in the wilderness and saying] or [of one calling out in the wilderness, declaring] (See: **Quotations and Quote Margins (p.1449)**)

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

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. If you do, you will need to delete the single quotation mark at the end of this quotation. Alternate translation: [the wilderness that people must make ready the way of the Lord, that they must make his paths straight] (See: **Quotes within Quotes (p.1452)**)

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

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and it would be good to show this to your readers by including both phrases in your translation rather than combining them. However, if it would be helpful to your readers, you could connect the phrases with a connecting word in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: [Make ready the way of the Lord; yes, make his paths straight] (See: **Parallelism (p.1429)**)

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

Here Isaiah speaks as if people should build and maintain roads for **the Lord** to travel on as he comes to visit his people. He means that people need to be living and acting in the proper ways when **the Lord** appears to his people. If it would be helpful in your language, you could express the metaphor in simile form or state the meaning plainly. Alternate translation: [Live and behave in a way that pleases God, as if you were making a road ready for him to travel on] (See: **Metaphor (p.1405)**)

Matthew 3:4

Now this John

Matthew uses the word **Now** to introduce background information that will help readers understand what happens next. The word does not introduce another event in the story. This background information is found in 3:4–6. Use a natural form in your language for introducing background information. Alternate translation: [Concerning this John, he] (See: **Background Information (p.1281)**)

had his clothing from the hair of a camel

The phrase **had his clothing from the hair of a camel** means that he wore clothes made from camels' hair. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [wore clothing made from the hair of camels] (See: **Idiom (p.1375)**)

a leather belt

A **leather belt** is a thin strap made out of animal skin that holds clothing in place. If your readers would not be familiar with this type of clothing, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [an animal skin strap] or [a band made from animal skin] (See: **Translate Unknowns (p.1480)**)

Matthew 3:5

Then

Here, the word **Then** refers to the period of time in which John was preaching in the wilderness (see 3:1). If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [While John was preaching,] or [During the time when John was in the wilderness,] (See: **Connect — Simultaneous Time Relationship (p.1320)**)

were going out

In a context such as this, your language might say “coming” instead of **going**. Alternate translation: [were coming out] (See: **Go and Come (p.1359)**)

Jerusalem, and all Judea, and all the {region} around the Jordan

Here, the terms **Jerusalem**, **Judea**, and **the {region} around the Jordan** represent the people who lived in those areas. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [people from Jerusalem, and people from all Judea, and people from all the region around the Jordan] (See: **Metonymy (p.1411)**)

all Judea, and all the {region} around the Jordan

Matthew twice says **all** as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [most of Judea, and most of the region around the Jordan] (See: **Hyperbole (p.1368)**)

Matthew 3:6

being baptized by him in the Jordan River, confessing their sins

Here the people were **confessing their sins** before they were **being baptized**. If it would be helpful in your language, you could rearrange the elements so that these events are in sequential order, or you could use another form to indicate the sequence Alternate translation: [confessing their sins, they were being baptized by him in the Jordan River] or [being baptized by him in the Jordan River after they confessed their sins] (See: **Connect — Sequential Time Relationship (p.1318)**)

being baptized by him

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [he was baptizing them] (See: **Active or Passive (p.1271)**)

confessing

Here it is the people who are **confessing**, not John. You could include this information if that would be helpful to your readers. Alternate translation: [as they confessed] (See: **Assumed Knowledge and Implicit Information (p. 1276)**)

Matthew 3:7

Now

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then,] (See: **Introduction of a New Event (p.1384)**)

for his baptism

Here, the phrase **for his baptism** could indicate that the Pharisees and Sadducees are **coming**: (1) so that they can receive John's **baptism**. Alternate translation: [to receive his baptism]; (2) to the place where John is baptizing. Alternate translation: [to where he was baptizing] or [to the place of his baptism] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

for his baptism

If your language does not use an abstract noun for the idea of **baptism**, you could express the same idea in another way. Alternate translation: [to be baptized by him] (See: **Abstract Nouns (p.1268)**)

Offspring of vipers

The expression **Offspring of** is an idiom that means a person shares the qualities of something. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [You are like vipers] or [You have the qualities of vipers] (See: **Idiom (p.1375)**)

Offspring of vipers

Here John speaks of the Pharisees and Sadducees as if they were like **vipers** (see the previous note for the meaning of the phrase **Offspring of**). He means that they are evil and hurt other people. If it would be helpful in your language, you could use a simile form or state the meaning plainly. Alternate translation: [You are like poisonous creatures] or [You evil people] (See: **Metaphor (p.1405)**)

of vipers

If your readers would not recognize the name **vipers**, which refers to dangerous poisonous snakes, you could state something more general. Alternate translation: [of poisonous snakes] or [of poisonous animals] (See: **Translate Unknowns (p.1480)**)

Who warned you to flee from the coming wrath

John is using the question form to rebuke the Pharisees and Sadducees for coming to be baptized by him when they really do not believe that they need to **flee from the coming wrath**. In other words, they want to be baptized, but they do not think that they need to repent of anything. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [I realize that you do not really think that you need to flee from the coming wrath!] or [You do not actually believe that you must flee from the coming wrath.] (See: **Rhetorical Question (p.1460)**)

the coming wrath

Here, the word **wrath** refers to how God will punish people who do not believe and who disobey him. The word **coming** means that the **wrath** will happen soon. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [the future punishment] or [the punishment that God will soon inflict] (See: **Personification (p.1432)**)

Matthew 3:8

Therefore

The word **Therefore** introduces an exhortation based on what John said in rebuking the Pharisees and Sadducees in the previous verse (see 3:7). If it would be helpful in your language, you could use a word or phrase that introduces an exhortation based on a previous rebuke. Alternate translation: [Instead] or [But here is what you should do:] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

produce fruit

Here, John is speaking of people behaving in certain ways as if they were trees producing **fruit**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [act in ways] or [perform deeds] (See: **Metaphor (p.1405)**)

worthy of repentance

Here, John is using the possessive form to describe **fruit** that matches or goes along with **repentance**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [that goes along with repentance] or [that shows repentance] (See: **Possession (p.1438)**)

of repentance

If your language does not use an abstract noun for the idea of **repentance**, you could express the same idea in another way. Alternate translation: [of repenting] or [of people who repent] (See: **Abstract Nouns (p.1268)**)

Matthew 3:9

to say in yourselves

Here, the phrase **in yourselves** could indicate that the Pharisees and Sadducees might speak: (1) within themselves, which would be thinking privately. Alternate translation: [to say within yourselves] or [to say to yourselves]; (2) within their group, which would be speaking to each other. Alternate translation: [to say to each other] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

in yourselves, ‘We have Abraham {as} father

It may be more natural in your language to have an indirect quotation here. If you use the following alternate translation, you will need to delete the quotation mark at the end of the sentence. Alternate translation: [among yourselves that you have Abraham as father] (See: **Direct and Indirect Quotations (p.1328)**)

as} father

Here, the word **father** means “ancestor.” If it would be helpful in your language, you could use a similar phrase or plain language. Alternate translation: [as ancestor] (See: **Metaphor (p.1405)**)

For

Here, the word **For** introduces a reason why the Pharisees and Sadducees should not say **We have Abraham {as} father**. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a command, or you could leave **For** untranslated. Alternate translation: [In fact,] or [You should not say that because] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

to you that God is able to raise up children for Abraham from these stones

It may be more natural in your language to have a direct quotation here. Alternate translation: [to you, “God is able to raise up children for Abraham from these stones.”] (See: **Direct and Indirect Quotations (p.1328)**)

God is able to raise up children for Abraham from these stones

Here John means that God can create **children for Abraham** at any time and in any way he wants, even from **stones**. He means that people who have **Abraham {as} father** will not receive special treatment from God. You could include this information if that would be helpful to your readers. Alternate translation: [God is able to create other children for Abraham, even from these stones] or [God can raise up more children for Abraham any time he wants to, and he could turn even these stones into children for Abraham] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

children for Abraham

Here, the word **children** means “descendants.” If it would be helpful in your language, you could use a similar phrase or plain language. Alternate translation: [people descended from Abraham] (See: **Metaphor (p.1405)**)

Matthew 3:10

But

Here, the word **But** introduces a development of the ideas in the previous verse. It also introduces a slight contrast with God being able to make children of Abraham from stones. If it would be helpful in your language, you could use a word or phrase that introduces this kind of development, or you could leave **But** untranslated. Alternate translation: [Further,] or [As a matter of fact,] (See: **Connect — Contrast Relationship (p.1304)**)

already the ax is set against the root of the trees. So, every tree not producing good fruit is chopped down and thrown into a fire

In this verse, John speaks as if people were **trees** and as if God had an **ax**. Every person who does not repent and do what is right is like a **tree** that does not produce **good fruit**. Just as someone chops down these trees and burns them, so God will punish these people. If possible preserve the metaphor here. You could use simile form, or if necessary, you could state the meaning plainly. Alternate translation: [already it is as if the ax is set against the root of the trees. Every person who does not repent and obey is like a tree that does not produce good fruit. It is chopped down and thrown into a fire] or [already God is ready to judge people. So, anyone who does not repent and obey will be declared guilty and punished] (See: **Metaphor (p.1405)**)

the ax is set

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: [God has set the ax] (See: **Active or Passive (p.1271)**)

the root of the trees

In this verse, the word **root** is singular in form, but it refers to all the roots of the **trees** as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: [the roots of the trees] (See: **Collective Nouns (p.1295)**)

the root

Here, the word **root** refers to the lowest part of the tree that shows above the ground. You could include this information if that would be helpful to your readers. Alternate translation: [the base] or [lowest part] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

every tree not producing good fruit is chopped down and thrown into a fire

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is God. Alternate translation: [God chops down every tree not producing good fruit and throws it into a fire] (See: **Active or Passive (p.1271)**)

is chopped down and thrown

Here John could be using the present tense to describe: (1) something that is generally true. Alternate translation: [is being chopped down and is being thrown]; (2) something that will happen in the future but is as certain as if it

was happening in the present. Alternate translation: [will be chopped down and will be thrown] (See: **Irregular Use of Tenses (p.1393)**)

Matthew 3:11

for repentance

Here, the phrase **for repentance** could describe: (1) the purpose for which John baptizes people. Alternate translation: [so that you repent]; (2) what John's baptism represents or signifies. Alternate translation: [with reference to repentance] or [to show your repentance] (See: **Assumed Knowledge and Implicit Information (p. 1276)**)

for repentance

If your language does not use an abstract noun for the idea of **repentance**, you could express the same idea in another way. Make sure your translation fits with the option you chose in the previous note. Alternate translation: [in order that you might repent] or [to show that you have repented] (See: **Abstract Nouns (p.1268)**)

the one coming after me

Here John speaks as if someone is walking behind him. He could mean that: (1) soon someone will continue what John has started doing. Alternate translation: [the one who will preach after I have]; (2) one of his own disciples will become greater than he. Alternate translation: [one of my disciples] (See: **Metaphor (p.1405)**)

I

John is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [I am] (See: **Ellipsis (p.1338)**)

I am not worthy to carry away his sandals

Here, **to carry** someone's **sandals** was a duty of a slave. John means that he is **not worthy** to be a slave to this person who is **coming after** him. You could include this information if that would be helpful to your readers. Alternate translation: [I am not worthy to be the slave who carries away his sandals] or [I am not worthy to act as his slave] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

He will baptize you with the Holy Spirit and with fire

Here John indicates that the **one coming after** him will cause people to experience **the Holy Spirit** and **fire**, just as John caused people to experience **water** in baptism. If possible, preserve the baptism metaphor or express the idea in simile form. Alternate translation: [He will baptize you, as it were, with the Holy Spirit and with fire] or [He also will perform something like baptism, but he will use the Holy Spirit and fire] (See: **Metaphor (p.1405)**)

with the Holy Spirit and with fire

Here, the word **fire** could be: (1) a reference to how Jesus will purify people. Alternate translation: [with the Holy Spirit and purifying fire]; (2) a reference to how Jesus will punish people. Alternate translation: [with the Holy Spirit and with fiery punishment]; (3) a further description of **the Holy Spirit**. Alternate translation: [with the fire that is the Holy Spirit] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 3:12

whose winnowing fork {is} in his hand, and he will thoroughly clear off his threshing floor and gather his wheat into the storehouse. But he will burn up the chaff with unquenchable fire

In this verse, John describes the one who comes after him as a farmer who separates the useful grains of wheat from the other parts of the wheat plant by using a **winnowing fork** to **clear of his threshing floor**. Just as that farmer separates the grain from the chaff, so the one who comes after John will separate those who obey from those who do not. Just as that farmer saves the grain and burns up the chaff, so the one who comes after John will save those who obey and punish those who do not. If possible, preserve this metaphor. If necessary, you could use simile form or state the meaning plainly. Alternate translation: [who is like a farmer with a winnowing fork in his hand. He will separate those who obey God from those who do not, just as a farmer thoroughly clears off his fleshing floor. He will save those who obey and punish those who disobey, just as a farmer gathers his wheat into the storehouse and burns up the chaff with unquenchable fire] or [who is ready to act, and he will separate those who obey God from those who disobey God. He will save those who obey and completely punish those who disobey] (See: **Biblical Imagery — Extended Metaphors (p.1287)**)

whose winnowing fork {is} in his hand

Here, the phrase **in his hand** indicates that a person is ready to use whatever is in his or her hand. If it would be helpful in your language, you could use a comparable expression or state the meaning plainly. Alternate translation: [who has picked up his winnowing fork] or [who is ready to use his winnowing fork] (See: **Idiom (p. 1375)**)

winnowing fork

A **winnowing fork** is a tool for tossing wheat into the air to separate the wheat grain from the chaff. The heavier grain falls back down, and the wind blows away the unwanted chaff. This tool is similar to a pitchfork. If you have a similar tool in your culture, you can use the word for it here. Otherwise, you can use a phrase that would express the meaning. Alternate translation: [tool for winnowing grain] or [tool for tossing seeds] (See: **Translate Unknowns (p.1480)**)

his threshing floor

The **threshing floor** was the place where harvested wheat was processed to separate the grain from the chaff. To **clear off** the floor is to finish threshing and winnowing all the grain. If it would be helpful in your language, you could refer to where **threshing** happens in your culture, or you could use a descriptive phrase. Alternate translation: [the place where he separates the grain from the chaff] (See: **Translate Unknowns (p.1480)**)

Matthew 3:13

Then

Here, the word **Then** introduces the next major event in the story. It does not indicate how soon this event happened after the events that Matthew has already narrated. If it would be helpful in your language, you could use a word or phrase that introduces the next event in sequence. Alternate translation: [Sometime after that,] or [After John said those things,] (See: **Introduction of a New Event (p.1384)**)

comes

In a context such as this, your language might say “goes” instead of **comes**. Alternate translation: [goes] (See: **Go and Come (p.1359)**)

comes

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [came] (See: **Irregular Use of Tenses (p.1393)**)

to be baptized by him

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [so that John would baptize him] (See: **Active or Passive (p.1271)**)

Matthew 3:14

was hindering him

Matthew means that **John** did not want to baptize Jesus and tried to stop Jesus from asking him to do it. You could include this information if that would be helpful to your readers. Alternate translation: [was trying to prevent Jesus from wanting to be baptized] or [was resisting Jesus' request to be baptized] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he declared] (See: **Quotations and Quote Margins (p.1449)**)

to be baptized by you

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [for you to baptize me] (See: **Active or Passive (p.1271)**)

you, & you

Since John is speaking to Jesus, the word **you** is singular throughout this verse. (See: **Forms of 'You' — Singular (p. 1354)**)

and yet you come to me

John is using the question form to show surprise at Jesus' request to be baptized. He wants to show that the request does not make sense. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [so you should not come to me!] or [so it does not make sense for you to come to me.] (See: **Rhetorical Question (p.1460)**)

come to me

Here John implies that Jesus comes to be baptized. You could include this information if that would be helpful to your readers. Alternate translation: [come to me to be baptized] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 3:15

answering, Jesus said to him

Consider natural ways of introducing direct quotations in your language. Alternate translation: [Jesus responded] (See: **Quotations and Quote Margins (p.1449)**)

Permit {it} now, for in this way it is fitting for us to fulfill all righteousness

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the request that the first clause describes. Alternate translation: [Baptizing me is a fitting way for us to fulfill all righteousness. So, permit it now] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

Permit {it} & he permits him

In both places, Matthew implies that John should or does permit Jesus to be baptized. You could include this information if that would be helpful to your readers. Alternate translation: [Permit me to be baptized ... he permitted him to be baptized] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Permit {it

Since Jesus is speaking to John, the command **Permit** is singular here. (See: **Forms of 'You' — Singular (p.1354)**)

for us

Here, the word **us** refers only to Jesus and John. Your language may require you to mark this form. (See: **Exclusive and Inclusive 'We' (p.1347)**)

to fulfill all righteousness

The phrase **to fulfill all righteousness** means to do everything that God requires someone to do. If it would be helpful in your language, you could use a comparable phrase or plain language. Alternate translation: [to accomplish God's will] or [to do everything that God has told us to do] (See: **Idiom (p.1375)**)

all righteousness

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea in another way. Alternate translation: [everything that is righteous] or [all of God's righteous will] (See: **Abstract Nouns (p.1268)**)

he permits him

Here, the word **he** refers to John, and the word **him** refers to Jesus. If this is not clear for your readers, you could use the people's names here. Alternate translation: [John permits Jesus] (See: **Pronouns — When to Use Them (p. 1444)**)

Matthew 3:16

Now

Here, the word **Now** introduces the next event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then,] (See: **Connecting Words and Phrases (p.1322)**)

having been baptized

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was John. Alternate translation: [John having baptized him] (See: **Active or Passive (p.1271)**)

came up from the water

Matthew implies that Jesus was in the River Jordan when he was baptized. Afterwards, he **came up** out of the river. You could include this information if that would be helpful to your readers. Alternate translation: [left the water of the river] or [stepped out of the river] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

behold

The word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: [listen] or [suddenly] (See: **Metaphor (p.1405)**)

the heavens were opened to him

People in Matthew's culture often spoke of how **the heavens** had doors or gates that led into them. Matthew uses this kind of language (doors being **opened**) to indicate that Jesus saw into **the heavens**. If it would be helpful in your language, you could use a comparable expression or state the meaning plainly. Alternate translation: [he was enabled to look into the heavens] or [God showed him what was happening in the heavens] (See: **Idiom (p.1375)**)

the heavens were opened to him

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: [God opened the heavens to him] (See: **Active or Passive (p.1271)**)

the Spirit of God coming down like a dove

The phrase **like a dove** could mean: (1) the Spirit looked like a dove as he descended upon Jesus. Alternate translation: [the Spirit of God coming down, looking like a dove]; (2) the Spirit descended upon Jesus as a dove descends from the sky toward the ground. Alternate translation: [the Spirit of God coming down as a dove flies down] (See: **Simile (p.1464)**)

coming down

Matthew implies that **the Spirit of God** came down from **the heavens**. You could include this information if that would be helpful to your readers. Alternate translation: [coming down from the heavens] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

resting upon him

Matthew implies that **the Spirit of God** settled or landed on Jesus, just like a bird might settle or land on something. You could include this information if that would be helpful to your readers. Alternate translation: [perching upon him] or [settling on him] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 3:17

behold

The word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: [listen] or [suddenly] (See: **Metaphor (p.1405)**)

a voice from the heavens

Matthew is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply a verb of speaking if it would be clearer in your language. Alternate translation: [a voice spoke from the heavens] (See: **Ellipsis (p.1338)**)

a voice

Matthew is using **voice** to represent the person who is speaking, which is God the Father. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [a person speaking] or [God the Father spoke] (See: **Synecdoche (p.1473)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and it said] (See: **Quotations and Quote Margins (p.1449)**)

my beloved Son

The word **Son** is an important title for Jesus, the Son of God. (See: **Translating Son and Father (p.1483)**)

beloved Son

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [my Son, whom I love,] (See: **Active or Passive (p.1271)**)

I am well pleased

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [who pleases me] (See: **Active or Passive (p.1271)**)

Matthew 4

Matthew 4 Chapter Introduction

Structure and Formatting

The birth of Jesus Christ and the beginning of his ministry (1:1–4:25)

- The devil tempts Jesus (4:1–11)
- Jesus begins his public ministry (4:12–17)
- Jesus calls four of his disciples (4:18–22)
- Summary of Jesus' early ministry (4:23–25)

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 4:15–16, which are words from the Old Testament.

Religious and Cultural Concepts in This Chapter

The Devil

The devil, also named Satan, is an evil spiritual being. In this chapter, he tempts Jesus to disobey God. He even quotes the Bible to try to convince Jesus to disobey. Consider how you might naturally refer to a powerful and evil spiritual being.

Temptation

In 4:1–11, Matthew tells the story of how Jesus was tempted by the devil. The devil tried to convince Jesus to do things that would be disobedient. Jesus already knew how he was supposed to live his life and how he was supposed to die on the cross. The devil tempted Jesus to act in a different way. In response, Jesus quotes the Bible and does not do what the devil tempts him to do.

Fishermen

Four of Jesus' first disciples (Peter, Andrew, James, and John) were fishermen. In their culture, fishermen usually stood on the shore or in a boat and threw a net into the water. The edges of the net had weights on it, so the net sank into the water and trapped any fish beneath it. Then, fishermen would pull on a rope to close the net and haul it to shore or onto the boat. If people in your culture do not fish or do not fish in that way, consider how much information you need to provide to help your readers understand the story.

Translation Issues in This Chapter

Singular and plural forms of "you"

Most of the forms of "you" in this chapter appear in dialogue between Jesus and the devil. Because of this, most forms of "you" in this chapter are singular. You should assume forms of "you" are singular unless a note specifies that the form is plural. (See: **Forms of 'You' — Singular (p.1354)**)

Matthew 4:1

Then

Here, the word **Then** introduces the next major event in the story. It does not indicate how soon this event happened after the events that Matthew has already narrated. If it would be helpful in your language, you could use a word or phrase that introduces the next event in sequence. Alternate translation: [Sometime after that,] or [After he heard the voice from the heavens,] (See: **Introduction of a New Event (p.1384)**)

Jesus was led up by the Spirit

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the Spirit led Jesus up] (See: **Active or Passive (p.1271)**)

to be tempted by the devil

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [so that the devil could tempt Jesus] (See: **Active or Passive (p. 1271)**)

Matthew 4:2

40 days and 40 nights

The phrase **40 days and 40 nights** refers to 40 consecutive periods of 24 hours. Matthew means that Jesus fasted for 40 full days. If it would be helpful in your language, you could use a comparable expression. Alternate translation: [for 40 straight days] (See: **Idiom (p.1375)**)

Matthew 4:3

the one tempting

Here, the phrase **the one tempting** refers to the devil, whom Matthew already mentioned in 4:1. You could include this information if that would be helpful to your readers. Alternate translation: [the one tempting, the devil,] or [the devil, who was tempting him,] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

If you are the Son of God, speak so that these stones might become loaves

The devil is suggesting that this is a hypothetical condition, that the **stones** will only **become loaves** if Jesus is **the Son of God**. The devil is speaking as if it is uncertain who Jesus is in order to challenge him to do this miracle to prove that he really is the Son of God. Use a natural form in your language for introducing something that could be true. Alternate translation: [Prove that you are the Son of God by speaking so that these stones might become loaves] (See: **Connect — Hypothetical Conditions (p.1313)**)

the Son of God

The phrase **Son of God** is an important title for Jesus. (See: **Translating Son and Father (p.1483)**)

speak so that these stones might become loaves

Here the devil wants Jesus to tell the **stones** to **become bread**. You could include this information if that would be helpful to your readers. Alternate translation: [tell these stones to become bread] or [speak words that make these stones become bread] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

speak so that these stones might become loaves

It may be more natural in your language to have a direct quotation here. Alternate translation: [speak to these stones, “Become bread!”] (See: **Direct and Indirect Quotations (p.1328)**)

Matthew 4:4

he, answering, said

Consider natural ways of introducing direct quotations in your language. Alternate translation: [he answered] or [he said to him] (See: **Quotations and Quote Margins (p.1449)**)

It is written

In Matthew's culture, **it is written** was a normal way to introduce a quotation from an important text, in this case, the book of Deuteronomy (see Deuteronomy 8:3). If it would be helpful in your language, you could use a comparable phrase that indicates that Jesus is quoting from an important text. Alternate translation: [You can read in the Scriptures] or [It says in the book of Deuteronomy] (See: **Quotations and Quote Margins (p.1449)**)

It is written

If your language does not use the passive form, you can state this in active form or in another way that is natural in your language. Alternate translation: [Moses wrote this in the Scriptures] (See: **Active or Passive (p.1271)**)

will not live

The author of the quotation could be using the future tense to give: (1) a general statement. Alternate translation: [does not live]; (2) a command. Alternate translation: [should not live] (See: **Statements — Other Uses (p.1469)**)

Man

The word **Man** represents people in general, not one particular man. If it would be helpful in your language, you could use a different expression. Alternate translation: [Humans] (See: **Generic Noun Phrases (p.1357)**)

Man

Although the term **Man** is masculine, the author of the quotation is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [Man and woman] or [A person] (See: **When Masculine Words Include Women (p.1489)**)

bread

Here, **bread** represents food and eating in general. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [food] or [eating] (See: **Metonymy (p.1411)**)

but by

The author of the quotation is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [but he must live by] (See: **Ellipsis (p.1338)**)

every word

The author of the quotation is using the term **word** to mean a message spoken in words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [every message] or [everything] (See: **Metonymy (p.1411)**)

coming through the mouth of God

Here, the phrase **coming through the mouth of God** indicates that God is the one speaking **every word**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [that God has spoken] or [that God says] (See: **Idiom (p.1375)**)

Matthew 4:5

takes

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [took] (See: **Irregular Use of Tenses (p.1393)**)

the highest point of the temple

Here, the phrase **highest point** could refer to: (1) the top part of the roof. Alternate translation: [the top of the roof of the temple]; (2) the edge of the roof. Alternate translation: [the edge of the temple's roof] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 4:6

says to him

Consider natural ways of introducing direct quotations in your language. Alternate translation: [he tells him] (See: **Quotations and Quote Margins (p.1449)**)

says

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [said] (See: **Irregular Use of Tenses (p.1393)**)

If you are the Son of God, throw yourself down

The devil is suggesting that this is a hypothetical condition, that the angels will only rescue Jesus if Jesus is **the Son of God**. The devil is speaking as if it is uncertain who Jesus is in order to challenge him to throw himself down to prove that he really is the Son of God. Use a natural form in your language for introducing something that could be true. Alternate translation: [Prove that you are the Son of God by throwing yourself down] (See: **Connect — Hypothetical Conditions (p.1313)**)

the Son of God

The phrase **Son of God** is an important title for Jesus. (See: **Translating Son and Father (p.1483)**)

throw yourself down

When Satan tells Jesus to **throw yourself down**, he means that Jesus should jump off the top of the temple. You could include this information if that would be helpful to your readers. Alternate translation: [jump from here on top of the temple] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

for it is written

In Matthew's culture, **for it is written** was a normal way to introduce a quotation from an important text, in this case, the Old Testament book of Psalms (see Psalm 91:11–12). If it would be helpful in your language, you could use a comparable phrase that indicates that Matthew is quoting from an important text. Alternate translation: [for it is written in the book of Psalms] or [for the psalmist wrote] (See: **Quotations and Quote Margins (p.1449)**)

it is written

If your language does not use the passive form, you can state this in active form or in another way that is natural in your language. Alternate translation: [a poet wrote this in the Scriptures] (See: **Active or Passive (p.1271)**)

it is written, He will command his angels concerning you,' and, 'They will lift you up in their hands, lest you strike your foot against a stone

If it would be clearer in your language, you could translate this so that there are not quotations within a quotation. If you do, you will need to delete the single quotation mark at the end of the second quotation. Alternate

translation: [it is written that he will command his angels concerning you, and they will lift you up in their hands, lest you strike your foot against a stone] (See: **Quotes within Quotes (p.1452)**)

He will command

The pronoun **He** refers to God. If this is not clear for your readers, you could use the person's name here. Alternate translation: [God will command] (See: **Pronouns — When to Use Them (p.1444)**)

you,' & you & you strike your

Since the author of the quotations is addressing each specific person who is part of God's people, every occurrence of **you** and **your** in the quotations is singular. If it would be helpful in your language, you could use a form that makes this clear. Alternate translation: [each of you ... each of you ... any of you strike your] (See: **Forms of 'You' — Singular (p.1354)**)

and

Here, the word **and** connects the two quotations, which are two verses from Psalm 91. If it would be helpful in your language, you could use a word or phrase that connects two closely related quotations. Alternate translation: [and further] or [and then] (See: **Connecting Words and Phrases (p.1322)**)

you strike your foot against a stone

The author of the quotation is using one way of being hurt to mean all ways of being hurt. Alternate translation: [even your foot strikes a stone] or [you get hurt] (See: **Synecdoche (p.1473)**)

Matthew 4:7

Jesus said to him

Consider natural ways of introducing direct quotations in your language. Alternate translation: [Jesus answered] (See: **Quotations and Quote Margins (p.1449)**)

Again it is written

In Matthew's culture, **it is written** was a normal way to introduce a quotation from an important text, in this case, the book of Deuteronomy (see Deuteronomy 6:16). If it would be helpful in your language, you could use a comparable phrase that indicates that Jesus is quoting from an important text. Alternate translation: [Again, you can read in the Scriptures] or [Again, it says in the book of Deuteronomy] (See: **Quotations and Quote Margins (p. 1449)**)

Again it is written

If your language does not use the passive form, you can state this in active form or in another way that is natural in your language. Alternate translation: [Again, Moses wrote this in the Scriptures] (See: **Active or Passive (p.1271)**)

it is written, 'You will not test the Lord your God

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. If you do, you will need to delete the single quotation mark at the end of the second quotation. Alternate translation: [it is written that you shall not test the Lord your God] (See: **Quotes within Quotes (p.1452)**)

You will not test the Lord your God

The author of the quotation is using a statement to give a command. If it would be helpful in your language, you could use a command form. Alternate translation: [You must not test the Lord your God] (See: **Statements — Other Uses (p.1469)**)

You will not test

Since the author of the quotation is addressing each specific person who is part of God's people, the word **You** here is singular. If it would be helpful in your language, you could use a form that makes this clear. Alternate translation: [None of you shall test] (See: **Forms of 'You' — Singular (p.1354)**)

Matthew 4:8

Again

Matthew means that **the devil** tempted Jesus again. You could include this information if that would be helpful to your readers. Alternate translation: [Tempting him again] (See: **Assumed Knowledge and Implicit Information (p. 1276)**)

takes & shows

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [took ... showed] (See: **Irregular Use of Tenses (p.1393)**)

their glory

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. Alternate translation: [how great they are] or [how glorious they are] (See: **Abstract Nouns (p.1268)**)

Matthew 4:9

he said to him

Consider natural ways of introducing direct quotations in your language. Alternate translation: [he declared to him] (See: **Quotations and Quote Margins (p.1449)**)

All these things I will give you, if having fallen down, you would worship me

If it would be helpful in your language, you could put the condition before its consequence. Alternate translation: [If having fallen down, you would worship me, all these things I will give to you] (See: **Information Structure (p. 1381)**)

All these things

Here, the phrase **All these things** refers to the “kingdoms” and “their glory” that the devil showed to Jesus. You could include this information if that would be helpful to your readers. Alternate translation: [All these kingdoms and their glory] or [Everything I have showed to you] (See: **Assumed Knowledge and Implicit Information (p. 1276)**)

having fallen down

Here the devil refers to kneeling on the ground or bowing down very low. You could include this information if that would be helpful to your readers. Alternate translation: [having kneeled down] or [having prostrated yourself] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 4:10

Jesus says to him

Consider natural ways of introducing direct quotations in your language. Alternate translation: [Jesus tells him] (See: **Quotations and Quote Margins (p.1449)**)

For it is written

In Matthew's culture, **it is written** was a normal way to introduce a quotation from an important text, in this case, the book of Deuteronomy (see Deuteronomy 6:13). If it would be helpful in your language, you could use a comparable phrase that indicates that Jesus is quoting from an important text. Alternate translation: [For you can read in the Scriptures] or [For it says in the book of Deuteronomy] (See: **Quotations and Quote Margins (p.1449)**)

it is written

If your language does not use the passive form, you can state this in active form or in another way that is natural in your language. Alternate translation: [Moses wrote this in the Scriptures] (See: **Active or Passive (p.1271)**)

it is written, 'You will worship the Lord your God, and you will serve only him

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. If you do, you will need to delete the single quotation mark at the end of the second quotation. Alternate translation: [it is written that you shall worship the Lord your God, and you shall serve only him] (See: **Quotes within Quotes (p.1452)**)

You will worship the Lord your God, and you will serve only him

The author of the quotation is using a statement to give a command. If it would be helpful in your language, you could use a command form. Alternate translation: [You must worship the Lord your God, and you must serve only him] (See: **Statements — Other Uses (p.1469)**)

You will worship the Lord your God, and you will serve only him

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and it would be good to show this to your readers by including both phrases in your translation rather than combining them. However, if it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: [You must worship the Lord your God; yes, you must serve only him] (See: **Parallelism (p.1429)**)

You will worship & your & you will serve

Since the author of the quotations is addressing each specific person who is part of God's people, the words **You**, **your**, and **you** in the quotation are singular. If it would be helpful in your language, you could use a form that makes this clear. Alternate translation: [Each of you shall worship ... your ... each of you shall serve] (See: **Forms of 'You' — Singular (p.1354)**)

Matthew 4:11

leaves

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [left] (See: **Irregular Use of Tenses (p.1393)**)

behold

The word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: [take notice] or [suddenly] (See: **Metaphor (p.1405)**)

Matthew 4:12

Now

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then] (See: **Introduction of a New Event (p.1384)**)

John had been arrested

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context (see 14:1–12) that it was King Herod Antipas, the son of the king who had tried to kill Jesus. Alternate translation: [the king had arrested John] (See: **Active or Passive (p.1271)**)

Matthew 4:13

having left Nazareth

Matthew implies that when Jesus “withdrew into Galilee,” he first went to the city of **Nazareth**. You could include this information if that would be helpful to your readers. Alternate translation: [he first went to Nazareth. Then, having left Nazareth] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

having come, he lived in Capernaum

It may be more natural in your language to say where Jesus went before saying where he **lived**. If so, you could move **in Capernaum** so that it goes with **having come**. Alternate translation: [having come to Capernaum, he lived there] (See: **Information Structure (p.1381)**)

by the sea

Matthew is referring to **the sea** of Galilee. The town of **Capernaum** was at the edge of this sea. You could include this information if that would be helpful to your readers. Alternate translation: [by the Galilee sea] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

in the territories of Zebulun and Naphtali

The words **Zebulun** and **Naphtali** are the names of the tribes that lived in these territories many years earlier. Matthew uses these names to connect where Jesus lived with the prophecy he will quote in 4:15. If it would be helpful in your language, you could clarify that these are names of tribes. Alternate translation: [in the territories that the tribes of Zebulun and Naphtali formerly lived in] (See: **Assumed Knowledge and Implicit Information (p. 1276)**)

Matthew 4:14

so that

Here, the phrase **so that** could introduce: (1) a result from Jesus living in Capernaum. Alternate translation: [with the result that]; (2) a purpose for which Jesus lived in Capernaum. Alternate translation: [in order that] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

it might be fulfilled what was spoken

See how you translated the similar passive forms in 2:15 and 2:17. Alternate translation: [this might fulfill what God spoke] (See: **Active or Passive (p.1271)**)

saying

In Matthew's culture, **saying** was a normal way to introduce a quotation from an important text, in this case, the Old Testament book written by **Isaiah the prophet** (see Isaiah 9:1–2). If it would be helpful in your language, you could use a comparable phrase that indicates that Matthew is quoting from an important text. Alternate translation: [who wrote in his book] or [who declared] (See: **Quotations and Quote Margins (p.1449)**)

Matthew 4:15

The land of Zebulun and the land of Naphtali, the} way of the sea, beyond the Jordan, Galilee of the Gentiles

Here, the areas that Isaiah refers to represent the people who live in those areas. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [The people who live in the land of Zebulun and the land of Naphtali, the people who live on the way of the sea, beyond the Jordan, the people who live in Galilee of the Gentiles] (See: **Metonymy (p.1411)**)

The land of Zebulun and the land of Naphtali, the} way of the sea, beyond the Jordan, Galilee of the Gentiles

Each of the three lines of poetry in this verse gives a different description of the same area. Hebrew poetry was based on this kind of repetition, and it would be good to show this to your readers by including all three descriptions in your translation rather than combining them. However, if it would be helpful to your readers, you could connect the phrases with a word or phrase that indicates that these lines are all descriptions of one place. Alternate translation: [The land of Zebulun and the land of Naphtali, which is the way of the sea, beyond the Jordan, which is Galilee of the Gentiles] (See: **Parallelism (p.1429)**)

the} way of the sea

The phrase **the way of the sea** could refer to: (1) areas near **the sea** of Galilee. Alternate translation: [the areas around the Sea of Galilee]; (2) a road that ended at the Mediterranean **sea**. Alternate translation: [the road that goes to the Mediterranean sea] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

beyond the Jordan

Here Isaiah could be referring to: (1) areas to the west of the Jordan River. Alternate translation: [on the western side of the Jordan]; (2) areas to the east of the Jordan River. Alternate translation: [on the eastern side of the Jordan] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Galilee of the Gentiles

Here, Isaiah is using the possessive form to describe **Galilee** as a place where **Gentiles** live. If this is not clear in your language, you could express the idea in another way. Alternate translation: [Galilee, home of Gentiles] (See: **Possession (p.1438)**)

Matthew 4:16

the people sitting in darkness have seen a great light, and to the ones sitting in the region and shadow of death, upon them has a light arisen

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and it would be good to show this to your readers by including both phrases in your translation rather than combining them. However, if it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: [the people sitting in darkness have seen a great light; yes, to the ones sitting in the region and shadow of death, upon them has a light arisen] (See: **Parallelism (p.1429)**)

the people sitting in darkness have seen a great light, and to the ones sitting in the region and shadow of death, upon them has a light arisen

Here Isaiah refers to sin, trouble, and hopelessness as if they were **darkness** and the **shadow of death**. He refers to God's deliverance and salvation as if it were **a great light**. If possible, preserve these metaphors or express them in simile form. Alternate translation: [the people sitting in spiritual darkness have seen the great light of God's salvation, and to the ones sitting in the region and shadow where there is spiritual death, upon them the light of God's deliverance has arisen] (See: **Biblical Imagery — Extended Metaphors (p.1287)**)

sitting & to the ones sitting

Here, Isaiah refers to living as if it were **sitting**. If it would be helpful in your language, you could use a comparable word or state the meaning plainly. Alternate translation: [dwelling ... to the ones dwelling] (See: **Metaphor (p. 1405)**)

in darkness

If your language does not use an abstract noun for the idea of **darkness**, you could express the same idea in another way. Alternate translation: [where it is dark] (See: **Abstract Nouns (p.1268)**)

have seen & has a light arisen

Isaiah uses the past tense here in order to refer to something that will certainly happen in the future. If it would not be natural to do that in your language, you could use the future tense. Alternate translation: [will see ... will a light arise] (See: **Irregular Use of Tenses (p.1393)**)

the region and shadow of death

Here, Isaiah is using the possessive form to describe a **region** and a **shadow**, or darkness, that is characterized by **death**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the deadly region and the deathly shadow] or [the region and shadow characterized by death] (See: **Possession (p. 1438)**)

of death

If your language does not use an abstract noun for the idea of **death**, you could express the same idea in another way. Alternate translation: [that are deadly] (See: **Abstract Nouns (p.1268)**)

Matthew 4:17

From that time

Here, the word **time** refers to when Jesus began to live in Capernaum (see 4:13). You could include this information if that would be helpful to your readers. Alternate translation: [From when he began to live in Capernaum,] or [After he moved to Capernaum,] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

to preach and to say

Consider natural ways of introducing direct quotations in your language. Alternate translation: [to preach] or [to preach, saying] (See: **Quotations and Quote Margins (p.1449)**)

Repent

Because Jesus is speaking to people in general, the command **Repent** is plural here. (See: **Forms of 'You' — Singular (p.1354)**)

has come near

Matthew uses this phrase in the sense of near in time. You could include this information if that would be helpful to your readers. See how you translated the similar phrase in 3:2 Alternate translation: [is about to begin] or [is about to happen] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 4:18

Now

The word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then,] or [Some time later,] (See: **Introduction of a New Event (p.1384)**)

two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea, for they were fishermen

Matthew introduces two new characters into the story. Consider how you might introduce new characters into a story, and follow that form here. You may need to rearrange some elements of the sentence to do so. Alternate translation: [two fishermen who were casting a net into the sea. They were Simon called Peter, and Andrew his brother] (See: **Introduction of New and Old Participants (p.1387)**)

Simon called

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Simon, whose other name was] or [Simon, whom people also called] (See: **Active or Passive (p.1271)**)

his brother

Matthew never says whether **Simon** or **Andrew** was older, but he mentions **Simon** first, which could imply that he was the older brother. If you have to use a form that refers to an older or younger brother, you could state that **Andrew** was younger. Alternate translation: [his younger brother] (See: **Kinship (p.1397)**)

casting a net into the sea

They were **casting a net** in order to catch fish. You could include this information if that would be helpful to your readers. Alternate translation: [casting a net into the sea to catch fish] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

casting a net into

Some cultures use a **net** to catch fish. A net is a mesh or network of cords or ropes which fishermen throw into the water to trap fish. If it would be helpful in your language, you could refer to how people catch fish in your culture, or you could use a general phrase. Alternate translation: [fishing in] or [trying to catch fish in] (See: **Translate Unknowns (p.1480)**)

for

Matthew is providing this background information to help readers understand why **Simon** and **Andrew** were **casting a net**. If it would be helpful in your language, you could use a form that introduces this kind of background information. Alternate translation: [which they did because] or [since] (See: **Connect — Background Information (p.1298)**)

Matthew 4:19

he says

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [he said] (See: **Irregular Use of Tenses (p.1393)**)

Come after me

Here, the phrase **Come after me** is a command to travel with Jesus and be his disciples. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [Be my disciples] or [Travel with me as my students] (See: **Idiom (p.1375)**)

I will make you fishers of men

Here Jesus speaks of preaching the gospel and helping people believe in Jesus as if it were fishing. He means that, just as fishermen catch many fish, so Simon and Andrew will help many people believe. If possible, preserve the metaphor here, since it relates directly to what Simon and Andrew were doing when Jesus saw them. If it would be helpful in your language, you could express the idea as a simile. Alternate translation: [I will make you into people who collect men for me, just as you now collect fish] (See: **Metaphor (p.1405)**)

you

Because Jesus is speaking to Simon and Andrew, the word **you** is plural here. (See: **Forms of 'You' — Singular (p. 1354)**)

of men

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [of humans] or [of men and women] (See: **When Masculine Words Include Women (p.1489)**)

Matthew 4:20

having left the nets

Translate the word **nets** as you did in 4:18. Alternate translation: [having stopped fishing] (See: **Translate Unknowns (p.1480)**)

followed him

Here, the phrase **followed him** indicates that they traveled with Jesus and were his disciples. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [became his disciples] or [traveled with him as his students] (See: **Idiom (p.1375)**)

Matthew 4:21

two other brothers, James the {son} of Zebedee, and John his brother in the boat with Zebedee their father mending their nets

Matthew introduces two more new characters into the story. Consider how you might introduce new characters into a story, and follow that form here. You may need to rearrange some elements of the sentence to do so. Alternate translation: [two men who were in a boat, mending their nets with their father, Zebedee. They were James, the son of Zebedee, and his younger brother John] (See: **Introduction of New and Old Participants (p. 1387)**)

his brother

Matthew never says whether **James** or **John** was older, but he mentions **James** first, which could imply that he was the older brother. If you have to use a form that refers to an older or younger brother, you could state that **John** was younger. Alternate translation: [his younger brother] (See: **Kinship (p.1397)**)

their nets

Translate the word **nets** as you did in 4:18 and 4:20. Alternate translation: [the tools they used for fishing] (See: **Translate Unknowns (p.1480)**)

he called them

Matthew implies that Jesus **called them** to "come after him," that is, to travel with him and be his disciples. You could include this information if that would be helpful to your readers. Alternate translation: [he called them to come after him] or [he called them to travel with him as his students] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

he called

The pronoun **he** refers to Jesus. If this is not clear for your readers, you could use the person's name here. Alternate translation: [Jesus called] (See: **Pronouns — When to Use Them (p.1444)**)

Matthew 4:22

followed him

Translate this phrase as you did in 4:20. Alternate translation: [became his disciples] or [traveled with him as his students] (See: **Idiom (p.1375)**)

Matthew 4:23

he was going around in

Here, the phrase **going around in** indicates that Jesus traveled through many places in the region of **Galilee**. You could include this information if that would be helpful to your readers. Alternate translation: [he was traveling to many places in] or [he took trips through] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the gospel of the kingdom

Matthew is using the possessive form to describe a **gospel** that is about the **kingdom**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the gospel concerning the kingdom] (See: **Possession (p.1438)**)

every disease and every sickness

Here, the phrase **every disease and every sickness** represents people with these diseases and sicknesses. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [every diseased person and every sick person] (See: **Metonymy (p.1411)**)

every disease and every sickness

The terms **every disease** and **every sickness** mean similar things. Matthew is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [every ailment] or [every sickness] (See: **Doublet (p.1336)**)

every disease and every sickness

Matthew says **every** here as a generalization to emphasize how Jesus healed many different kinds of **disease** and **sickness**. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [many kinds of diseases and many kinds of sicknesses] (See: **Hyperbole (p.1368)**)

the people

Here, the phrase **the people** refers specifically to Jewish people living in **Galilee**. You could include this information if that would be helpful to your readers. Alternate translation: [the Jewish people there] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 4:24

the news of him went out into all Syria

Matthew speaks of **the news** as if it were a person who could go **out into all Syria**. He means that people throughout **Syria** heard about Jesus. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [the news of him was heard in all Syria] (See: **Personification (p.1432)**)

the news of him

Here, Matthew is using the possessive form to describe **news** that concerns **him**, that is, Jesus. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the news about him] (See: **Possession (p.1438)**)

they brought

Here, the word **they** refers to any people who heard **the news of him**. If it would be helpful in your language, you could use a form that refers to people in general. Alternate translation: [many people who heard brought] (See: **Pronouns — When to Use Them (p.1444)**)

all

Matthew says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [very many of] (See: **Hyperbole (p.1368)**)

the ones having sickness, being afflicted by various diseases and pains

Here, the terms **sickness**, **diseases**, and **pains** mean similar things. Matthew is using the three terms together to include any kind of physical sickness or pain. If it would be clearer for your readers, you could use only one or two terms to refer to any kind of sickness or pain. Alternate translation: [the ones being sick or in pain] or [the ones having diseases or injuries] (See: **Doublet (p.1336)**)

the ones having sickness

If your language does not use an abstract noun for the idea of **sickness**, you could express the same idea in another way. Alternate translation: [the ones being sick] (See: **Abstract Nouns (p.1268)**)

being afflicted by various diseases and pains

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [experiencing various diseases and pains] (See: **Active or Passive (p.1271)**)

being possessed by demons

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [those whom demons possessed] (See: **Active or Passive (p.1271)**)

the epileptic and the paralytic

Matthew is using the adjectives **epileptic** and **paralytic** as nouns to mean people who are **epileptic** and **paralytic**. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: [epileptic and paralytic people] (See: **Nominal Adjectives (p.1413)**)

the epileptic

An **epileptic** is someone who sometimes passes out and then moves uncontrollably. If your readers would not be familiar with this sickness, you could use the name of something like this from your language, or you could use a general expression. Alternate translation: [people with seizures] or [those who sometimes become unconscious and move uncontrollably] (See: **Translate Unknowns (p.1480)**)

the paralytic

A **paralytic** is someone who is not able to use or control some or all of their arms and legs because of injury or sickness. If your readers would not be familiar with this sickness, you could use the name of something like this in your language, or you could use a general expression. Alternate translation: [the paralyzed] or [people who could not move their limbs] (See: **Translate Unknowns (p.1480)**)

Matthew 4:25

large crowds followed him from Galilee and Decapolis and Jerusalem and Judea and beyond the Jordan

Matthew indicates that **large crowds** traveled wherever Jesus went. The people who made up these crowds came from all the regions and towns that Matthew mentions in this verse. You could include this information if that would be helpful to your readers. Alternate translation: [large crowds of people from Galilee and Decapolis and Jerusalem and Judea and beyond the Jordan followed him] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Decapolis

The word **Decapolis** is a name for a region to the southeast of Galilee. The name means “the Ten Towns.” (See: **How to Translate Names (p.1364)**)

beyond the Jordan

Here, the phrase **beyond the Jordan** refers to regions to the east of the Jordan River. You could include this information if that would be helpful to your readers. Alternate translation: [the areas on the east side of the Jordan River] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 5

Matthew 5 Chapter Introduction

Structure and Formatting

Jesus' Sermon on the Mount (5:1–7:28)

- The Beatitudes (5:1–12)
- Salt and light (5:13–16)
- The law and righteousness (5:17–20)
- Moses' law and Jesus' commands (5:21–48)
    - Murder and anger (5:21–26)
    - Adultery and divorce (5:27–32)
    - Oaths and promises (5:33–37)
    - Punishment and retaliation (5:38–42)
    - Loving everyone (5:43–48)

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

Matthew 5:3–10, known as the Beatitudes, or the Blessings, has been set farther to the right on the page than the rest of the text. This way of placing the words on the page highlights the poetic form of this section.

Religious and Cultural Concepts in This Chapter

The "Beatitudes"

In 5:3–12, Jesus speaks nine blessings, or "Beatitudes." He uses poetic form, repetition, and contrasting statements. Use forms in your language that people would recognize as poetry. See the notes on these verses for translation options.

"You have heard that it was said"

When Jesus quotes commands that his audience would be familiar with, he uses a phrase like "you have heard that it was said." Usually when he uses this phrase, he is quoting or summarizing commands directly from the Old Testament law. However, in 5:43, he quotes a command from the Old Testament ("love your neighbor") and then includes what some people would add to that command ("hate your enemy"). You may need to clarify that only the clause "love your neighbor" is from the Old Testament law. See the notes on each verse for information about what commands Jesus is quoting or summarizing.

Jesus and the law

Throughout this chapter, Jesus quotes commands that his audience would be familiar with. Then he introduces his response to these commands with a phrase like "but I say to you." In each case, Jesus is not contradicting or annulling the commands from God that he quotes. Instead, Jesus is correcting misunderstandings about what these commands mean. He wants his disciples to apply the commands properly. Use a form that indicates that Jesus is clarifying the commands, not contradicting them.

Translation Issues in This Chapter

Salt metaphor

In 5:13, Jesus describes his disciples as if they were salt that seasons the world. He means that, just as salt preserves food and makes it taste better, so his disciples help save people in the world and make the world a better place. If possible, preserve the metaphor or express the idea in simile form. (See: **Metaphor (p.1405)**)

Light metaphor

In 5:14–16, Jesus describes his disciples as if they together were a lamp that gives light. He means specifically that their good deeds function together like a light that shines on other people, which allows these people to learn what is true and to praise God. If possible, preserve the metaphor or express the idea in simile form. (See: **Metaphor (p.1405)**)

Hyperbole

In 5:29–30, Jesus commands his disciples to cut off body parts that cause them to sin. He uses this extreme example of resisting sin in order to show his disciples how serious sin really is. He does not mean that believers should always cut off body parts when they sin. Jesus intends his commands to be shocking, however, so you should preserve the extreme language. If it would be helpful in your language, you could use a form that indicates that Jesus' commands are extreme language.

Singular and plural forms of "you"

In this chapter, Jesus is talking to a large crowd of his followers. Throughout the chapter, Jesus switches between using you in the singular and you in the plural while he is talking to the same people. When he uses the singular, he is speaking about specific situations that each person in the crowd might experience. When he uses the plural, he is speaking generally to the crowd as a whole. You should assume that Jesus is using plural forms of "you" unless a note specifies that the forms are singular. (See: [[rc:*///ta/man/translate/figs-yousingular]] and [[rc:*///ta/man/translate/figs-crowd]])

Matthew 5:1

Now

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then] (See: **Introduction of a New Event (p.1384)**)

the mountain

Matthew does not clarify what **mountain** this is or how high up it is. If possible, use a general word for a hill or small **mountain** without indicating one particular place. Alternate translation: [a high place] or [a small mountain] (See: **When to Keep Information Implicit (p.1491)**)

he having sat down

In Jesus' culture, teachers usually **sat down** when they were going to teach. You could include this information if that would be helpful to your readers. Alternate translation: [he having sat down to teach] or [he having sat down as a teacher does] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

came

In a context such as this, your language might say "went" instead of **came**. Alternate translation: [went] (See: **Go and Come (p.1359)**)

Matthew 5:2

having opened his mouth

Here, the phrase **having opened his mouth** refers to beginning to speak. If it would be helpful in your language, you could use an comparable phrase or state the meaning plainly. Alternate translation: [having begun to speak] (See: **Idiom (p.1375)**)

having opened his mouth, he taught

Here, the phrase **having opened his mouth** introduces what Jesus said, and the phrase **he taught** also introduces what Jesus said. Matthew uses both phrases to indicate that what Jesus is about to say is very important. If it would be helpful in your language, you could use just one phrase that introduces important speech. Alternate translation: [he starting teaching] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1401)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he declared] (See: **Quotations and Quote Margins (p.1449)**)

Matthew 5:3

Blessed {are} the poor in spirit, for theirs is the kingdom of the heavens

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: [The kingdom of the heavens belongs to the poor in spirit, so they are blessed] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

Blessed {are

This expression indicates that God is giving favor to people and that their situation is positive or good. If it would be helpful in your language, you could express this idea in another way. Alternate translation: [God will bless] or [How good it is for] (See: **Idiom (p.1375)**)

the poor

Jesus is using the adjective **poor** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: [people who are poor] (See: **Nominal Adjectives (p.1413)**)

the poor in spirit

Here Jesus speaks of people who know that they disobey and that they depend on God totally as if they were **poor in spirit**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [the spiritually poor] or [those who totally depend upon God] (See: **Metaphor (p. 1405)**)

theirs is the kingdom of the heavens

Here, Jesus is using the possessive form to describe people who belong in **the kingdom of the heavens**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the kingdom of the heavens belongs to them] or [they belong in the kingdom of the heavens] (See: **Possession (p.1438)**)

Matthew 5:4

Blessed {are} the ones mourning, for they will be comforted

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: [The ones mourning will be comforted, so they are blessed] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

Blessed {are

See how you translated this phrase in 5:3. Alternate translation: [God will bless] or [How good it is for] (See: **Idiom (p.1375)**)

they will be comforted

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [God will comfort them] (See: **Active or Passive (p.1271)**)

Matthew 5:5

Blessed {are} the meek, for they will inherit the earth

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: [The meek will inherit the earth, so they are blessed] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

Blessed {are

See how you translated this phrase in 5:3. Alternate translation: [God will bless] or [How good it is for] (See: **Idiom (p.1375)**)

the meek

Jesus is using the adjective **meek** as a noun to mean **meek** people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [meek people] (See: **Nominal Adjectives (p.1413)**)

will inherit

Here the author speaks as if **the meek** were children who would receive property from a relative. He speaks in this way to indicate that **the meek** will receive **the earth** from God. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [will receive] or [will be given] (See: **Metaphor (p.1405)**)

the earth

Here Jesus refers to the whole **earth**, but he implies that it will be the renewed or recreated **earth**. You could include this information if that would be helpful to your readers. Alternate translation: [the renewed earth] or [the recreated earth] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 5:6

Blessed {are} the ones hungering and thirsting for righteousness, for they will be fed

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: [The ones hungering and thirsting for righteousness will be fed, so they are blessed] (See: **Connect — Reason-and-Result Relationship (p. 1315)**)

Blessed {are

See how you translated this phrase in 5:3. Alternate translation: [God will bless] or [How good it is for] (See: **Idiom (p.1375)**)

the ones hungering and thirsting for righteousness, for they will be fed

Here Jesus speaks of desiring to do what is right as if it were **hungering and thirsting for righteousness**. He also speaks of becoming righteous and doing what is right as if it were being **fed**. He speaks in this way to indicate that these people desire **righteousness** as much as they desire food and drink. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: [the ones who desire righteousness as if it were food or drink, for they will receive it as if they were being fed] (See: **Metaphor (p.1405)**)

for righteousness

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea in another way. Alternate translation: [for what is just] or [to be righteous] (See: **Abstract Nouns (p.1268)**)

they will be fed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [God will feed them] (See: **Active or Passive (p.1271)**)

Matthew 5:7

Blessed {are} the merciful, for they will obtain mercy

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: [The merciful will obtain mercy, so they are blessed] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

Blessed {are

See how you translated this phrase in 5:3. Alternate translation: [God will bless] or [How good it is for] (See: **Idiom (p.1375)**)

the merciful

Matthew is using the adjective **merciful** as a noun to mean **merciful** people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [merciful people] (See: **Nominal Adjectives (p.1413)**)

they will obtain mercy

If your language does not use an abstract noun for the idea of **mercy**, you could express the same idea in another way. Alternate translation: [God will act mercifully to them] (See: **Abstract Nouns (p.1268)**)

Matthew 5:8

Blessed {are} the pure in heart, for they will see God

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: [The pure in heart will see God, so they are blessed] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

Blessed {are

See how you translated this phrase in 5:3. Alternate translation: [God will bless] or [How good it is for] (See: **Idiom (p.1375)**)

the pure in heart

Here, the phrase **pure in heart** describes people who only think about and desire what is pure and good. If it would be helpful in your language, you could use an equivalent phrase or state the meaning plainly. Alternate translation: [those who are pure on the inside] or [the ones who think about and want what is pure] (See: **Idiom (p. 1375)**)

the pure

Matthew is using the adjective **pure** as a noun to mean **pure** people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [people who are pure] (See: **Nominal Adjectives (p.1413)**)

they will see God

Here, the clause **they will see God** indicates that these people will be with God, in his presence. If it would be helpful in your language, you could use an equivalent figure of speech or state the meaning plainly. Alternate translation: [they will be in God's presence] (See: **Idiom (p.1375)**)

Matthew 5:9

Blessed {are} the peacemakers, for they will be called sons of God

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: [The peacemakers will be called sons of God, so they are blessed] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

Blessed {are

See how you translated this phrase in 5:3. Alternate translation: [God will bless] or [How good it is for] (See: **Idiom (p.1375)**)

the peacemakers

Here Jesus implies that the **peacemakers** are those who help people act peacefully with each other. You could include this information if that would be helpful to your readers. Alternate translation: [those who make peace among people] or [the ones who cause people to act peaceably] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

they will be called sons of God

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [God will call them his sons] (See: **Active or Passive (p.1271)**)

will be called

Here, by using the phrase **will be called**, Jesus implies that they also will actually be **sons of God**. You could include this information if that would be helpful to your readers. Alternate translation: [will be people who are] or [will be called and so become] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

sons of God

Jesus speaks of these people as if God were their physical father. He means that these people have a father-son relationship with God. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [spiritual sons of God] (See: **Metaphor (p.1405)**)

sons

Although the term **sons** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [sons and daughters] or [offspring] (See: **When Masculine Words Include Women (p.1489)**)

Matthew 5:10

Blessed {are} the ones persecuted for the sake of righteousness, for theirs is the kingdom of the heavens

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: [The kingdom of the heavens belongs to the ones persecuted for the sake of righteousness, so they are blessed] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

Blessed {are

See how you translated this phrase in 5:3. Alternate translation: [God will bless] or [How good it is for] (See: **Idiom (p.1375)**)

the ones persecuted

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the ones whom people persecute] (See: **Active or Passive (p. 1271)**)

for the sake of righteousness

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea in another way. Alternate translation: [because they act justly] (See: **Abstract Nouns (p.1268)**)

theirs is the kingdom of the heavens

See how you translated the same clause in 5:3. Alternate translation: [the kingdom of the heavens belongs to them] or [they belong in the kingdom of the heavens] (See: **Possession (p.1438)**)

Matthew 5:11

Blessed are you when they insult you and persecute {you} and say every evil thing against you, lying,because of me

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: [When they insult you and persecute you and say every evil thing against you falsely because of me, you are blessed] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

Blessed are you

See how you translated the similar phrase in 5:3. Alternate translation: [God will bless you] or [How good it is for you] (See: **Idiom (p.1375)**)

they insult

Here, the word **they** refers to any people who mistreat Jesus' disciples. If it would be helpful in your language, you could use a form that refers to people in general. Alternate translation: [others insult] or [some people insult] (See: **Pronouns — When to Use Them (p.1444)**)

every evil thing

Jesus says **every** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [very many evil things] or [all kinds of evil things] (See: **Hyperbole (p.1368)**)

lying

Many ancient manuscripts include **lying**. The ULT follows that reading. Other ancient manuscripts do not include the word. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.1475)**)

because of me

When Jesus says **because of me**, he means that people will persecute them because they are his disciples. You could include this information if that would be helpful to your readers. Alternate translation: [because you are my disciples] or [because you believe in me] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 5:12

Rejoice and be very glad, for your reward {is} great in the heavens, for in this way they persecuted the prophets before you

Here Jesus gives a command followed by two reasons. If it would be helpful in your language, you could rearrange these clauses so that one or both reasons come before the command. Alternate translation: [In fact, in this way they persecuted the prophets before you. Also, great is your reward in the heavens. So, rejoice and be very glad] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

Rejoice and be very glad

The terms **Rejoice** and **be very glad** mean similar things. Jesus is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [Be exceedingly glad] (See: **Doublet (p.1336)**)

in the heavens

Here, the phrase **in the heavens** indicates where God is currently keeping the **reward**. It does not indicate where people will receive the **reward**. You could include this information if that would be helpful to your readers. Alternate translation: [that is stored in the heavens] or [that you will receive from the heavens] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

for

Here, the word **for** introduces another reason why Jesus' disciples should rejoice, which is that they are like **the prophets** who served God. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **for** untranslated. Alternate translation: [and you should also rejoice because] or [and in fact,] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

in this way

Here, the word **this** refers back to what Jesus said in 5:11 about how people mistreat his disciples. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: [in those same ways] (See: **Pronouns — When to Use Them (p.1444)**)

before you

Here, the phrase **before you** indicates that the **prophets** lived before the people to whom Jesus is speaking. You could include this information if that would be helpful to your readers. Alternate translation: [who lived before you did] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 5:13

You are the salt of the earth. But if the salt is made tasteless, with what might it be made salty again? It is good for nothing any longer, except having been thrown out, to be trampled by men

Here Jesus calls his disciples **salt** that seasons **the earth**. Just as **salt** makes food better in many ways, so Jesus' disciples make the world better in many ways. However, just as **salt** that no longer functions properly is **thrown out** because it cannot be fixed, so Jesus' disciples will be punished if they do not make the world better. If possible, preserve the metaphor or use simile form. Alternate translation: [You are like salt for the earth. But if you are like salt that has been made tasteless, how can you be made salty again? Just like that salt, you are good for nothing any longer. That salt will be thrown out to be trampled by men, and you will be punished in a similar way] (See: **Biblical Imagery — Extended Metaphors (p.1287)**)

the salt of the earth

Here, Jesus is using the possessive form to describe **salt** that seasons **the earth**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the salt that seasons the earth] (See: **Possession (p.1438)**)

of the earth

Here, the word **earth** refers primarily to the people who live on the **earth**. If it would be helpful in your language, you could refer specifically to people here. Alternate translation: [of the people on the earth] or [of all people] (See: **Metonymy (p.1411)**)

if the salt is made tasteless, with what

Jesus means that it is possible for **salt** to lose **its taste**, and he is speaking about what can or cannot happen after **salt has lost its taste**. Use a natural form in your language for introducing a situation that could happen. Alternate translation: [suppose that the salt is made tasteless. With what] (See: **Connect — Hypothetical Conditions (p. 1313)**)

is made tasteless

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [has become tasteless] or [has lost its taste] (See: **Active or Passive (p.1271)**)

with what might it be made salty again

Jesus is using the question form to show that no one can make ruined salt **salty** again. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [it cannot be made salty again!] or [it is not possible to make it salty again.] (See: **Rhetorical Question (p.1460)**)

might it be made salty again

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [might someone make it salty again] (See: **Active or Passive (p. 1271)**)

It is good for nothing any longer, except having been thrown out, to be trampled by men

If, in your language, it would appear that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: [The only thing it is good for is, having been thrown out, to be trampled by men] (See: **Connect — Exception Clauses (p.1306)**)

except having been thrown out, to be trampled by men

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [except, after people have thrown it out, for men to trample it] (See: **Active or Passive (p.1271)**)

men

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [men and women] or [people] (See: **When Masculine Words Include Women (p.1489)**)

Matthew 5:14

You are the light of the world

Here Jesus calls his disciples **light** that illuminates **the world**. Just as **light** helps people know where they are and where to go, so Jesus' disciples tell people the truth about God and Jesus. If possible, preserve the metaphor or use simile form. Alternate translation: [When you tell others about me, you are like lights that shine on the world] (See: **Metaphor (p.1405)**)

the light of the world

Here, Jesus is using the possessive form to describe **light** that illuminates **the world**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the light that shines on the world] (See: **Possession (p.1438)**)

of the world

Here, the word **world** refers primarily to the people who live in the **world**. If it would be helpful in your language, you could refer specifically to people here. Alternate translation: [of the people in the world] or [of all people] (See: **Metonymy (p.1411)**)

A city being set on top of a mountain is not able to be hidden

Here Jesus implicitly calls his disciples a **city** that is on a **mountain**, so it **is not able to be hidden**. Just as everyone can see this city, so everyone can see how Jesus' disciples behave. If possible, preserve the metaphor or use simile form. Alternate translation: [When you do what is right, you are like a city being set on a mountain that is not able to be hidden] (See: **Metaphor (p.1405)**)

A city being set on top of a mountain is not able to be hidden

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [People cannot hide a city that they set on top of a mountain] (See: **Active or Passive (p.1271)**)

Matthew 5:15

Neither do they light a lamp and put it under a basket, but rather on the lampstand, and it shines for all the ones in the house

Here Jesus implicitly calls his disciples a **a lamp**. However, he explains this figure of speech in the next verse, so you should not explain its meaning in this verse. (See: **When to Keep Information Implicit (p.1491)**)

do they light

The pronoun they refers to people in general. If this is not clear for your readers, you could use a form that refers to people in general. Alternate translation: [does anyone light] (See: **Pronouns — When to Use Them (p.1444)**)

under a basket

A **basket** is a large circular container that stores food or other items. If someone put **a lamp** under this kind of container, it would completely hide the light from the lamp. If your readers would not be familiar with this type of container, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [in a box] or [under a container that hides its light] (See: **Translate Unknowns (p.1480)**)

but rather on

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [but rather they put it on] (See: **Ellipsis (p.1338)**)

and

Here, the word **and** introduces the result of putting a lamp on a lampstand. If it would be helpful in your language, you could use a different word or phrase that introduces a result. Alternate translation: [and so] or [with the result that] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

Matthew 5:16

Let your light shine before men

Here Jesus speaks of proper behavior as if it were a **light** that could **shine**. He means that everyone notices and benefits from this proper behavior. If it would be helpful in your language, you could use simile form or state the meaning plainly. Alternate translation: [Let what you do be like a light that shines before men] or [Live your life before men] (See: **Metaphor (p.1405)**)

Let your light shine

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [Make sure that your light shines] or [Your light should shine] (See: **Third-Person Imperatives (p.1477)**)

men

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [men and women] or [people] (See: **When Masculine Words Include Women (p.1489)**)

in such a way

Here, the phrase **in such a way** refers back to what Jesus said in 5:15 about a lamp shining on everyone in a house. You could include this information if that would be helpful to your readers. Alternate translation: [just as that lamp shines] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

your Father

Jesus speaks of his disciples as if God were their physical father. He means that they have a father-son relationship with God. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [your spiritual Father] or [God, who is like a Father to you,] (See: **Metaphor (p.1405)**)

in the heavens

Here, the phrase **in the heavens** identifies the location in which God **the Father** is specially present and from which he rules. You could include this information if that would be helpful to your readers. Alternate translation: [who is in the heavens] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 5:17

I came & I came

Here, the phrase **I came** refers to Jesus entering this world as a human to do what God called him to do. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [I came to this world ... I came to this world] or [I am acting ... I am acting] (See: **Idiom (p.1375)**)

the law or the prophets

The word **law** is the name for one part of the Hebrew Scriptures, and the word **prophets** is the name for another part of the Hebrew Scriptures. Show this in your translation in the way that is natural in your language. Alternate translation: [any part of the Scriptures, either the Law or the Prophets] (See: **How to Translate Names (p.1364)**)

the prophets

Here, **the prophets** represents what the prophets said and wrote. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [the writings of the prophets] (See: **Metonymy (p.1411)**)

I came not to destroy but to fulfill

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [I came not to destroy them. Rather, I came to fulfill them] (See: **Ellipsis (p.1338)**)

Matthew 5:18

For

Here, the word **For** introduces a reason or basis for Jesus' statement that he did not come to destroy the Scriptures but to fulfill them. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: [In fact,] or [That is because,] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

until the heaven and the earth passes away

Here Jesus refers to how **the heaven and the earth** that currently exist will pass away, and God will either renew them or make new ones. You could include this information if that would be helpful to your readers. Alternate translation: [until this world ends] or [until God recreates the heaven and the earth] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the heaven and the earth

Here, Jesus is referring to all of the created world by naming the parts that are at the extreme ends of it. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [all creation] or [the universe] (See: **Merism (p.1403)**)

one jot or one tittle

A **jot** is a very small letter or character used in writing. A **tittle** is a small part of a letter or character. If your readers would not be familiar with these terms, you could use the names of the smallest parts of the writing system in your area or you could use more general terms. Alternate translation: [one word or one part of a word] or [one character or stroke in a character] (See: **Translate Unknowns (p.1480)**)

one jot or one tittle

The terms **jot** and **tittle** mean similar things. Jesus is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [one jot] or [one tittle] (See: **Doublet (p.1336)**)

certainly not

The words translated as **certainly not** are two negative words. In this construction, the second negative does not cancel the first to create a positive meaning. Instead, it gives greater emphasis to the negative. If your language can use two negatives that do not cancel one another to create a positive meaning, you could use a double negative here. If your language does not use two negatives in that way, you could translate with one strong negative, as the ULT does. Alternate translation: [by no means] (See: **Double Negatives (p.1333)**)

the law

Here, the phrase **the law** could refer to: (1) the Old Testament Scriptures in general, just as the phrases "the law" and "the prophets" in 5:17 refer to the Old Testament Scriptures. Alternate translation: [the law and the prophets] or [the Old Testament]; (2) just the law, which is the first five books of the Old Testament. Alternate translation: [the Old Testament law] or [the law in the Scriptures] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

all things are accomplished

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [all things take place] or [they accomplish all things] (See: **Active or Passive (p.1271)**)

all things

Here, the phrase **all things** could refer to: (1) everything that is written in **the law**. Alternate translation: [all things written in the law]; (2) everything that God has planned for this world and history. Alternate translation: [all things that God has planned] or [all things that will happen in this world] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 5:19

whoever annuls one of the least of these commandments and teaches men to do so will be called least in the kingdom of the heavens

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. You may also need to rearrange the elements in the sentence. Alternate translation: [God will call least in the kingdom of the heavens anyone who annuls one of the least of these commandments and teaches men to do so] (See: **Active or Passive (p.1271)**)

of the least & least

Here, the word **least** identifies something that is not very important. You could include this information if that would be helpful to your readers. Alternate translation: [of the least important ... least important] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

men

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [men and women] or [others] (See: **When Masculine Words Include Women (p.1489)**)

But whoever does and teaches {them}, that one will be called great in the kingdom of the heavens

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. You may also need to rearrange the elements in the sentence. Alternate translation: [But God will call great in the kingdom of the heavens anyone who does and teaches them] (See: **Active or Passive (p.1271)**)

Matthew 5:20

For

Here, the word **For** introduces a further explanation of what Jesus said in the previous verse about how important it is to obey even the least important laws. If it would be helpful in your language, you could use a word or phrase that introduces a further explanation, or you could leave **For** untranslated. Alternate translation: [In fact,] or [Even more,] (See: **Connecting Words and Phrases (p.1322)**)

unless your righteousness abounds more than that of the scribes and Pharisees, you will certainly not enter into the kingdom of the heavens

If, in your language, it would appear that Jesus was contradicting a statement that he was about to make, you could reword this to avoid using an exception clause. Alternate translation: [you will only enter into the kingdom of the heavens if your righteousness abounds more than that of the scribes and Pharisees] (See: **Connect — Exception Clauses (p.1306)**)

your righteousness abounds more than that of the scribes

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea in another way. Alternate translation: [you are more righteous than the scribes] (See: **Abstract Nouns (p.1268)**)

certainly not

The words translated as **certainly not** are two negative words. In this construction, the second negative does not cancel the first to create a positive meaning. Instead, it gives greater emphasis to the negative. If your language can use two negatives that do not cancel one another to create a positive meaning, you could use a double negative here. If your language does not use two negatives in that way, you could translate with one strong negative, as the ULT does. Alternate translation: [by no means] (See: **Double Negatives (p.1333)**)

Matthew 5:21

it was said to the ancient ones

Here Jesus quotes from the Old Testament scriptures, specifically from Exodus 20:13 or Deuteronomy 5:17. If it would be helpful to your readers, you could format these words in a different way and include this information in a footnote. Alternate translation: [the ancient ones were commanded in the law] (See: **Quotations and Quote Margins (p.1449)**)

it was said

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God speaking through Moses. Alternate translation: [God said] or [Moses said] (See: **Active or Passive (p.1271)**)

to the ancient ones

Here, the phrase **the ancient ones** refers to the ancestors of the Jewish people to whom Jesus was speaking. The phrase most specifically refers to the Israelites who received the law at Mount Sinai. You could include this information if that would be helpful to your readers. Alternate translation: [to the Israelites who lived long ago] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Do not kill

Since the author of the quotation is addressing each specific person who is part of God's people, the command here is singular. If it would be helpful in your language, you could use a form that makes this clear. Alternate translation: [Each of you, do not kill] (See: **Forms of 'You' — Singular (p.1354)**)

and

Here, the word **and** introduces Jesus' summary of what the law required when someone committed murder. If it would be helpful to your readers, you could use a form that clarifies that this is a summary, not a direct quotation from the Old Testament. Alternate translation: [and they were told] or [and they followed this principle:] (See: **Quotations and Quote Margins (p.1449)**)

will be subject to the judgment

Here Jesus implies that the person who **kills** deserves to be judged and also punished by other people. You could include this information if that would be helpful to your readers. Alternate translation: [will be subject to judgment and punishment] or [deserves to be judged and punished] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the judgment

If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way. Alternate translation: [being judged] or [human authorities who will judge him or her] (See: **Abstract Nouns (p.1268)**)

Matthew 5:22

But

Here, the word **But** introduces a contrast with what Jesus said in the previous verse (5:21). Jesus is not contradicting what he said. Rather, he is making it stronger. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: [However,] or [Even more,] (See: **Connect — Contrast Relationship (p.1304)**)

I say to you that

Jesus uses the clause **I say to you** to emphasize what he is about to say and to contrast it with what "was said to the ancient ones" (5:21). If it would be helpful in your language, you could express the emphatic contrast in another way. Alternate translation: [listen to this:] or [here is what you need to know:] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

being angry with his brother

Many ancient manuscripts read **being angry with his brother**. The ULT follows that reading. Other ancient manuscripts read "being angry with his brother without cause." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.1475)**)

with his brother & to his brother

Jesus is using the term **brother** to mean a person who follows Jesus and shares the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [with a fellow disciple ... to a fellow disciple] (See: **Metaphor (p.1405)**)

with his brother & to his brother

Although the terms **his** and **brother** are masculine, Jesus is using the words in a generic sense that includes both men and women. If you retain the metaphor in your translation, and if it would be helpful in your language, you could say "his or her brother or sister" to indicate this. (See: **When Masculine Words Include Women (p.1489)**)

will be subject to the judgment

See how you translated this clause in 5:21. Alternate translation: [will be subject to judgment and punishment] or [deserves to be judged and punished] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the judgment

If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way. Alternate translation: [being judged] or [human authorities who will judge him or her] (See: **Abstract Nouns (p.1268)**)

says to his brother, 'Raka!' will be subject to & says, 'You fool!' will be subject

It may be more natural in your language to have indirect quotations here. Alternate translation: [calls his brother Raka will be subject to ... says that someone is a fool will be subject] (See: **Direct and Indirect Quotations (p.1328)**)

Raka

Raka is a word borrowed from Aramaic. You will need to decide if you will also borrow this word into your language or if you will translate the meaning. Either approach has broad support. If you borrow the word, you could spell it the way it sounds in your language and then put the translation in a footnote. Alternate translation: [Fool] or [Idiot] (See: **Copy or Borrow Words (p.1326)**)

will be subject to the council

Here Jesus implies that any person who calls **his brother** a bad name like **Raka** deserves to be judged and punished by **the council**. You could include this information if that would be helpful to your readers. Alternate translation: [will be subject to judgment and punishment by the council] or [deserves to be judged and punished by the council] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

And whoever says

Here Jesus implies that the person is speaking to **his brother**, just as with the earlier examples in the verse. You could include this information if that would be helpful to your readers. Alternate translation: [And whoever says to his brother] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

You fool

This is an insulting expression. Use an expression in your language that a person might use to insult another person. Alternate translation: [You are an idiot] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

will be subject to the Gehenna of fire

Here Jesus implies that any person who calls a fellow disciple a **fool** deserves to be judged by God and punished in **the Gehenna of fire**. You could include this information if that would be helpful to your readers. Alternate translation: [will be subject to judgment and punishment in the Gehenna of fire] or [deserves to be judged by God and punished in the Gehenna of fire] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the Gehenna of fire

Here Jesus uses the name **Gehenna** to refer to hell. The valley named **Gehenna** was outside the city of Jerusalem and was a place where people disposed of and burned garbage. If it would be helpful in your language, you could use a simile or state the meaning plainly. Alternate translation: [a place of fire like the valley of Gehenna] or [fiery hell, which is like Gehenna valley] (See: **Metaphor (p.1405)**)

the Gehenna of fire

Here, Jesus is using the possessive form to describe **Gehenna** as a place that has much **fire**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the fiery Gehenna] or [the fires in Gehenna] (See: **Possession (p.1438)**)

Matthew 5:23

Therefore

Here, the word **Therefore** introduces an inference or conclusion based on what Jesus has said about being angry and insulting fellow believers. If it would be helpful in your language, you could use a word or phrase that introduces an inference or conclusion. Alternate translation: [So] or [Because of that] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

if you offer your gift at the altar and there you remember that your brother has something against you

Jesus is suggesting that this is a hypothetical condition, that people in his audience might be **at the altar** and **remember** that a **brother has something against** them. Use a natural form in your language for introducing a situation that could happen. Alternate translation: [consider this situation: You are offering your gift at the altar, and there you remember that your brother has something against you. If that were to happen] (See: **Connect — Hypothetical Conditions (p.1313)**)

you offer your & you remember & your & you

Even though Jesus is speaking to many disciples, he is addressing an individual situation, so **you** and **your** are singular throughout this verse. But if the singular form would not be natural in your language for someone who is speaking to a group of people, you could use the plural forms of **you** and **your** in your translation. (See: **Singular Pronouns that refer to Groups (p.1467)**)

your gift at the altar

Here Jesus is referring to giving a **gift** to God at the **altar** in the temple in Jerusalem. You could include this information if that would be helpful to your readers. Alternate translation: [your gift to God at the altar in the temple] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

your brother

Jesus is using the term **brother** to mean a person who follows Jesus and shares the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [a fellow disciple] (See: **Metaphor (p.1405)**)

your brother

Although the term **brother** is masculine, Jesus is using the word in a generic sense that includes both men and women. If you retain the metaphor in your translation, and if it would be helpful in your language, you could say “your brother or sister” to indicate this. (See: **When Masculine Words Include Women (p.1489)**)

has something against you

Here, the phrase **has something against you** indicates that the **brother** has been offended or injured by **you**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [is upset with you] or [has been offended by you] (See: **Idiom (p.1375)**)

Matthew 5:24

leave your & go; & be reconciled & your & offer your

Even though Jesus is speaking to many disciples, he is addressing an individual situation, so **you** and **your** are singular throughout this verse. But if the singular form would not be natural in your language for someone who is speaking to a group of people, you could use the plural forms of **you** and **your** in your translation. (See: **Singular Pronouns that refer to Groups (p.1467)**)

go

Here Jesus implies that the person needs to **go** to his or her **brother**. You could include this information if that would be helpful to your readers. Alternate translation: [go to your brother] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

first be reconciled with your brother, and then, having come, offer your gift

Here Jesus emphasizes that these two events must happen in this sequence. If it would be helpful in your language, you could emphasize the sequence in another way. Alternate translation: [before you can come back and offer your gift, you need to be reconciled with your brother] (See: **Connect — Sequential Time Relationship (p. 1318)**)

be reconciled with your brother

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [reconcile with your brother] or [restore the relationship with your brother] (See: **Active or Passive (p.1271)**)

with your brother

Jesus is using the term **brother** to mean a person who follows Jesus and shares the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [with that fellow disciple] (See: **Metaphor (p.1405)**)

with your brother

Although the term **brother** is masculine, Jesus is using the word in a generic sense that includes both men and women. If you retain the metaphor in your translation, and if it would be helpful in your language, you could say “with your brother or sister” to indicate this. (See: **When Masculine Words Include Women (p.1489)**)

having come

Here Jesus implies that the person can **come** back to the **altar**. You could include this information if that would be helpful to your readers. Alternate translation: [having come back to your gift at the altar] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

having come

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [having gone] (See: **Go and Come (p.1359)**)

Matthew 5:25

Be in agreement

If your language does not use an abstract noun for the idea of **agreement**, you could express the same idea in another way. Alternate translation: [Agree] (See: **Abstract Nouns (p.1268)**)

Be & your & you are & your & you & you will be thrown

Even though Jesus is speaking to many disciples, he is addressing an individual situation, so **you** and **your** are singular throughout this verse. But if the singular form would not be natural in your language for someone who is speaking to a group of people, you could use the plural forms of **you** and **your** in your translation. (See: **Singular Pronouns that refer to Groups (p.1467)**)

with your accuser & your accuser

Here, Jesus is using the possessive form to describe someone who accuses another person (“you”). If this is not clear in your language, you could express the idea in another way. Alternate translation: [with the one who is accusing you ... the one who is accusing you] (See: **Possession (p.1438)**)

you are with him on the way

Here, **on the way** is referring to the time when the person and the person’s **accuser** are walking to the place where the judge is. You could include this information if that would be helpful to your readers. Alternate translation: [you are walking with him on the road to the law court] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

him

Although the term **him** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [him or her] (See: **When Masculine Words Include Women (p.1489)**)

might hand you over

Here, the phrase **hand you over** refers to putting someone under the authority and control of another person. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [might transfer you] or [might entrust you] (See: **Idiom (p.1375)**)

the judge to the officer

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [the judge might hand you over to the officer] (See: **Ellipsis (p.1338)**)

to the officer

Here, **the officer** is a person who has authority to carry out the decisions of a judge. Usually this involves bringing people to jail if they have been declared guilty by the judge. Alternate translation: [to the one who carries out the judge’s orders] (See: **Translate Unknowns (p.1480)**)

you will be thrown into prison

Here, the phrase **thrown into prison** refers to someone being locked up in **prison**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [you will be put into prison] or [you will be locked up in prison] (See: **Idiom (p.1375)**)

you will be thrown

If your language does not use the passive form, you can state this in active form or in another way that is natural in your language. Alternate translation: [the officer will throw you] (See: **Active or Passive (p.1271)**)

Matthew 5:26

to you, you will certainly not come out & you have paid

Even though Jesus is speaking to many disciples, he is addressing an individual situation, so **you** is singular throughout this verse. But if the singular form would not be natural in your language for someone who is speaking to a group of people, you could use the plural form of **you** in your translation. (See: **Singular Pronouns that refer to Groups (p.1467)**)

certainly not

The words translated as **certainly not** are two negative words. In this construction, the second negative does not cancel the first to create a positive meaning. Instead, it gives greater emphasis to the negative. If your language can use two negatives that do not cancel one another to create a positive meaning, you could use a double negative here. If your language does not use two negatives in that way, you could translate with one strong negative, as the ULT does. Alternate translation: [by no means] (See: **Double Negatives (p.1333)**)

you will certainly not come out

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [you will certainly not go out] (See: **Go and Come (p.1359)**)

until you have paid the last quadrans

Here Jesus implies that the “judge” required the person to pay a fine or give money to the person who accused him or her. You could include this information if that would be helpful to your readers. Alternate translation: [until you have paid the last quadrans that the judge required] (See: **Assumed Knowledge and Implicit Information (p. 1276)**)

the last quadrans

A **quadrans** was one of the smallest and least valuable coins in circulation in this place and time. It was equivalent to about an eighth of an hour’s wage. You could try to express this amount in terms of current monetary values, but that might cause your Bible translation to become outdated and inaccurate, since those values can change over time. So instead you might use the name of the least valuable coin in your culture, or a general expression. Alternate translation: [the last penny] or [every bit of money that your creditor demands] (See: **Biblical Money (p. 1290)**)

Matthew 5:27

it was said

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God speaking through Moses. Alternate translation: [God commanded] or [Moses said] (See: **Active or Passive (p.1271)**)

it was said

Here Jesus quotes from the Old Testament scriptures, specifically from Exodus 20:14 or Deuteronomy 5:18. If it would be helpful to your readers, you could format these words in a different way and include this information in a footnote. Alternate translation: [it was commanded in the law] (See: **Quotations and Quote Margins (p.1449)**)

Do not commit adultery

Since the author of the quotation is addressing each specific person who is part of God's people, the command here is singular. If it would be helpful in your language, you could use a form that makes this clear. Alternate translation: [Each of you, do not commit adultery] (See: **Forms of 'You' — Singular (p.1354)**)

Do not commit adultery

If your language does not use an abstract noun for the idea of **adultery**, you could express the same idea in another way. Alternate translation: [Do not be an adulterer or adulteress] or [Do not do what is adulterous] (See: **Abstract Nouns (p.1268)**)

Matthew 5:28

But

Here, the word **But** introduces a contrast with what Jesus said in the previous verse (5:27). Jesus is not contradicting what he said. Rather, he is making it stronger. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: [However,] or [Even more,] (See: **Connect — Contrast Relationship (p.1304)**)

I say to you that

Jesus uses the clause **I say to you** to emphasize what he is about to say and to contrast it with the command he quoted in the previous verse (5:27). If it would be helpful in your language, you could express the emphatic contrast in another way. Alternate translation: [listen to this:] or [here is what you need to know:] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

a woman

Here Jesus implies that this **woman** is not the man's wife. You could include this information if that would be helpful to your readers. Alternate translation: [another woman] or [a woman to whom he is not married] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

to lust after her

Here, the phrase **to lust after her** could describe: (1) the purpose for which the man is **looking**. Alternate translation: [in order to lust after her]; (2) the result of the man **looking**. Alternate translation: [with the result that he lusts after her] (See: **Connect — Goal (Purpose) Relationship (p.1310)**)

has already committed adultery

If your language does not use an abstract noun for the idea of **adultery**, you could express the same idea in another way. Alternate translation: [has already become an adulterer] or [has already done what is adulterous] (See: **Abstract Nouns (p.1268)**)

in his heart

In Matthew's culture, the **heart** is the place where humans think and feel. If it would be helpful in your language, you could translate **heart** by referring to the place where humans think and feel in your culture or by expressing the idea plainly. Alternate translation: [in his thoughts] or [in his desires] (See: **Metonymy (p.1411)**)

Matthew 5:29

But

Here, the word **But** introduces a further development in what Jesus has been speaking about. If it would be helpful in your language, you could use a word or phrase that introduces a development, or you could leave **But** untranslated. Alternate translation: [Now] (See: **Connecting Words and Phrases (p.1322)**)

your & you & pluck & out & throw {it} & you. & for you & your & your

Even though Jesus is speaking to many disciples, he is addressing an individual situation, so **you** and **your** are singular throughout this verse. But if the singular form would not be natural in your language for someone who is speaking to a group of people, you could use the plural forms of **you** and **your** in your translation. (See: **Singular Pronouns that refer to Groups (p.1467)**)

if your right eye causes you to stumble

Jesus is suggesting that this is a hypothetical condition, that people in his audience might experience their **right eye** causing them **to stumble**. Use a natural form in your language for introducing a situation that could happen. Alternate translation: [consider this situation: your right eye causes you to stumble. If that were to happen] (See: **Connect — Hypothetical Conditions (p.1313)**)

your right eye causes you to stumble

Here, Jesus speaks of **your right eye** as if it were a person who could cause **you to stumble**. He means that the **right eye** is the part of the body that is involved in the stumbling. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [it is your right eye's fault that you stumble] or [you stumble with your right eye] (See: **Personification (p.1432)**)

causes you to stumble

Here, Jesus is speaking of sinning as if it were **stumbling**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [causes you to sin] (See: **Metaphor (p.1405)**)

pluck it out and throw {it} away from you

Here Jesus provides the most extreme response to sinning. He does not mean that this should be the normal way to deal with sin. You should preserve the extreme language Jesus uses, but use a form that indicates that this is the most extreme example. Alternate translation: [if necessary, you should even pluck it out and throw it away from you!] (See: **Hyperbole (p.1368)**)

For

Here, the word **For** introduces a reason why people should pluck out their eyes. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a command, or you could leave **For** untranslated. Alternate translation: [That is because] or [Indeed,] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

one of your members

Here, the phrase **one of your members** refers to a body part. You could include this information if that would be helpful to your readers. Alternate translation: [one of your body parts] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

and

Here, the word **and** introduces the result of one of **your members** perishing. If it would be helpful in your language, you could use a word or phrase that introduces a result. Alternate translation: [so] or [with the result that] (See: **Connecting Words and Phrases (p.1322)**)

your whole body would not be thrown into Gehenna

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: [God would not throw your whole body into Gehenna] (See: **Active or Passive (p.1271)**)

Gehenna

Here Jesus uses the name **Gehenna** to refer to hell. Translate the name as you did in 5:22. Alternate translation: [a place like the valley of Gehenna] or [hell, which is like Gehenna valley] (See: **Metaphor (p.1405)**)

Matthew 5:30

And

This verse means basically the same thing as the previous verse, but Jesus uses the example of a **right hand** instead of a “right eye.” If it would be helpful in your language, you could use a word other than **and** to make this clear. Alternate translation: [Again,] or [Here is another example:] (See: **Connecting Words and Phrases (p.1322)**)

your & you & cut & off & throw {it} & you. & for you & your & your

Even though Jesus is speaking to many disciples, he is addressing an individual situation, so **you** and **your** are singular throughout this verse. But if the singular form would not be natural in your language for someone who is speaking to a group of people, you could use the plural forms of **you** and **your** in your translation. (See: **Singular Pronouns that refer to Groups (p.1467)**)

if your right hand causes you to stumble

Jesus is suggesting that this is a hypothetical condition, that people in his audience might experience their **right hand** causing them **to stumble**. Use a natural form in your language for introducing a situation that could happen. See how you translated the similar clause in 5:29. Alternate translation: [consider this situation: Your right hand causes you to stumble. If that were to happen] (See: **Connect — Hypothetical Conditions (p.1313)**)

your right hand causes you to stumble

Here, Jesus speaks of **your right hand** as if it were a person who could cause **you to stumble**. He means that the **right hand** is the part of the body that is involved in the stumbling. See how you translated the similar clause in 5:29. Alternate translation: [it is your right hand’s fault that you stumble] or [you stumble because of your right hand] (See: **Personification (p.1432)**)

causes you to stumble

Here, Jesus is speaking of sinning as if it were stumbling. See how you translated this phrase in 5:29. Alternate translation: [causes you to sin] (See: **Metaphor (p.1405)**)

cut it off and throw {it} away from you

Here Jesus provides the most extreme response to sinning. He does not mean that this should be the normal way to deal with sin. You should preserve the extreme language Jesus uses, but use a form that indicates that this is the most extreme example. See how you translated the similar command in 5:29. Alternate translation: [if necessary, you should even cut it off and throw it away from you!] (See: **Hyperbole (p.1368)**)

For

Here, the word **For** introduces a reason why people should cut off their hands. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a command, or you could leave For untranslated. Alternate translation: [That is because] or [Indeed,] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

one of your members

Here, the phrase **one of your members** refers to a body part. See how you translated this phrase in 5:29. Alternate translation: [one of your body parts] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

and

Here, the word **and** introduces the result of one of **your members** perishing. If it would be helpful in your language, you could use a word or phrase that introduces a result. Alternate translation: [so] or [with the result that] (See: **Connecting Words and Phrases (p.1322)**)

your whole body would not go into Gehenna

Here, Jesus speaks of **your whole body** as if it were a person who could **go into Gehenna**. He means that the person ends up in **Gehenna** with their **whole body**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [your whole body would not be sent into Gehenna] or [God would not throw your whole body into Gehenna] (See: **Personification (p.1432)**)

Gehenna

Here Jesus uses the name **Gehenna** to refer to hell. Translate the name as you did in 5:29. Alternate translation: [a place like the valley of Gehenna] or [hell, which is like Gehenna valley] (See: **Metaphor (p.1405)**)

Matthew 5:31

Now

Here, the word **Now** introduces the next topic. If it would be helpful in your language, you could use a word or phrase that introduces the next topic, or you could leave **Now** untranslated. Alternate translation: [Next,] (See: **Connecting Words and Phrases (p.1322)**)

it has been said

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God speaking through Moses. Alternate translation: [God commanded] or [Moses said] (See: **Active or Passive (p.1271)**)

it has been said

Here Jesus summarizes a command from the Old Testament scriptures, which can be found in Deuteronomy 24:1. If it would be helpful to your readers, you could format these words in a different way and include this information in a footnote. Alternate translation: [it was commanded in the law] (See: **Quotations and Quote Margins (p.1449)**)

let him give

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [he needs to give] (See: **Third-Person Imperatives (p.1477)**)

a certificate of divorce

A **certificate of divorce** is a written document that makes the divorce official. If your readers would not be familiar with this type of document, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [a written paper that testifies to the divorce] (See: **Translate Unknowns (p. 1480)**)

Matthew 5:32

But

Here, the word **But** introduces a contrast with what Jesus said in the previous verse (5:31). Jesus is not contradicting what he said. Rather, he is making it stronger. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: [However,] (See: **Connect — Contrast Relationship (p.1304)**)

I say to you that

Jesus uses the clause **I say to you** to emphasize what he is about to say and to contrast it with the command he quoted in the previous verse (5:31). See how you translated the same phrase in 5:28. Alternate translation: [listen to this:] or [here is what you need to know:] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

everyone divorcing his wife, except for a report of sexual immorality, causes her to commit adultery

If it would appear in your language that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: [the only time a man is allowed to divorce his wife is when there is a report of sexual immorality. Otherwise, when he divorces her, he causes her to commit adultery] (See: **Connect — Exception Clauses (p.1306)**)

a report of sexual immorality

Here Jesus implies that the **report** is about the wife having done something that is sexually immoral. You could include this information if that would be helpful to your readers. Alternate translation: [a report that she has been sexually immoral] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

of sexual immorality

If your language does not use an abstract noun for the idea behind **immorality**, you could express the idea in another way. Alternate translation: [concerning what is sexually immoral] or [of sexually immoral behavior] (See: **Abstract Nouns (p.1268)**)

causes her to commit adultery

Here, the phrase **causes her to commit adultery** could imply that: (1) the wife marries again, since that was expected in Matthew's culture. When she does, she commits adultery. Alternate translation: [causes her to commit adultery when she marries another man]; (2) the man marries again, since that was expected in Matthew's culture. When he does, he makes his previous wife the victim of **adultery**. Alternate translation: [commits adultery against her when he marries another woman] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

to commit adultery. & commits adultery

If your language does not use an abstract noun for the idea of **adultery**, you could express the same idea in another way. Alternate translation: [to become an adulteress ... becomes an adulterer] or [to do what is adulterous ... does what is adulterous] (See: **Abstract Nouns (p.1268)**)

the one who} has been divorced

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the woman's husband. Alternate translation: [her after her husband has divorced her] (See: **Active or Passive (p.1271)**)

Matthew 5:33

Again

Here, the word **Again** introduces a new group of contrasts between what the disciples have heard and what Jesus says to them. If it would be helpful in your language, you could use a word or phrase that introduces a second, similar section, or you could leave **Again** untranslated. Alternate translation: [Further] or [Even more] (See: **Connecting Words and Phrases (p.1322)**)

it was said to the ancient ones

Here Jesus summarizes several commands in the Old Testament that require people to do what they promised to do. If it would be helpful in your language, you could clarify that Jesus is summarizing commands from the Old Testament Scriptures. Alternate translation: [the ancient ones were commanded in the law] (See: **Quotations and Quote Margins (p.1449)**)

it was said

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God speaking through Moses. Alternate translation: [God declared] or [Moses said] (See: **Active or Passive (p.1271)**)

to the ancient ones

Here, the phrase **the ancient ones** refers to the ancestors of the Jewish people to whom Jesus was speaking. The phrase most specifically refers to the Israelites who received the law at Mount Sinai. See how you translated the phrase in 5:21. Alternate translation: [to the Israelites who lived long ago] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Do not break an oath, but carry out your oaths to the Lord

Since the author of the quotation is addressing each specific person who is part of God's people, the command here is singular. If it would be helpful in your language, you could use a form that makes this clear. Alternate translation: [Each of you, do not break an oath, but carry out your oaths to the Lord] (See: **Forms of 'You' — Singular (p.1354)**)

Do not break an oath

Here, the command **Do not break an oath** could be forbidding people from: (1) swearing to do something and then not doing it. Alternate translation: [Do not fail to accomplish what you said in an oath]; (2) swearing that something is true when it is not true. Alternate translation: [Do not swear falsely] or [Do not use an oath to say that something false is actually true] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

but

Here the word **but** introduces what to do instead of breaking an oath. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: [but instead] (See: **Connect — Contrast Relationship (p.1304)**)

carry out your oaths to the Lord

Here, the phrase **carry out your oaths to the Lord** means that people do to do what they promised **the Lord** that they would do. If it would be helpful in your language, you could use a comparable clause or state the meaning plainly. Alternate translation: [accomplish what you said in your oath to the Lord] (See: **Idiom (p.1375)**)

Matthew 5:34

But

Here, the word But introduces a contrast with what Jesus said in the previous verse (5:33). Jesus is not contradicting what he said. Rather, he is adding new information. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: [However,] or [Yet] (See: **Connect — Contrast Relationship (p.1304)**)

I tell you not to swear

Jesus uses the clause **I tell you** to emphasize what he is about to say and to contrast it with what “was said to the ancient ones” (5:33). If it would be helpful in your language, you could express the emphatic contrast in another way. Alternate translation: [listen to this: do not swear] or [here is what you need to know: do not swear] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

at all, neither by heaven, for it is the throne of God

Here, the word **for** introduces a reason why people should not swear **by heaven**. If it would be helpful in your language, you could put the reason before the command. Alternate translation: [at all. Heaven is the throne of God, so do not swear by it] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

it is the throne of God

Jesus speaks of **heaven** as if it were **the throne of God**. He means that **heaven** is the place from which God rules. If it would be helpful in your language, you could use a comparable expression or state the meaning plainly. Alternate translation: [it is where God’s throne is] or [it is the place from which God rules] (See: **Metaphor (p.1405)**)

Matthew 5:35

nor by the earth, for it is a footstool for his feet

Here, the word **for** introduces a reason why people should not swear **by the earth**. If it would be helpful in your language, you could put the reason before the command. Alternate translation: [and the earth is a footstool for his feet, so do not swear by it either] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

it is a footstool for his feet

Here, Jesus speaks of **the earth** as if it were **a footstool for his feet**. He means that **the earth** is a place over which God rules. If it would be helpful in your language, you could use a comparable expression or state the meaning plainly. Alternate translation: [it is where God exercises his authority] or [it is the place over which God rules] (See: **Metaphor (p.1405)**)

nor by Jerusalem, for it is the city of the great King

Here, the word **for** introduces a reason why people should not swear **by Jerusalem**. If it would be helpful in your language, you could put the reason before the command. Alternate translation: [and Jerusalem is the city of the great King, so do not swear by it either] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

the city of the great King

Here, Jesus is using the possessive form to describe a **city** that belongs to **the great King**. It is the **city** where **the great King** is present in a special way. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the city where the great King is present] or [the city that the great King possesses] (See: **Possession (p.1438)**)

of the great King

Here Jesus implies that **the great King** is God. You could include this information if that would be helpful to your readers. Alternate translation: [of the great King, God] (See: **Assumed Knowledge and Implicit Information (p. 1276)**)

Matthew 5:36

Neither should you swear by your head, for you are not able to make one hair white or black

Here, the word **for** introduces a reason why people should not swear by their **head**. If it would be helpful in your language, you could put the reason before the command. Alternate translation: [Also, you are not able to make one hair on your head white or black, so you should not swear by your head] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

should you swear & your & you are not able

Even though Jesus is speaking to many disciples, he is addressing an individual situation, so **you** and **your** are singular throughout this verse. But if the singular form would not be natural in your language for someone who was speaking to a group of people, you could use the plural forms of **you** and **your** in your translation. (See: **Singular Pronouns that refer to Groups (p.1467)**)

one hair

Here Jesus implies that this **hair** is on a person's head. You could include this information if that would be helpful to your readers. Alternate translation: [one hair on your head] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 5:37

But

Here, the word **But** introduces a contrast with what Jesus tells the disciples not to do in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: [Instead,] or [Rather,] (See: **Connect — Contrast Relationship (p.1304)**)

let your word be

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [your word should be] or [you should only say] (See: **Third-Person Imperatives (p.1477)**)

your word

Here, **word** represents what a person says using words. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [what you say] (See: **Metonymy (p.1411)**)

Yes, yes,’ {or} ‘No, no

Jesus implies that a person is using the word **yes** to make a promise to say or do something and the word **no** to make a promise not to say or do something. You could include this information if that would be helpful to your readers. Alternate translation: [Yes, I will’ or ‘No, I will not] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

anything greater than this

Here Jesus is referring to saying anything more than **yes** or **no** when making a promise. He is particularly referring to swearing an oath. You could include this information if that would be helpful to your readers. Alternate translation: [using more words in your promise] or [including an oath] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the evil one

Here, the phrase **the evil one** could refer to: (1) the devil, or Satan. Alternate translation: [the devil]; (2) **evil** in general. Alternate translation: [an evil source] or [what is evil] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 5:38

it was said

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [God commanded] or [Moses said] (See: **Active or Passive (p. 1271)**)

it was said

Here Jesus quotes from the Old Testament scriptures. These words can be found in Exodus 21:24; Leviticus 24:20; and Deuteronomy 19:21. If it would be helpful to your readers, you could format these words in a different way and include this information in a footnote. Alternate translation: [it was commanded in the law] (See: **Quotations and Quote Margins (p.1449)**)

An eye in exchange for an eye, and a tooth in exchange for a tooth

Here Jesus implies that this command deals with the proper way to punish people when they injure others. The command indicates that the punishment should match what the person did to hurt another person. You could include this information if that would be helpful to your readers. Alternate translation: [If someone injured another person's eye, his or her eye should be injured as punishment; if someone injured another person's tooth, his or her tooth should be injured as punishment] or [If you hurt someone's eye, your eye will be hurt; if you hurt someone's tooth, your tooth will be hurt] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 5:39

But

Here, the word **But** introduces a contrast with what Jesus said in the previous verse (5:38). Jesus is not contradicting what he said. Rather, he is adding new information. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: [However,] or [Yet] (See: **Connect — Contrast Relationship (p.1304)**)

I tell you not to resist

Jesus uses the clause **I tell you** to emphasize what he is about to say and to contrast it with what he quoted in the previous verse (5:38). If it would be helpful in your language, you could express the emphatic contrast in another way. Alternate translation: [listen to this: do not resist] or [here is what you need to know: do not resist] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

to resist

Here, the word **resist** could refer to: (1) trying to stop someone from doing something. Alternate translation: [to oppose]; (2) trying to fight back or get revenge. Alternate translation: [to fight back against] or [to get revenge on] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the evil one

Here, the phrase **the evil one** could refer to: (1) any person who acts in **evil** ways. Alternate translation: [an evil person] or [any person who is evil]; (2) any action or thing that is **evil**. Alternate translation: [anything evil] or [evil actions] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

whoever strikes you on the right cheek, turn to him the other also

Jesus is using a hypothetical situation to teach. Use a natural method in your language for introducing a hypothetical situation. Alternate translation: [if anyone strikes you on the right cheek, you should turn to him the other also] (See: **Connect — Hypothetical Conditions (p.1313)**)

you & turn

Even though Jesus is speaking to many disciples, he is addressing an individual situation, so **you** is singular throughout this sentence. But if the singular form would not be natural in your language for someone who is speaking to a group of people, you could use the plural form of **you** in your translation. (See: **Singular Pronouns that refer to Groups (p.1467)**)

turn to him the other also

Here Jesus implies that turning the **other** cheek **to him** will allow the person to strike this **other** cheek. You could include this information if that would be helpful to your readers. Alternate translation: [turn to him the other so that he can strike it also] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

to him

Although the term **him** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [to him or her] (See: **When Masculine Words Include Women (p.1489)**)

Matthew 5:40

to the one wanting to have judgment passed upon you and to take away your tunic, let him also have your cloak

Jesus is using a hypothetical situation to teach. Use a natural method in your language for introducing a hypothetical situation. Alternate translation: [if someone wants to have judgment passed upon you and to take away your tunic, you should let him also have your cloak] (See: **Hypothetical Situations (p.1372)**)

to have judgment passed upon you

If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way. Alternate translation: [to have someone judge you] or [you to be judged] (See: **Abstract Nouns (p. 1268)**)

you & your & let & have your

Even though Jesus is speaking to many disciples, he is addressing an individual situation, so **you** and **your** are singular throughout this verse. But if the singular form would not be natural in your language for someone who is speaking to a group of people, you could use the plural forms of **you** and **your** in your translation. (See: **Singular Pronouns that refer to Groups (p.1467)**)

and to take away your tunic

Here, the word **and** introduces the result of **judgment** being **passed upon you**. If it would be helpful in your language, you could use a word or phrase that makes this more explicit. Alternate translation: [with the result that he takes away your tunic] (See: **Connecting Words and Phrases (p.1322)**)

tunic, & cloak

The **tunic** was worn close to the body, like a heavy shirt or a sweater. The **cloak**, the more valuable of the two, was worn over the **tunic** for warmth and could be used as a blanket for warmth at night. If your readers would not be familiar with these kinds of garments, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [inner garment ... outer garment] (See: **Translate Unknowns (p.1480)**)

him

Although the term **him** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [him or her] (See: **When Masculine Words Include Women (p.1489)**)

Matthew 5:41

whoever will press you into service for one mile, go with him two

Jesus is using a hypothetical situation to teach. Use a natural method in your language for introducing a hypothetical situation. Alternate translation: [if someone presses you into service for one mile, you should go with him two] (See: **Hypothetical Situations (p.1372)**)

will press you into service

Here, the phrase **press you into service** refers to a person in authority forcing someone else to carry his or her pack or belongings. If it would be helpful in your language, you could use a word or phrase that makes this idea explicit. Alternate translation: [will force you to carry his pack] or [will make you act as his porter] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

you & go

Even though Jesus is speaking to many disciples, he is addressing an individual situation, so **you** is singular throughout this verse. But if the singular form would not be natural in your language for someone who is speaking to a group of people, you could use the plural form of **you** in your translation. (See: **Singular Pronouns that refer to Groups (p.1467)**)

for one mile

Here, **one mile** refers to the Roman mile, which was 1,000 paces. In modern measurements, this is about 4,860 feet or 1,480 meters. If it would be helpful to your readers, you could express this in terms of modern measurements, either in the text or a footnote. It is not important to the meaning of the passage to be precise about the distance, so you could use round numbers. Alternate translation: [for one kilometer] (See: **Biblical Distance (p.1284)**)

go with him two

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [go with him two miles] (See: **Ellipsis (p.1338)**)

him

Although the term **him** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [him or her] (See: **When Masculine Words Include Women (p.1489)**)

Matthew 5:42

Give to the one asking you

Here Jesus does not specify what the person is **asking** for or what should be given. He does this to include many things that a person might ask for. If it would be helpful in your language, you could include a generic or general object. Alternate translation: [Give to the one asking you for anything] or [When a person asks you for anything, give it to him or her] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Give & you, & do not turn away from & you

Even though Jesus is speaking to many disciples, he is addressing an individual situation, so **you** is singular throughout this verse. But if the singular form would not be natural in your language for someone who was speaking to a group of people, you could use the plural form of **you** in your translation. (See: **Singular Pronouns that refer to Groups (p.1467)**)

do not turn away from

Here Jesus speaks of refusing to help someone as if it were turning away from that person. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [do not refuse] or [do not reject] (See: **Metaphor (p.1405)**)

to borrow

Here, the word **borrow** usually indicates borrowing money. You could include this information if that would be helpful to your readers. Alternate translation: [to borrow money] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 5:43

it was said

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [God commanded] or [Moses said] (See: **Active or Passive (p. 1271)**)

that it was said

Here Jesus quotes from the Old Testament scriptures. The words **Love your neighbor** are from Leviticus 19:18. The words **hate your enemy** are what some people would say in addition to the quotation from the Old Testament. If it would be helpful to your readers, you could format these words in a different way and include this information in a footnote. Alternate translation: [people often quote the law by saying] (See: **Quotations and Quote Margins (p. 1449)**)

Love your neighbor and hate your enemy

Since the author of the quotation is addressing each specific person who is part of God's people, the command here is singular. If it would be helpful in your language, you could use a form that makes this clear. Alternate translation: [Each of you, love your neighbor and hate your enemy] (See: **Forms of 'You' — Singular (p.1354)**)

your neighbor & your enemy

The words **neighbor** and **enemy** represent neighbors and enemies in general, not one particular neighbor or enemy. If it would be helpful in your language, you could use a more natural expression. Alternate translation: [each of your neighbors ... each of your enemies] (See: **Generic Noun Phrases (p.1357)**)

your neighbor

Here Jesus refers to any member of one's community or group as a **neighbor**. He is not referring just to people who live nearby. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [your countrymen] or [everyone who belongs to your group] (See: **Metaphor (p.1405)**)

Matthew 5:44

But

Here, the word **But** introduces a contrast with what Jesus said in the previous verse (5:43). Jesus is not contradicting what God said about loving neighbors, but he is contradicting what some people say about hating enemies. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: [However,] or [Yet] (See: **Connect — Contrast Relationship (p.1304)**)

I say to you

Jesus uses the clause **I say to you** to emphasize what he is about to say and to contrast it with what he quoted in the previous verse (5:43). If it would be helpful in your language, you could express the emphatic contrast in another way. Alternate translation: [listen to this:] or [here is what you need to know:] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

your enemies and pray

Many ancient manuscripts only include these two commands in this verse. The ULT follows that reading. Other ancient manuscripts include the commands “bless the ones cursing you, do good to the ones hating you” between the words **enemies** and **and**. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.1475)**)

Matthew 5:45

so that

The connecting words **so that** introduce a goal or purpose relationship. The purpose for loving enemies and praying for persecutors (see 5:44) is to **be sons of your Father**. Use a connector in your language that makes it clear that this is the purpose. Alternate translation: [in order that] (See: **Connect — Goal (Purpose) Relationship (p.1310)**)

sons of your Father

Jesus speaks of his disciples as if God were their physical **Father**. He means that they have a father-son relationship with God, which indicates that they act or behave like God. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [spiritual sons of your spiritual Father] or [like God, whom you can call your Father] (See: **Metaphor (p.1405)**)

of your Father

Father is an important title for the first person in the Trinity. He is the **Father** also of Jesus. (See: **Translating Son and Father (p.1483)**)

in the heavens

Here, the phrase **in the heavens** identifies the location in which God **the Father** is specially present and from which he rules. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [who is in the heavens] (See: **Metonymy (p.1411)**)

For

Here, the word **For** introduces a reason why those who treat their enemies well will **be sons** of their **Father**. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: [You will be his sons because] or [That is because] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

the evil and the good, & the just and the unjust

In the first clause, Jesus mentions the wicked person first, but in the second clause he mentions the wicked person second. This structure sounded good in his culture. If your language would not use this structure, you could consistently refer to either the wicked or the good person first. Alternate translation: [the good and the evil ... the just and the unjust] or [the evil and the good ... the unjust and the just] (See: **Information Structure (p.1381)**)

the evil and the good, & the just and the unjust

Jesus is using the adjectives **evil**, **good**, **just**, and **unjust** as nouns to mean people who are characterized by these qualities. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: [evil people and good people ... just people and unjust people] (See: **Nominal Adjectives (p.1413)**)

Matthew 5:46

For

Here, the word **For** introduces further support for Jesus' command to love enemies. If it would be helpful in your language, you could use a word or phrase that introduces support for a claim, or you could leave **For** untranslated. Alternate translation: [You should love your enemies because] or [You should do what I am saying since] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

what reward do you have

Jesus uses this question to show that people who only love others who love them will not receive any **reward**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [you have no reward.] or [there is no reward for you!] (See: **Rhetorical Question (p.1460)**)

Do not even the tax collectors do the same thing

Jesus uses this question to show that even **tax collectors**, who were often considered to be unloving people, love people who love them. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [Even the tax collectors do the same.] or [Even tax collectors do that very thing!] (See: **Rhetorical Question (p.1460)**)

Matthew 5:47

your brothers

Jesus is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [fellow disciples] or [other believers] (See: **Metaphor (p. 1405)**)

brothers

Although the term **brothers** is masculine, Jesus is using the word in a generic sense that includes both men and women. If you retain the metaphor in your translation, and if it would be helpful in your language, you could say “brothers and sisters” to indicate this. (See: **When Masculine Words Include Women (p.1489)**)

what do you do more

Jesus uses this question to show that people who **greet** only their **brothers** do not do anything **more**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [you do nothing more.] or [you have not done anything more!] (See: **Rhetorical Question (p.1460)**)

more

Here Jesus implies that they are not doing anything **more** than people who do not know God do. You could include this information if that would be helpful to your readers. Alternate translation: [more than anyone else] or [more than people who do not know God] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Do not even the Gentiles do the same thing

Jesus uses this question to show that even **Gentiles**, who do not know God, greet their friends. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [Even the Gentiles do the same thing.] or [Even Gentiles do that very thing!] (See: **Rhetorical Question (p.1460)**)

the Gentiles

Many ancient manuscripts read **the Gentiles**. The ULT follows that reading. Other ancient manuscripts read “the tax collectors.” If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.1475)**)

Matthew 5:48

Therefore

Here, the word **Therefore** introduces the conclusion to what Jesus has been telling his disciples about how to live. He could be concluding everything he said in 5:21–47, or he could be concluding only what he said in 5:43–47. If it would be helpful in your language, you could use a word or phrase that introduces a conclusion. Alternate translation: [So then] or [In summary] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

your heavenly Father

This is a figurative expression. God is not the **Father** of humans in the same actual way that he is the Father of Jesus. Even so, it would probably be best to translate **Father** with the same word that your language would naturally use to refer to a human father. If it would be helpful to your readers, you could indicate that this means God. Alternate translation: [God your heavenly Father] (See: **Metaphor (p.1405)**)

Matthew 6

Matthew 6 Chapter Introduction

Structure and Formatting

Jesus' Sermon on the Mount (5:1–7:28)

- Giving alms (6:1–4)
- Praying to God (6:5–15)
- Fasting (6:16–18)
- Storing up treasure (6:19–21)
- The eye and the body (6:22–23)
- Two masters (6:24)
- Being anxious (6:25–34)

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the prayer in 6:9–13.

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

Religious and Cultural Concepts in This Chapter

Giving alms

Giving alms was an important practice for religious people in Jesus' culture. To give alms, a person would offer money or possessions to other people who were poor or in need. Sometimes they would give the money or possessions directly to poor people. Other times, they would give it to the priests, who would give to poor people. Make sure that your translation refers to this kind of practice.

"The Lord's Prayer"

In 6:9–13, Jesus speaks a prayer that he wants his disciples to imitate when they pray. The prayer is very poetic, and it is sometimes called "the Lord's Prayer." Many churches use this prayer during their meetings, and the form that churches use is often not the same form that Matthew wrote down. If churches already use a form of this prayer in your language, you could use the same words. However, you should follow the form of the prayer as Mathew wrote it down, and you should not include any extra lines or pieces of the prayer beyond what Matthew included.

Fasting

In 6:16–18, Jesus gives instructions related to fasting. Just as with giving alms, fasting was an important practice for religious people in Jesus' culture. Fasting usually required avoiding all food and drink, but some kinds of fasting only required avoiding certain kinds of food. Also, some fasts were public (that is, many people fasted on these set days) and some fasts were private (that is, individuals would choose to fast for certain reasons). Many fasts lasted part of a day or a full day. Jesus does not condemn fasting; instead, he gives instructions for how to behave while fasting. Make sure that your translation refers to these kinds of practices.

Storing up treasures

In 6:19–21, Jesus speaks about storing up treasures either on earth or in heaven. He is speaking not only of possessions or money but also of anything that one considers to be valuable. Jesus points out that valuable things in heaven cannot be ruined like valuable things on earth can. Also, he states that a person's "heart" is where they store their treasures. If possible, use a word for "treasure" that can refer to money, possessions, and any other valuable things.

Translation Issues in This Chapter

The lamp and light metaphor in 6:22–23

In these verses, Jesus speaks about eyes as if they were lamps for the body. This figure of speech has two pieces to it. First, Jesus speaks of how bodies work using the metaphor of lamps and light. Second, Jesus speaks of Christian living using the metaphor of how bodies work. It is important to consider both of these pieces as you translate these verses.

First, Jesus speaks of how bodies work using the metaphor of lamps and light. There are two major options for understanding what Jesus means when he refers to an eye as the lamp of the body. First, in Matthew's culture, some people thought that eyes worked by sending out a form of light that would shine on what they saw. In this case, eyes are like lamps because they have light inside them that shines out. So, the whole body is light or dark inside based on whether the eyes shine properly. Second, the eyes could be like windows that let light into the body. Since they let light into a place, they are like lamps. So, the whole body is light or dark inside based on whether the eyes let light in. Consider how you might best express one of these meanings while maintaining the light and dark language, which is very important for understanding the figure of speech.

Second, Jesus speaks of Christian life using the metaphor of how bodies work. Scholars debate what Jesus means when he talks about a "healthy eye" and "light" in contrast to an "evil eye" and "darkness." He might mean devotion to God in contrast to evil desires. He might mean generosity in contrast to greed and selfishness. He might mean paying attention to what he is saying in contrast to ignoring his instructions. Since Jesus most likely intended this figure of speech to be like a riddle or puzzle, you should retain the body metaphor. If necessary, you could indicate that this is a figure of speech without stating exactly what it means.

Rhetorical questions

In 6:25–28 and 6:30, Jesus uses rhetorical questions. He asks these questions to include the disciples in what he is arguing, not because he is looking for information. If your language does not use questions in this way, you could include answers to the questions or you could express them as statements or exclamations. See the notes on these verses for translation options. (See: **Rhetorical Question (p.1460)**)

Singular and plural forms of "you"

In this chapter, Jesus is talking to a large crowd of his followers. Throughout the chapter, Jesus switches between using "you" in the singular and "you" in the plural while he is talking to the same people. When he uses the singular, he is speaking about specific situations that each person in the crowd might experience. When he uses the plural, he is speaking generally to the crowd as a whole. You should assume that Jesus is using plural forms of "you" unless a note specifies that the forms are singular. (See: **Forms of 'You' — Singular (p.1354)**)

Matthew 6:1

Now

Here, the word **Now** introduces the next topic. If it would be helpful in your language, you could use a word or phrase that introduces the next topic, or you could leave **Now** untranslated. Alternate translation: [Next,] (See: **Connecting Words and Phrases (p.1322)**)

your righteousness

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea in another way. Alternate translation: [what is righteous] or [your righteous deeds] (See: **Abstract Nouns (p.1268)**)

before men

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [before men and women] (See: **When Masculine Words Include Women (p.1489)**)

to be seen

Here, the phrase **to be seen** refers to being recognized or praised. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to be praised] or [to be honored] (See: **Metonymy (p.1411)**)

to be seen by them

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [so that they see you] (See: **Active or Passive (p.1271)**)

otherwise

Here, the word **otherwise** introduces a contrast that specifies what will happen if people disobey the command in the first part of the verse. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: [but if you disobey this command] or [because if you do act in that way] (See: **Connect — Contrast Relationship (p.1304)**)

your Father

Jesus speaks of his disciples as if God were their physical **Father**. He means that they have a father-son relationship with God. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [your spiritual Father] or [God, who is like a Father to you,] (See: **Metaphor (p.1405)**)

in the heavens

Here, the phrase in the heavens identifies the location in which God the Father is specially present and from which he rules. You could include this information if that would be helpful to your readers. Alternate translation: [who is in the heavens] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 6:2

So

Here, the word **So** introduces an application of the general principle that Jesus gave in 6:1. If it would be helpful in your language, you could use a word or phrase that introduces an application. Alternate translation: [Therefore,] or [So then,] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

you give & do not sound a trumpet & yourself

Even though Jesus is speaking to many disciples, he is addressing an individual situation, so **you** and **yourself** are singular throughout this sentence. But if the singular form would not be natural in your language for someone who is speaking to a group of people, you could use the plural forms of **you** and **yourself** in your translation. (See: **Singular Pronouns that refer to Groups (p.1467)**)

do not sound a trumpet before yourself

Here Jesus could be referring to: (1) how people actually had someone with a **trumpet** announce that they were giving **alms**. This would be an extreme example of calling attention to oneself. Alternate translation: [do not have someone with a trumpet announce it before you]; (2) how people draw attention to how they give **alms**, and he describes it as if they were sounding a **trumpet**. Alternate translation: [do not draw attention to yourself] or [do not announce it publicly, as if you were using a trumpet,] (See: **Metaphor (p.1405)**)

do not sound a trumpet before yourself

Here Jesus implies that people would have someone else **sound a trumpet** in front of them as they went to **give alms**. You could include this information if that would be helpful to your readers. Alternate translation: [do not have someone sound a trumpet in front of you] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

in the synagogues and in the streets

These locations were public places where many people would hear the **trumpet**. You could include this information if that would be helpful to your readers. Alternate translation: [in public areas like synagogues and streets] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

so that they may be glorified by men

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [so that men may glorify them] (See: **Active or Passive (p.1271)**)

men

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [men and women] or [people] (See: **When Masculine Words Include Women (p.1489)**)

they have their reward in full

Here Jesus means that they have received their entire **reward** from **men**, and God will not reward them any further. You could include this information if that would be helpful to your readers. Alternate translation: [they have already

received all the reward they will get] or [God will not give them any reward beyond that] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 6:3

you, & your & your

Even though Jesus is speaking to many disciples, he is addressing an individual situation, so **you** and **your** are singular throughout this verse. But if the singular form would not be natural in your language for someone who is speaking to a group of people, you could use the plural forms of **you** and **your** in your translation. (See: **Singular Pronouns that refer to Groups (p.1467)**)

giving alms

Here, the phrase **giving alms** identifies the situation in which people should follow this command. If it would be helpful in your language, you could use a word or phrase that makes this relationship clearer. Alternate translation: [whenever you give alms] or [as you are giving alms] (See: **Connect — Simultaneous Time Relationship (p.1320)**)

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

Here Jesus speaks of **your left hand** and **your right hand** as if they were people who could **know** and do things on their own. He means that **giving alms** should be done so secretly that even other body parts, if they could know things, would not know about it. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [do not let your best friend know what you are doing] or [do it so privately that, if your left hand were a person, he would not know what you had done] (See: **Personification (p.1432)**)

Matthew 6:4

so that

Here, the phrase **so that** introduces the purpose for which the disciples should give alms privately. If it would be helpful in your language, you could use a different word or phrase that introduces a purpose. Alternate translation: [in order that] (See: **Connect — Goal (Purpose) Relationship (p.1310)**)

your Father

This is a figurative expression. God is not the **Father** of humans in the same actual way that he is the Father of Jesus. Even so, it would probably be best to translate Father with the same word that your language would naturally use to refer to a human father. If it would be helpful to your readers, you could indicate that this means God. Alternate translation: [God, who is your Father,] (See: **Metaphor (p.1405)**)

will reward you

Many ancient manuscripts read **will reward you**. The ULT follows that reading. Other ancient manuscripts read “will reward you in the open.” If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.1475)**)

Matthew 6:5

you pray, do not be

Even though Jesus is speaking to many disciples, he is addressing an individual situation, so **you** is singular throughout this sentence (the word **you** in the second sentence is plural). But if the singular form would not be natural in your language for someone who is speaking to a group of people, you could use the plural form of **you** in your translation. (See: **Forms of You (p.1351)**)

they love to pray, having stood

Here Jesus that they **love to pray** in public places, not simply that they **love to pray** in general. You could include this information if that would be helpful to your readers. Alternate translation: [they love to pray publicly, for example standing] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

in the synagogues and on the corners of the street

These locations were public places where many people would hear the prayers. You could include this information if that would be helpful to your readers. Alternate translation: [in public areas like synagogues and the corners of the streets] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

they may be seen by men

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [men may see them] (See: **Active or Passive (p.1271)**)

they may be seen

Here Jesus implies not only that these people want to be **seen** but also that they want to be honored or praised. You could include this information if that would be helpful to your readers. Alternate translation: [they may be seen and honored] or [they may be seen and praised] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

by men

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [men and women] or [people] (See: **When Masculine Words Include Women (p.1489)**)

they have their reward in full

Here Jesus means that they have received their entire **reward** from men, and God will not reward them any further. See how you translated this clause in 6:2. Alternate translation: [they have already received all the reward they will get] or [God will not give them any reward beyond that] (See: **Assumed Knowledge and Implicit Information (p. 1276)**)

Matthew 6:6

But you

Here, the phrase **But you** introduces what Jesus wants each of his disciples to do in contrast to what the "hypocrites" do, which he described in the previous verse (6:5). If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: [As for you, however] (See: **Connect — Contrast Relationship (p.1304)**)

you, & enter & your & your & pray & your & your & you

Even though Jesus is speaking to many disciples, he is addressing an individual situation, so **you** and **your** are singular throughout this verse. But if the singular form would not be natural in your language for someone who was speaking to a group of people, you could use the plural forms of **you** and **your** in your translation. (See: **Singular Pronouns that refer to Groups (p.1467)**)

your inner chamber

The **inner chamber** was a small, private room in a house. It could be a bedroom or a storage room. If your readers would not be familiar with this type of room, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [your private area] or [your own room] (See: **Translate Unknowns (p.1480)**)

to your Father & your Father

This is a figurative expression. God is not the **Father** of humans in the same actual way that he is the Father of Jesus. Even so, it would probably be best to translate **Father** with the same word that your language would naturally use to refer to a human father. If it would be helpful to your readers, you could indicate that this means God. Alternate translation: [to God, who is your Father, ... God, who is your Father,] (See: **Metaphor (p.1405)**)

to your Father in secret

Here, the phrase **your Father in secret** could mean that: (1) the **Father** is present even when a person prays **in secret**. Alternate translation: [to your Father who is with you in secret]; (2) the **Father** himself is **in secret**, which means that no one can see or observe him. Alternate translation: [to your Father, whom no one can see]; (3) the disciple should pray **in secret**. Alternate translation: [in secret to your Father] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

will reward you

Many ancient manuscripts read **will reward you**. The ULT follows that reading. Other ancient manuscripts read "will reward you in the open." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.1475)**)

Matthew 6:7

Now praying

Here, the word **Now** introduces Jesus' next teaching about **praying**. If it would be helpful in your language, you could use a different word or phrase that introduces another teaching, or you could leave **Now** untranslated. Alternate translation: [As for what to say when you pray] or [As for when you are praying] (See: **Connecting Words and Phrases (p.1322)**)

do not make useless repetitions

Here, the phrase **make useless repetitions** could refer to: (1) repeating words. Alternate translation: [do not repeat your words]; (2) using meaningless words. Alternate translation: [do not use meaningless words] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

do not make useless repetitions

If your language does not use an abstract noun for the idea of **repetitions**, you could express the same idea in another way. Alternate translation: [do not repeat yourself in useless ways] (See: **Abstract Nouns (p.1268)**)

the Gentiles

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [the Gentiles do] (See: **Ellipsis (p.1338)**)

for

Here, the word **for** introduces a reason why **the Gentiles** make **repetitions** when they pray. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **for** untranslated. Alternate translation: [which they do because] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

they will be heard

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who would do the action, it is clear from the context that it would be the gods to whom they are praying. Alternate translation: [their gods will hear them] (See: **Active or Passive (p. 1271)**)

Matthew 6:8

Therefore

Here, the word **Therefore** introduces a conclusion based on what Jesus implied in the previous verse. He implied that repeating words does not cause God to listen, and so (**Therefore**) his disciples should not act like the Gentiles, who repeat words when they pray. If it would be helpful in your language, you could use a word or phrase that introduces this kind of conclusion, or you could leave **Therefore** untranslated. Alternate translation: [Since they are not heard because of their repetitions] or [Because they are wrong about that] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

you should not be like them

When Jesus says that his disciples should **not be like them**, he means that his disciples should not pray as they do. If it would be helpful to your readers, you could express that explicitly. Alternate translation: [you should not pray in the ways that they pray] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

for

Here, the word **for** introduces a reason why Jesus' disciples should not repeat themselves as the Gentiles do. Jesus tells them that God already knows what they need, so they do not need to worry about being heard, as the Gentiles do. If it would be helpful in your language, you could use a word or phrase that introduces a reason, or you could leave **for** untranslated. Alternate translation: [since] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

your Father

This is a figurative expression. God is not the **Father** of humans in the same actual way that he is the Father of Jesus. Even so, it would probably be best to translate **Father** with the same word that your language would naturally use to refer to a human father. If it would be helpful to your readers, you could indicate that this means God. Alternate translation: [God, who is your Father,] (See: **Metaphor (p.1405)**)

before you ask him

Here Jesus implies that his disciples are asking God about the **need** that they have. You could include this information if that would be helpful to your readers. Alternate translation: [before you ask him about that need] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 6:9

Therefore

Here, the word **Therefore** introduces the conclusion to what Jesus has said about prayer in 6:5–8. If it would be helpful in your language, you could use a different word that introduces a conclusion, or you could leave **Therefore** untranslated. Alternate translation: [So then] or [In the end] (See: **Connect — Reason-and-Result Relationship (p. 1315)**)

Our Father

This is a figurative expression. God is not the **Father** of humans in the same actual way that he is the Father of Jesus. Even so, it would probably be best to translate **Father** with the same word that your language would naturally use to refer to a human father. If it would be helpful to your readers, you could indicate that this means God. Alternate translation: [God, who is our Father] (See: **Metaphor (p.1405)**)

Our

By **Our**, Jesus means himself and his disciples, so use the inclusive form of that word in your translation if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p.1347)**)

in the heavens

Here, the phrase in the heavens identifies the location in which God the **Father** is specially present and from which he rules. You could include this information if that would be helpful to your readers. Alternate translation: [who is in the heavens] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

let your name be made holy

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [we want your name to be made holy] or [we pray that your name is made holy] (See: **Third-Person Imperatives (p.1477)**)

let your name be made holy

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [let people treat your name as holy] or [let people regard your name as holy] (See: **Active or Passive (p.1271)**)

your name

Here, the word **name** refers primarily to the person who has that name, and it focuses especially on who that person is. If it would be helpful in your language, you could use a comparable expression or plain language. Alternate translation: [you yourself] or [who you are] (See: **Metonymy (p.1411)**)

your

Since Jesus is praying to God the Father, the word **your** here is singular. (See: **Forms of 'You' — Singular (p.1354)**)

Matthew 6:10

Let your kingdom come, let your will be done

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [we want your kingdom to come, we want your will to be done] or [we pray that your kingdom comes, we pray that your will is done] (See: **Third-Person Imperatives (p.1477)**)

Let your kingdom come

Here Jesus speaks as if God's **kingdom** were a person who could **come**. He means that disciples should pray for God to establish or begin his **kingdom**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [Let your kingdom grow] or [Let your kingdom begin] (See: **Personification (p.1432)**)

your & your

Since Jesus is praying to God the Father, the word **your** here is singular. (See: **Forms of 'You' — Singular (p.1354)**)

let your will be done

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, you could use an indefinite subject. Alternate translation: [let all people do your will] or [let your will take place] (See: **Active or Passive (p.1271)**)

your will

If your language does not use an abstract noun for the idea of **will**, you could express the same idea in another way. Alternate translation: [what you desire] (See: **Abstract Nouns (p.1268)**)

as in heaven also on earth

Here Jesus implies that God's **will** is always done **in heaven**, and believers should pray that this will also be true **on earth**. You could include this information if that would be helpful to your readers. Alternate translation: [on earth, just as it already is done in heaven] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 6:11

Give us

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: [We ask that you give us] (See: **Imperatives — Other Uses (p.1378)**)

our daily bread

Here, the word **daily** means that the **bread** is the amount a person needs each day. If it would be helpful in your language, you could express this idea in another way. Alternate translation: [our bread for this day] or [the bread that we need today] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

our daily bread

Jesus refers to **bread**, one common food, to mean food in general. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [what we eat daily] (See: **Synecdoche (p.1473)**)

Matthew 6:12

forgive us

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: [we ask that you forgive us] (See: **Imperatives — Other Uses (p.1378)**)

our debts, & our debtors

A **debt** is what one person owes another person. A **debtor** is a person who owes a debt to another person. Jesus is not speaking primarily about money, however. He is referring to when people do not act properly or rightly. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [our sins ... those who sin against us] or [the wrong things we have done ... people who have wronged us] (See: **Metaphor (p.1405)**)

our debtors

Here Jesus is using the possessive form to describe **debtors** who are in debt to the people praying this prayer. If this is not clear in your language, you could express the idea in another way. Alternate translation: [people in debt to us] (See: **Possession (p.1438)**)

Matthew 6:13

do not bring us into temptation, but deliver us from the evil one

These are imperatives, but they should be translated as polite requests rather than as commands. It may be helpful to add an expression such as “please” in each case to make this clear. Alternate translation: [we ask that you do not bring us into temptation, but that you deliver us from the evil one] (See: **Imperatives — Other Uses (p.1378)**)

do not bring us into

Here Jesus speaks as if **temptation** were a location that someone could **bring** someone else into. He means that believers should pray that God would keep them out of situations where they might experience **temptation**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [do not allow us to experience] or [keep us away from] (See: **Metaphor (p.1405)**)

do not bring us into temptation

If your language does not use an abstract noun for the idea of **temptation**, you could express the same idea in another way. Alternate translation: [do not let anything tempt us] or [do not allow us to be tempted] (See: **Abstract Nouns (p.1268)**)

but

Here, the word **but** introduces a contrast with being brought **into temptation**. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: [instead,] or [rather,] (See: **Connect — Contrast Relationship (p.1304)**)

the evil one

Here, the phrase **the evil one** could refer to: (1) the devil, or Satan. Alternate translation: [the devil]; (2) evil in general. Alternate translation: [evil] or [what is evil] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the evil one

Many ancient manuscripts only include these two clauses in this verse. The ULT follows that reading. Other ancient manuscripts include, as part of the prayer, the following sentences after **the evil one**: “For yours is the kingdom and the power and the glory forever. Amen.” If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.1475)**)

Matthew 6:14

For

Here, the word **For** introduces a further explanation of what Jesus said about forgiveness in 6:12. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: [You should pray in that way because] or [Indeed,] (See: **Connecting Words and Phrases (p.1322)**)

men

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [men and women] (See: **When Masculine Words Include Women (p.1489)**)

their trespasses

If your language does not use an abstract noun for the idea of **trespasses**, you could express the same idea in another way. Alternate translation: [when they trespass] (See: **Abstract Nouns (p.1268)**)

your heavenly Father

This is a figurative expression. God is not the **Father** of humans in the same actual way that he is the Father of Jesus. Even so, it would probably be best to translate **Father** with the same word that your language would naturally use to refer to a human father. If it would be helpful to your readers, you could indicate that this means God. Alternate translation: [God your heavenly Father] (See: **Metaphor (p.1405)**)

Matthew 6:15

the men

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [the men and women] (See: **When Masculine Words Include Women (p.1489)**)

the men

Many ancient manuscripts read **the men**. The ULT follows that reading. Other ancient manuscripts read “men their trespasses.” If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.1475)**)

your Father

See how you translated the phrase **your Father** in the previous verse (6:14). Alternate translation: [your Father, God,] (See: **Metaphor (p.1405)**)

your trespasses

If your language does not use an abstract noun for the idea of **trespasses**, you could express the same idea in another way. Alternate translation: [you when you trespass] (See: **Abstract Nouns (p.1268)**)

Matthew 6:16

Now

Here, the word **Now** introduces the next topic. If it would be helpful in your language, you could use a word or phrase that introduces the next topic, or you could leave **Now** untranslated. Alternate translation: [Next,] (See: **Connecting Words and Phrases (p.1322)**)

as the hypocrites

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [as the hypocrites are mournful] (See: **Ellipsis (p.1338)**)

they disfigure their faces

This phrase could refer to how the **hypocrites** would: (1) make **their faces** look unusual. This could refer to intentionally looking sad or tired, or it could refer to making their faces dirty. Alternate translation: [they make their faces look distressed] or [they make their faces dirty]; (2) wear something to cover **their faces**. Alternate translation: [they cover their faces] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

they may be seen as fasting by men

Here Jesus implies not only that these people want to **be seen** but also that they want to be honored or praised. You could include this information if that would be helpful to your readers. Alternate translation: [they may be seen and honored as fasting] or [they may be seen and praised as fasting] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

they may be seen as fasting by men

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [men may see them as fasting] (See: **Active or Passive (p.1271)**)

by men

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [by men and women] or [by people] (See: **When Masculine Words Include Women (p.1489)**)

they have their reward in full

Here Jesus means that they have received their entire **reward** from **men**, and God will not reward them any further. See how you translated this clause in 6:2. Alternate translation: [they have already received all the reward they will get] or [God will not give them any reward beyond that] (See: **Assumed Knowledge and Implicit Information (p. 1276)**)

Matthew 6:17

But you

Here, the phrase **But you** introduces what Jesus wants each of his disciples to do in contrast to what the "hypocrites" do, which he described in the previous verse (6:16). If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: [As for you, however] (See: **Connect — Contrast Relationship (p.1304)**)

you, {& your & your

Even though Jesus is speaking to many disciples, he is addressing an individual situation, so **you** and **your** are singular throughout this verse. But if the singular form would not be natural in your language for someone who is speaking to a group of people, you could use the plural forms of **you** and **your** in your translation. (See: **Singular Pronouns that refer to Groups (p.1467)**)

anoint your head and wash your face

Here, to **anoint** the **head** and to **wash** the **face** is to take normal care of one's self. Doing this gives the appearance that you are living life as normal. If it would be helpful to your readers, you could use similar phrases that refer to normal bodily care, or you could use a general statement. Alternate translation: [comb your hair and wash your face as you normally do] or [take care of yourself as you usually do] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 6:18

so that

Here, the phrase **so that** introduces the purpose for which the disciples should anoint their heads and wash their faces (6:17). If it would be helpful in your language, you could use a different word or phrase that introduces a purpose. Alternate translation: [in order that] (See: **Connect — Goal (Purpose) Relationship (p.1310)**)

you would not be seen & your & your & you

Even though Jesus is speaking to many disciples, he is addressing an individual situation, so **you** and **your** are singular throughout this verse. But if the singular form would not be natural in your language for someone who is speaking to a group of people, you could use the plural forms of **you** and **your** in your translation. (See: **Singular Pronouns that refer to Groups (p.1467)**)

you would not be seen as fasting by men, but only by your Father

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [men may not see you as fasting, but only your Father] (See: **Active or Passive (p.1271)**)

by your Father in secret

Here, much as in 6:6, the phrase **your Father in secret** could mean that: (1) the **Father** is present even when a person fasts **in secret**. Alternate translation: [by your Father who is with you in secret]; (2) the **Father** himself is **in secret**, which means that no one can see or observe him. Alternate translation: [by your Father, whom no one can see]; (3) the disciple should fast **in secret**. Alternate translation: [in secret by your Father] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

by your Father & your Father

This is a figurative expression. God is not the **Father** of humans in the same actual way that he is the Father of Jesus. Even so, it would probably be best to translate **Father** with the same word that your language would naturally use to refer to a human father. If it would be helpful to your readers, you could indicate that this means God. Alternate translation: [by God, who is your Father ... God, who is your Father] (See: **Metaphor (p.1405)**)

will reward you

Many ancient manuscripts read **will reward you**. The ULT follows that reading. Other ancient manuscripts read “will reward you in the open.” If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.1475)**)

Matthew 6:19

moth

A **moth** is a small, flying insect that destroys cloth by eating it. If your readers would not be familiar with this type of insect, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [insects that eat your belongings] or [flies] (See: **Translate Unknowns (p.1480)**)

moth

The word **moth** represents moths in general, not one particular **moth**. If it would be helpful in your language, you use a form that refers to moths in general. Alternate translation: [moths] (See: **Generic Noun Phrases (p.1357)**)

rust

Here, the word translated as **rust** refers most generally to anything that destroys things by eating them or corroding them. The word could more specifically refer to: (1) how metals corrode. Alternate translation: [corrosion]; (2) how insects, especially worms, eat cloth and food. Alternate translation: [worms] or [bugs] (See: **Translate Unknowns (p.1480)**)

break in

Here, the phrase **break in** refers to how **thieves** force their way into private buildings in order to **steal**. You could include this information if that would be helpful to your readers. Alternate translation: [break in to houses] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 6:20

neither moth nor rust

See how you translated these words in 6:19. Alternate translation: [neither flies nor corrosion] (See: **Translate Unknowns (p.1480)**)

do not break in

See how you translated this phrase in 6:19. Alternate translation: [do not break in to houses] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 6:21

For

Here, the word **For** introduces a reason why the disciples should store up treasure in heaven (see 6:20). If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: [You should store up treasure in heaven, because] or [I say that because,] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

where your treasure is, there will your heart be also

If it would be more natural in your language, you could reverse the order of these two clauses. Alternate translation: [your heart will be where your treasure is] (See: **Information Structure (p.1381)**)

there will your heart be also

Here Jesus speaks as if a person's **heart** could be somewhere other than in the person's body. He means that the focus of the person's **heart** will be on that place and what is in that place. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [there will your heart be focused] or [there will your heart be directed] (See: **Metaphor (p.1405)**)

your heart

In Matthew's culture, the **heart** is the place where humans think and feel. If it would be helpful in your language, you could translate **heart** by referring to the place where humans think and feel in your culture or by expressing the idea plainly. Alternate translation: [your desires] or [your attention] (See: **Metonymy (p.1411)**)

Matthew 6:22

The lamp of the body is the eye

Here Jesus describes **the eye** as if it were a **lamp**. Since Jesus develops this image in the following sentences, you should preserve the figure of speech or use simile form. The sentence could mean: (1) that **the eye** enables a person to see, just as a **lamp** enables a person to see. Alternate translation: [The eye is like a lamp for the body] or [Just as a lamp shines on things, so your eye sees those things]; (2) that **the eye** receives light, which is like light from a **lamp**. Alternate translation: [The eye lets light from a lamp into the body] or [When a lamp sends out light, the eye receives that light into the body] (See: **Biblical Imagery — Extended Metaphors (p.1287)**)

The lamp of the body is the eye

The words **body** and **eye** represent bodies and eyes in general, not one particular **body** and **eye**. If it would be helpful in your language, you could use a different expression. Alternate translation: [The lamps of people's bodies are their eyes] (See: **Generic Noun Phrases (p.1357)**)

your & your

Even though Jesus is speaking to many disciples, he is addressing an individual situation, so **your** is singular throughout this verse. But if the singular form would not be natural in your language for someone who is speaking to a group of people, you could use the plural form of **your** in your translation. (See: **Singular Pronouns that refer to Groups (p.1467)**)

your eye is

In this verse, the word **eye** is singular in form, but it refers to both of the person's eyes as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: [your eyes are] (See: **Collective Nouns (p. 1295)**)

healthy

Here, the word **healthy** could mean that the **eye** is: (1) functioning properly. Alternate translation: [sound] or [working well]; (2) focused on one thing. Alternate translation: [focused] or [attentive to one thing] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

your whole body will be illuminated

Here Jesus speaks as if the **whole body** were **illuminated**. Since this statement develops the idea of the **lamp**, you should preserve the figure of speech or use simile form. The clause could mean: (1) that the **whole body** experiences the benefits of the **eye** working properly. Alternate translation: [your whole body receives the benefits, as if the eye shone on the whole body]; (2) that a **healthy** eye shows that the **whole body** is healthy. Alternate translation: [that shows that your whole body is healthy, as if it were illuminated by your eye] (See: **Biblical Imagery — Extended Metaphors (p.1287)**)

will be

Here Jesus uses the future tense to indicate that the **body** being **illuminated** is the logical result of the **eye** being **healthy**. If it would be helpful in your language, you could use whatever tense would be natural in a general statement like this one. Alternate translation: [is] (See: **Irregular Use of Tenses (p.1393)**)

illuminated

Here, the phrase **illuminated** could mean that the **body**: (1) experiences **light**. Alternate translation: [full of light]; (2) shines with **light**. Alternate translation: [shining with light] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 6:23

your & your & you

Even though Jesus is speaking to many disciples, he is addressing an individual situation, so **you** and **your** are singular throughout this verse. But if the singular form would not be natural in your language for someone who is speaking to a group of people, you could use the plural forms of **you** and **your** in your translation. (See: **Singular Pronouns that refer to Groups (p.1467)**)

your eye is

In this verse, the word **eye** is singular in form, but it refers to both of the person's eyes as a group. See how you translated the similar phrase in 6:22. Alternate translation: [your eyes are] (See: **Collective Nouns (p.1295)**)

evil

Here, the word **evil** could mean that the **eye** is: (1) damaged or functioning improperly. Alternate translation: [unhealthy] or [working poorly]; (2) focused on what is evil or selfish. Alternate translation: [wicked] or [attentive only to yourself] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

your whole body will be dark

Here Jesus speaks as if the **whole body** were **dark**. Since this statement continues to develop the idea of the lamp, you should preserve the figure of speech or use simile form. The clause could mean: (1) that the **whole body** is injured when the **eye** does not work properly. Alternate translation: [your whole body is injured, as if the eye were not shining on the whole body]; (2) that an **evil** eye shows that the **whole body** is evil. Alternate translation: [that shows that your whole body is evil, as if it were dark] (See: **Biblical Imagery — Extended Metaphors (p.1287)**)

will be

Here Jesus uses the future tense to indicate that the **body** being **dark** is the logical result of the **eye** being **evil**. See how you translated the similar form in 6:22. Alternate translation: [is] (See: **Irregular Use of Tenses (p.1393)**)

will be dark

Here, the phrase **dark** could mean that the **body**: (1) experiences darkness. Alternate translation: [will be darkened]; (2) does not shine at all. Alternate translation: [will not shine at all] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

is darkness, how great {is} the darkness

If your language does not use an abstract noun for the idea of **darkness**, you could express the same idea in another way. Alternate translation: [is dark, how very dark it is] (See: **Abstract Nouns (p.1268)**)

Therefore

Here, the word **Therefore** introduces the conclusion to what Jesus has said about eyes and lamps. If it would be helpful in your language, you could use a word or phrase that introduces a conclusion, or you could leave **Therefore** untranslated. Alternate translation: [In conclusion] or [So then] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

if the light in you is darkness, how great {is} the darkness

Here Jesus concludes the figure of speech that uses lamps and light, so you should preserve the figure of speech or use simile form. The sentence could mean: (1) that when the **eye** does not work properly, even the most healthy parts of the body are still negatively affected. Alternate translation: [if the parts least affected by unhealthy eyes are injured, how great is the injury]; (2) that when the best things about a person (his or her **light**) are evil (**darkness**), then the worst things about that person are very evil. Alternate translation: [if what is best about you is evil, as if it were darkness, how evil are the worst things about you] (See: **Biblical Imagery — Extended Metaphors (p.1287)**)

the light in you is darkness, how great {is} the darkness

Here Jesus means that what some people think of as **light** is actually **darkness**. In that case, what these people consider to be **darkness** is very **great** darkness. You could include this information if that would be helpful to your readers. Alternate translation: [what you consider to be light is actually darkness, how dark is what you consider to be darkness] or [what you call light is darkness, how great the darkness itself] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

how great {is} the darkness

This is an exclamation that is emphasizing that **the darkness** is very **great**. Use an exclamation that would communicate that meaning in your language. Alternate translation: [the darkness is very great] (See: **Exclamations (p.1345)**)

Matthew 6:24

two masters

The implication is that a servant could not meet the competing demands of **two** different **masters** at the same time with equal loyalty. You could include this information if that would be helpful to your readers. Alternate translation: [two different masters equally well at the same time] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

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

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could combine the two clauses into one. Alternate translation: [for he will hate and despise the one and will love and be devoted to the other] or [for he is certain to love and serve one of them much better than the other] (See: **Parallelism (p.1429)**)

the one & the other, & one & the other

Jesus is using the adjectives **one** and **other** as nouns to refer to the two different masters. Your language may use adjectives in the same way. If not, you could translate these word with equivalent phrases. Alternate translation: [one master ... the other master ... one master ... the other master] (See: **Nominal Adjectives (p.1413)**)

You are not able

Here Jesus introduces the application of his general statement about **two masters**. If it would be helpful in your language, you could use a word or phrase that introduces an application. Alternate translation: [Similarly, you are not able] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

You are not able to serve God and wealth

Here, Jesus speaks of **wealth** as if it were a person whom someone could serve. He means that it is impossible to focus on serving God and also to focus on becoming wealthy. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [You are not able to serve God and also focus on gaining wealth] (See: **Personification (p.1432)**)

wealth

If your language does not use an abstract noun for the idea of **wealth**, you could express the same idea in another way. Alternate translation: [money] or [focus on becoming wealthy] (See: **Abstract Nouns (p.1268)**)

Matthew 6:25

Because of this

Here, the phrase **Because of this** introduces a conclusion based on what Jesus said in the previous verse about how it is not possible to serve both God and wealth (6:24). In this verse, Jesus says that this means that his disciples should not worry about even basic things required for living. If it would be helpful in your language, you could use a word or phrase that introduces a conclusion or inference. Alternate translation: [So] or [Therefore,] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

I say to you, do not worry

Jesus uses the clause **I say to you** to emphasize what he is about to tell his disciples. Use a natural form in your language for emphasizing the truth and importance of a statement. Alternate translation: [I want you to know that you should not worry]

about your life, & life

If your language does not use an abstract noun for the idea of **life**, you could express the same idea in another way. Alternate translation: [about being alive ... being alive] (See: **Abstract Nouns (p.1268)**)

or what you might drink

Many ancient manuscripts read **or what you might**. The ULT follows that reading. Other ancient manuscripts do not include these words. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.1475)**)

Is not life more than food, and the body, {than} clothing

Jesus is using the question form to show that **life** and **the body** are more important than **food** and **clothing**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [Life is more than food, and the body, than clothing] or [Life is certainly more than food, and the body, than clothing!] (See: **Rhetorical Question (p.1460)**)

Is not life more than food, and the body, {than} clothing

Here Jesus is making comparisons about value or importance. You could include this information if that would be helpful to your readers. Alternate translation: [Is not life more valuable than food, and the body more valuable than clothing] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

and the body, {than} clothing

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [and is not the body more than clothing] (See: **Ellipsis (p.1338)**)

the body

The word **body** represents bodies in general, not one particular **body**. If it would be helpful in your language, you could use a more natural expression. Alternate translation: [bodies] (See: **Generic Noun Phrases (p.1357)**)

Matthew 6:26

Look at

Here, Jesus uses the phrase **Look at** to represent thinking about or considering something. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [Consider] or [Pay attention to] (See: **Metonymy (p.1411)**)

the birds of the sky

Here, Jesus is using the possessive form to describe **birds** that fly in **the sky**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the birds in the sky] or [the birds flying in the sky] (See: **Possession (p.1438)**)

barns

The word **barns** refers to places where food is stored. If your readers would not be familiar with this term, you could use a more general one. Alternate translation: [places where food is stored] (See: **Translate Unknowns (p. 1480)**)

your heavenly Father

This is a figurative expression. God is not the **Father** of humans in the same actual way that he is the Father of Jesus. Even so, it would probably be best to translate **Father** with the same word that your language would naturally use to refer to a human father. If it would be helpful to your readers, you could indicate that this means God. Alternate translation: [God your heavenly Father] (See: **Metaphor (p.1405)**)

Are} you not more valuable than they

Jesus is using the question form to show that **you** are more important than **them**, the birds. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [You are more valuable than they.] or [You are certainly more valuable than they!] (See: **Rhetorical Question (p.1460)**)

they

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [they are] (See: **Ellipsis (p.1338)**)

Matthew 6:27

But

Here, the word **But** introduces a development in what Jesus is saying. The word does not introduce a contrast. If it would be helpful in your language, you could use a different word or phrase that introduces a development, or you could leave **But** untranslated. Alternate translation: [Indeed,] or [Further,] (See: **Connecting Words and Phrases (p. 1322)**)

which of you, being anxious, is able to add one cubit to his lifespan

Jesus is using the question form to show that people cannot add to their **lifespan** by **being anxious**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [none of you, being anxious, is able to add one cubit to his lifespan.] or [not one you, being anxious, can ever add one cubit to his lifespan!] (See: **Rhetorical Question (p.1460)**)

being anxious

Here, the phrase **being anxious** provides the means by which a person might try to **add one cubit** to his or her **lifespan**. If it would be helpful in your language, you could make this connection more explicit. Alternate translation: [by being anxious] (See: **Connect — Goal (Purpose) Relationship (p.1310)**)

is able to add one cubit to his lifespan

Here Jesus is speaking of a person's **lifespan** as if it were measured in length rather than in time. If it would be helpful in your language, you could state the meaning plainly Alternate translation: [is able to make his lifespan any longer] or [is able to add any time to his lifespan] (See: **Metaphor (p.1405)**)

one cubit

A **cubit** is a measure of length equal to about half a meter or about a foot and a half. If it would be helpful to your readers, you could express this length using the measure that is customary in your culture. (See: **Biblical Distance (p.1284)**)

his

Although the term **his** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [his or her] (See: **When Masculine Words Include Women (p.1489)**)

Matthew 6:28

And why are you anxious about clothing

Jesus is using the question form to show his disciples that they should not be **anxious about clothing**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [Further, you should not be anxious about clothing.] or [You should never be anxious about clothing!] (See: **Rhetorical Question (p.1460)**)

Consider the lilies of the field—how they grow

If it would be helpful in your language, you could rearrange the parts of this sentence. Alternate translation: [Consider how the lilies of the field grow] (See: **Information Structure (p.1381)**)

the lilies

The word **lilies** describes beautiful flowers that grow wild in the fields. If your language does not have a word for this flower, you can use the name of a similar flower that your readers would recognize, or you can use a general term. Alternate translation: [the tulips] or [the blossoms] (See: **Translate Unknowns (p.1480)**)

the lilies of the field

Here, Jesus is using the possessive form to describe **lilies** that grow in **the field**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the lilies that you see in the field] (See: **Possession (p.1438)**)

of the field

The word **field** represents fields in general, not one particular **field**. If it would be helpful in your language, you could use a different expression. Alternate translation: [of the fields] (See: **Generic Noun Phrases (p.1357)**)

neither do they spin

In this context, to **spin** means to make thread or yarn for cloth. If it would be helpful in your language, you could explain the meaning with a phrase. Alternate translation: [nor do they make thread for cloth] or [nor do they make yarn for cloth] (See: **Translate Unknowns (p.1480)**)

Matthew 6:29

in all his glory

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. If you use the following alternate translation, you may need to add a comma before **Solomon**. Alternate translation: [as glorious as he was,] (See: **Abstract Nouns (p.1268)**)

in all his glory

Here, the word **glory** refers to how rich and famous Solomon was, with a special emphasis on his rich and beautiful clothing. You could include this information if that would be helpful to your readers. Alternate translation: [with all his wealth and beautiful clothes] or [with all his wonderful possessions] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

like one of these

Here Jesus means that even **Solomon** could not wear clothing that was beautiful enough to look as beautiful as **one** flower. You could include this information if that would be helpful to your readers. Alternate translation: [as beautifully as one of these flowers appears] or [in a way that was as glorious as one of these flowers] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 6:30

But

Here, the word **But** introduces a development in what Jesus is saying. The word does not introduce a contrast. If it would be helpful in your language, you could use a different word or phrase that introduces a development, or you could leave **But** untranslated. Alternate translation: [Indeed,] or [Further,] (See: **Connecting Words and Phrases (p. 1322)**)

if

Jesus speaks as if this were a hypothetical situation, but he means that it must be true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Jesus is saying is uncertain, then you can translate his words as an affirmative statement. Alternate translation: [since] or [given that] (See: **Connect — Factual Conditions (p.1308)**)

God thus clothes the grass of the field

Here, the word **thus** refers back to what Jesus said in the previous verse about plants having more glory than Solomon (6:29). You could include this information if that would be helpful to your readers. Alternate translation: [God clothes the grass of the field like that] or [God clothes the grass of the field more gloriously than Solomon] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

clothes the grass of the field

Jesus speaks of God making the **grass** beautiful as if God were putting beautiful clothing on it. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [makes the grass of the field beautiful] (See: **Metaphor (p.1405)**)

the grass of the field

Here, Jesus is using the possessive form to describe **grass** that grows in **the field**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the grass that you see in the field] (See: **Possession (p.1438)**)

grass

While Jesus uses a term that typically means **grass**, in this context he must implicitly mean wild plants in general, since he is referring back to the wild lilies he has just mentioned. If it would be helpful in your language, you could use a general term for plants. Alternate translation: [plants] or [vegetation] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

of the field

The word **field** represents fields in general, not one particular **field**. If it would be helpful in your language, you could use a different expression. Alternate translation: [of the fields] (See: **Generic Noun Phrases (p.1357)**)

existing today and tomorrow being thrown into an oven

Here, the word **existing** introduces a clause that states something that is unexpected for things that God **clothes**. If it would be helpful in your language, you could use a word or phrase that introduces something that is unexpected. Alternate translation: [although it exists today and tomorrow is thrown into an oven] or [despite the fact that it exists today and tomorrow is thrown into an oven] (See: **Connect — Contrast Relationship (p.1304)**)

existing today and tomorrow being thrown into an oven

Here Jesus means that **grass** is growing **today**, but someone may take it **tomorrow** and burn it. He speaks in this way to emphasize that **grass** often does not last for a long time and is not very valuable. He does not mean that this always happens to **grass**. If it would be helpful in your language, you could use a form that indicates that grass only lasts for a short time and is not valuable. Alternate translation: [growing now but soon being thrown into an oven] or [existing at the moment but quickly being thrown into an oven] (See: **Hypothetical Situations (p.1372)**)

being thrown into an oven

Here Jesus refers to how dried plant matter would be burned as fuel for heating and cooking. You could include this information if that would be helpful to your readers. Alternate translation: [being thrown into an oven as fuel] or [being burned in an oven] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

being thrown

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [someone throwing it] or [people throwing it] (See: **Active or Passive (p.1271)**)

will he} not much more

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [will he not much more clothe] (See: **Ellipsis (p.1338)**)

will he} not much more you, ones of little faith

Jesus is using the question form to show his disciples that God will give them the clothes they need. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [he will much more clothe you, ones of little faith.] or [he will definitely clothe you, ones of little faith!] (See: **Rhetorical Question (p.1460)**)

Matthew 6:31

saying, ‘What might we eat?’ or, ‘What might we drink?’ or, ‘What might we wear

It may be more natural in your language to have indirect quotations here. Alternate translation: [asking what you might eat or what you might drink or what you might wear.] (See: **Direct and Indirect Quotations (p.1328)**)

might we eat?’ & might we drink?’ & might we wear

By **we**, Jesus means the disciples but not himself, so use the exclusive form of that word in your translation if your language marks that distinction. (See: **Exclusive and Inclusive ‘We’ (p.1347)**)

Matthew 6:32

For

Here, the word **For** introduces a further explanation of why the disciples should not be anxious. If it would be helpful in your language, you could use a word or phrase that introduces a further explanation, or you could leave **For** untranslated. Alternate translation: [Indeed,] or [As you know,] (See: **Connecting Words and Phrases (p.1322)**)

seek

Here, the word **seek** refers to focusing on and trying to obtain something. You could include this information if that would be helpful to your readers. Alternate translation: [focus on] or [try to obtain] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

all these things; & all of these things

Here, the phrases **all these things** and **all of these things** refer to food, drink, clothing, and other necessities. You could include this information if that would be helpful to your readers. Alternate translation: [food, drink, and clothing ... food, drink, and clothing] or [all these necessities ... all of these necessities] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

for

Here, the word **for** introduces a reason why the disciples should not be anxious about food, drink, or clothing. The word does not connect the clause to what Jesus just said about **the Gentiles**. If it would be helpful in your language, you could use a word or phrase that introduces a reason for a previous command, or you could leave **for** untranslated. Alternate translation: [you should not seek these things, because] or [but you should not be anxious about these things since] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

your heavenly Father

This is a figurative expression. God is not the **Father** of humans in the same actual way that he is the Father of Jesus. Even so, it would probably be best to translate **Father** with the same word that your language would naturally use to refer to a human father. If it would be helpful to your readers, you could indicate that this means God. Alternate translation: [God your heavenly Father] (See: **Metaphor (p.1405)**)

Matthew 6:33

But

Here, the word **But** introduces a contrast with worrying about food, drink, and clothing. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: [Instead of worrying about those things,] or [In contrast to the Gentiles,] (See: **Connecting Words and Phrases (p.1322)**)

seek first

Here, just as in 6:32, the word **seek** refers to focusing on and trying to obtain something. You could include this information if that would be helpful to your readers. Alternate translation: [focus first on] or [try first to obtain] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

first

Here, the word **first** identifies seeking the kingdom as something that is most important. The word does not indicate sequence. You could include this information if that would be helpful to your readers. Alternate translation: [as most important] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the kingdom

Many ancient manuscripts read **the kingdom**. The ULT follows that reading. Other ancient manuscripts read “the kingdom of God.” If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.1475)**)

his righteousness

Here Jesus is using the possessive form to describe what God considers to be **righteousness**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the righteousness that he requires] (See: **Possession (p.1438)**)

his righteousness

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea in another way. Alternate translation: [what he says is right] or [seek to serve him rightly] (See: **Abstract Nouns (p. 1268)**)

and

Here, the word **and** introduces the result of seeking first God’s kingdom and righteousness. If it would be helpful in your language, you could use a word or phrase that introduces a result. Alternate translation: [and then] or [and as a result] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

all these things will be added to you

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is God. Alternate translation: [God will add all these things to you] (See: **Active or Passive (p.1271)**)

all these things

Here, just as in 6:32, the phrase **all these things** refers to food, drink, clothing, and other necessities. You could include this information if that would be helpful to your readers. Alternate translation: [food, drink, and clothing] or [all these necessities] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

will be added to you

Here Jesus uses the phrase **will be added** to indicate that God will give **all these things** to the disciples. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [will be set in front of you] or [will be given to you] (See: **Idiom (p.1375)**)

Matthew 6:34

Therefore

Here, the word **Therefore** introduces the conclusion to what Jesus has been telling his disciples about not being **anxious** in 6:25–33. If it would be helpful in your language, you could use a word or phrase that introduces a conclusion. Alternate translation: [So] or [In summary] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

tomorrow will be anxious for itself

Jesus speaks of **tomorrow** as if it were a person who could **be anxious**. He could mean: (1) that people should worry about what happens the next day only when that day arrives. Alternate translation: [you can be anxious about tomorrow when it arrives]; (2) that worrying about **tomorrow** is as ridiculous as **tomorrow** being a person who can **be anxious**. Alternate translation: [that helps you as much as if tomorrow could be anxious about itself] or [tomorrow is not even here yet] (See: **Personification (p.1432)**)

Sufficient for the day {is} its evil

Here Jesus means that much **evil** happens each day, so people should not add to their troubles by worrying about anything that might happen the next day. You could include this information if that would be helpful to your readers. Alternate translation: [Each day has enough evil already without worrying about tomorrow] or [Evil already happens each day, so you should not add to it by worrying about tomorrow] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

is} its evil

Here, the phrase **its evil** refers to any bad or difficult things that happen each day. You could include this information if that would be helpful to your readers. Alternate translation: [are the difficult things that happen that day] or [is the trouble that happens during it] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 7

Matthew 7 Chapter Introduction

Structure and Formatting

Jesus' Sermon on the Mount (5:1–7:28)

- Making judgments (7:1–6)
- Asking and receiving (7:7–12)
- Narrow and wide gates (7:13–14)
- Obeying God is what matters (7:15–27)
  - Fruits metaphor (7:15–20)
  - Judgment day (7:21–23)
  - House metaphor (7:24–27)
- The people are amazed (7:28–29)

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

Religious and Cultural Concepts in This Chapter

Judging

In 7:1–6, Jesus warns his disciples about judging others. More specifically, he warns them against mentioning or dealing with someone else's fault or sin when they themselves have an even more significant fault or sin. Jesus does want his disciples to make choices and decisions about other people, as 7:6 makes clear. That verse requires people to be careful what they do with holy and valuable things. However, the general message is to avoid making judgments about others, especially when one has one's own faults and sins.

Words and deeds

In 7:15–27, Jesus teaches about the importance of doing what is right, not just saying the right things. He says that his disciples can recognize false prophets by what they do, that he himself will honor and acknowledge his disciples based on what they do, and that only those who do what is right will survive difficult experiences.

Translation Issues in This Chapter

The speck of wood and the log

In 7:3–5, Jesus refers to small faults and sins as if they were specks of wood in people's eyes. He refers to larger faults and sins as if they were logs in people's eyes. Jesus speaks in this way to contrast how significant these sins and faults are. He also speaks in this way to indicate that larger sins and faults make people spiritually unobservant, just as a log in someone's eye makes that person unable to see. If possible preserve the metaphor or express the idea in simile form. (See: **Metaphor (p.1405)**)

Dogs and pigs

In 7:6, Jesus speaks of how his disciples should behave as if they were interacting with holy things, pearls, dogs, and pigs. He could be speaking of the gospel as the holy and pearls. In this case, the dogs and pigs represent people who reject the gospel. Or, Jesus could be speaking of his disciples' possessions and skills as the holy and pearls. In this case, the dogs and pigs represent worthless tasks and goals. Or, Jesus could be speaking of fellow disciples as the holy and pearls. In this case, the dogs and pigs represent unbelievers. Since Jesus speaks these words as a saying or proverb, you should avoid choosing one option. Instead, you should express the idea in a way that allows for all these and other interpretations. If if it would be helpful to your readers, you could use a form that you would normally use for a proverb or saying. See the notes on this verse for translation options. (See: **Metaphor (p.1405)**)

Gates and roads

In 7:13–14, Jesus speaks of how people live as if they were traveling on a road or passing through a gate. He says that the gate and road that lead to eternal life are narrow and difficult, and only a few people travel that way. On the other hand, the gate and road that lead to destruction are wide and easy, and many people travel that way. He means that it is very easy to live in ways that will end in destruction, and it is hard to live in ways that will end in eternal life. If possible preserve the metaphor or express the idea in simile form. (See: **Metaphor (p.1405)**)

Trees and fruits

In 7:16–20, Jesus speaks of people as if they were plants. Just as you can tell what kind of plant it is by what fruit the plant produces, so you can tell whether people are really Jesus' disciples based on what they do. If possible preserve the metaphor or express the idea in simile form. (See: **Metaphor (p.1405)**)

Building houses

In 7:24–27, Jesus compares obedient people to wise people who build their homes on a solid foundation. When bad things happen, they will be safe and secure, just like those homes will be safe and secure through storms and floods. In contrast, Jesus compares disobedient people to foolish people who build their homes on an insecure foundation. When bad things happen, they will be destroyed, just like those homes will collapse when storms and floods come. If possible preserve the metaphor or express the idea in simile form. (See: **Metaphor (p.1405)**)

Singular and plural forms of "you"

In this chapter, Jesus is talking to a large crowd of his followers. Throughout the chapter, Jesus switches between using "you" in the singular and "you" in the plural while he is talking to the same people. When he uses the singular, he is speaking about specific situations that each person in the crowd might experience. When he uses the plural, he is speaking generally to the crowd as a whole. You should assume that Jesus is using plural forms of "you" unless a note specifies that the forms are singular. (See: **Forms of 'You' — Singular (p.1354)**)

Matthew 7:1

Do not judge

Here Jesus uses the word **judge** to refer to unofficial and improper judging. If it would be helpful in your language, you could make this explicit. Alternate translation: [Do not harshly judge] or [Do not condemn] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

so that

Here, the phrase **so that** introduces the goal for which the disciples refrain from judging. If it would be helpful in your language, you could use a different word or phrase that introduces a goal. Alternate translation: [in order that] (See: **Connect — Goal (Purpose) Relationship (p.1310)**)

you will not be judged

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is God. Alternate translation: [God will not judge you] (See: **Active or Passive (p.1271)**)

Matthew 7:2

For

Here, the word **For** introduces a further explanation of the command that Jesus gave in the previous verse (7:1). If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: [In fact,] or [That is because] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

with the judgment by which you judge

If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way. Alternate translation: [in the manner that you judge] (See: **Abstract Nouns (p.1268)**)

you will be judged

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is God. Alternate translation: [God will judge you] (See: **Active or Passive (p.1271)**)

and

Here, the word **and** introduces a more general statement in proverb form. This general proverb provides further proof that people will be judged as they have judged others. If it would be helpful in your language, you could use a word or phrase that introduces a more general statement or proverb. Alternate translation: [just as some people say:] or [and more generally,] (See: **Connecting Words and Phrases (p.1322)**)

with the measure by which you measure, it will be measured to you

Here, Jesus uses or invents a proverb in order to teach that people eventually experience for themselves how they have treated other people. Translate this proverb in a way that will be recognized as a proverb and be meaningful in your language and culture. Alternate translation: [what you give to others is what you will get in return] or [what you do to others will be done to you] (See: **Proverbs (p.1447)**)

with the measure by which you measure

If your language does not use an abstract noun for the idea of **measure**, you could express the same idea in another way. Alternate translation: [in the manner that you measure] (See: **Abstract Nouns (p.1268)**)

it will be measured to you

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is God. Alternate translation: [God will measure it to you] (See: **Active or Passive (p.1271)**)

it will be measured

Here, the word **it** refers to what **you measure** out to other people. Jesus is speaking in general about anything that people **measure**, so you should avoid making the phrase specific. Alternate translation: [the same thing will be measured] or [that very thing will be measured] (See: **Pronouns — When to Use Them (p.1444)**)

Matthew 7:3

Now

Here, the word **Now** introduces the next topic. If it would be helpful in your language, you could use a word or phrase that introduces the next topic, or you could leave **Now** untranslated. Alternate translation: [Next,] (See: **Connecting Words and Phrases (p.1322)**)

why do you look at the speck of wood that {is} in the eye of your brother, but you do not notice the log in your eye

Jesus is using the question form to rebuke his disciples for looking at a **speck of wood** in a fellow disciple's eye while failing to notice **the log** in their own eye. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [you should not look at the speck of wood in the eye of your brother when you do not notice the log in your eye.] or [do not look at the speck of wood in the eye of your brother while at the same time not noticing the log in your eye!] (See: **Rhetorical Question (p.1460)**)

do you look at & your & you do not notice & your eye

Even though Jesus is speaking to many disciples, he is addressing an individual situation, so **you** and **your** are singular throughout this verse. But if the singular form would not be natural in your language for someone who is speaking to a group of people, you could use the plural forms of **you** and **your** in your translation. (See: **Singular Pronouns that refer to Groups (p.1467)**)

do you look at the speck of wood that {is} in the eye of your brother, but you do not notice the log in your eye

Here Jesus refers to small faults and mistakes as if they were a **speck of wood** in a person's **eye**. He speaks of large faults and mistakes as if they were a **log** in a person's **eye**. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: [do you focus on your brother's small fault, which is like a speck of wood in his eye, but you do not notice your own large fault, which is like a log in your eye] or [do you look at the small mistakes your brother makes, but you do not notice your own large mistakes] (See: **Biblical Imagery — Extended Metaphors (p.1287)**)

the speck of wood

A **speck of wood** is a tiny piece of wood or plant matter. If your readers would not be familiar with a **speck of wood**, you could use the name of something small that commonly falls into a person's eyes, or you could use a more general term. Alternate translation: [the grain of sand] or [the tiny object] (See: **Translate Unknowns (p. 1480)**)

of your brother

Jesus is using the term **brother** to mean a person who shares the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [of your fellow disciple] (See: **Metaphor (p. 1405)**)

of your brother

Although the term **brother** is masculine, Jesus is using the word in a generic sense that includes both men and women. If you retain the metaphor in your translation, and if it would be helpful in your language, you could say "brother or sister" to indicate this. Alternate translation: [of your brother or sister] (See: **When Masculine Words Include Women (p.1489)**)

the log

A **log** could not literally go into a person's **eye**. Jesus is using an extreme example to emphasize his point and make it memorable. If it would be helpful in your language, you could refer to the largest object that could fall into a person's eye. Alternate translation: [the large piece of wood] (See: **Hyperbole (p.1368)**)

the log

A **log** is a long, large piece of wood. If your readers would not be familiar with this type of object, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [the beam] or [the plank] or [the large object] (See: **Translate Unknowns (p.1480)**)

Matthew 7:4

Or

Here, the word **Or** introduces a second question that provides another improper way to behave. If it would be helpful in your language, you could use a word or phrase that introduces a similar situation or command, or you could leave **Or** untranslated. Alternate translation: [Again,] or [Even further,] (See: **Connecting Words and Phrases (p.1322)**)

Or how will you say to your brother, ‘Let me take out the speck of wood from your eye,’ while behold, the log {is} in your eye

Jesus asks this question to challenge his disciples to pay attention to the **log** in their own **eye** before they pay attention to a **speck of wood** in another person’s **eye**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [You should not say to your brother, ‘Let me take out the speck of wood from your eye,’ while behold, the log is in your eye.] or [Do not say to your brother, ‘Let me take out the speck of wood from your eye,’ while behold, the log is in your eye!] (See: **Rhetorical Question (p.1460)**)

to your brother

Jesus is using the term **brother** to mean a person who shares the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to your fellow disciple] (See: **Metaphor (p. 1405)**)

to your brother

Although the term **brother** is masculine, Jesus is using the word in a generic sense that includes both men and women. If you retain the metaphor in your translation, and if it would be helpful in your language, you could say “brother or sister” to indicate this. Alternate translation: [to your brother or sister] (See: **When Masculine Words Include Women (p.1489)**)

your & Let & your & your

Even though Jesus is speaking to many disciples, he is addressing an individual situation, so **your** is singular throughout this verse. But if the singular form would not be natural in your language for someone who is speaking to a group of people, you could use the plural form of **your** in your translation. (See: **Singular Pronouns that refer to Groups (p.1467)**)

Let me take out the speck of wood from your eye,’ while behold, the log {is} in your eye

Jesus continues to refer to small faults and mistakes as if they were a speck of wood in a person’s eye and to large faults and mistakes as if they were a log in a person’s eye. Express the idea as you did in 7:3. Alternate translation: [‘Let me assist you in getting rid of your small fault, which is like a speck of wood in your eye,’ while behold, you have your own large fault, which is like a log in your eye] or [‘Let me assist you in avoiding the small mistakes you make,’ while behold, you have your own large mistakes] (See: **Biblical Imagery — Extended Metaphors (p.1287)**)

the speck of wood

Translate the phrase **speck of wood** as you did in 7:3. Alternate translation: [the grain of sand] or [the tiny object] (See: **Translate Unknowns (p.1480)**)

behold

The word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express behold with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: [see] (See: **Metaphor (p.1405)**)

the log

A **log** could not literally go into a person's **eye**. Jesus is using an extreme example to emphasize his point and make it memorable. If it would be helpful in your language, you could refer to the largest object that could fall into a person's eye. Alternate translation: [the large piece of wood] (See: **Hyperbole (p.1368)**)

the log

Translate the word **log** as you did in 7:3. Alternate translation: [the beam] or [the plank] or [the large object] (See: **Translate Unknowns (p.1480)**)

Matthew 7:5

You hypocrite! & take out & your & you will see clearly & your

Even though Jesus is speaking to many disciples, he is addressing an individual situation, so the command **take out** is singular, and the words **you** and **your** are singular throughout the verse. But if the singular form would not be natural in your language for someone who is speaking to a group of people, you could use the plural form of the command and the plural forms of **you** and **your** in your translation. (See: **Singular Pronouns that refer to Groups (p.1467)**)

First take out the log from your eye, and then you will see clearly to take out the speck of wood from the eye of your brother

Here Jesus continues to refer to small faults and mistakes as if they were a **speck of wood** in a person's eye and to large faults and mistakes as if they were a **log** in a person's eye. Express the idea as you did in 7:3–4. In this verse, Jesus also adds the idea of being able to **see clearly**, which indicates that a person is spiritually mature and knowledgeable. Alternate translation: [First get rid of your own large fault, which is like a log in your eye, and then you will know how to assist your brother in getting rid of his small fault, which is like a speck of wood in his eye] or [First get rid of your own large mistakes, and then you will know how to properly assist your brother in avoiding his small mistakes] (See: **Biblical Imagery — Extended Metaphors (p.1287)**)

the log

A **log** could not literally go into a person's **eye**. Jesus is using an extreme example to emphasize his point and make it memorable. If it would be helpful in your language, you could refer to the largest object that could fall into a person's eye. Alternate translation: [the large piece of wood] (See: **Hyperbole (p.1368)**)

the log

Translate the word **log** as you did in 7:3. Alternate translation: [the beam] or [the plank] or [the large object] (See: **Translate Unknowns (p.1480)**)

the speck of wood

Translate the phrase **speck of wood** as you did in 7:3. Alternate translation: [the grain of sand] or [the tiny object] (See: **Translate Unknowns (p.1480)**)

of your brother

Jesus is using the term **brother** to mean a person who shares the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [of your fellow disciple] (See: **Metaphor (p. 1405)**)

of your brother

Although the term **brother** is masculine, Jesus is using the word in a generic sense that includes both men and women. If you retain the metaphor in your translation, and if it would be helpful in your language, you could say "brother or sister" to indicate this. Alternate translation: [of your brother or sister] (See: **When Masculine Words Include Women (p.1489)**)

Matthew 7:6

You should neither give the holy to the dogs nor should you throw your pearls in front of the pigs. Otherwise, they will trample them under their feet, and having turned, they will tear you to pieces

It is likely that Jesus speaks about **dogs** in the first and last clauses in this verse and about **pigs** in the middle two clauses. This was a poetic form in his culture. If your readers would not recognize this as poetry and misunderstand which animals Jesus is speaking about in the last two clauses, you could rearrange the clauses. Alternate translation: [You should not give the holy to the dogs. Otherwise, having turned, they will tear you to pieces. Nor should you throw your pearls in front of the pigs. Otherwise they will trample them under their feet] (See: **Information Structure (p.1381)**)

You should neither give the holy to the dogs nor should you throw your pearls in front of the pigs. Otherwise, they will trample them under their feet, and having turned, they will tear you to pieces

Here Jesus speaks of how his disciples should behave as if they were interacting with **dogs**, **pearls**, and **pigs**. See the chapter introduction for some possible interpretations of this figure of speech. You should express the idea in a way that allows for many interpretations. If it is necessary for you to indicate that Jesus is using a figure of speech here, you could introduce the verse with a form that usually introduces a saying or proverb. Alternate translation: [Think about what this means for your life: You should neither give the holy to the dogs, nor should you throw your pearls in front of the pigs. Otherwise they will trample them under their feet, and having turned, tear you to pieces] (See: **Metaphor (p.1405)**)

the holy

Jesus is using the adjective **holy** as a noun to mean anything that is **holy**. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [holy things] (See: **Nominal Adjectives (p.1413)**)

to the dogs

A **dog** is an animal that is considered to be unclean and disgusting by Jews and many cultures of the Ancient Near East. It would be very improper to give **the holy** to this kind of animal. If dogs are unfamiliar to your culture and you have a different animal that is considered unclean and disgusting, you could use the name of this animal instead. (See: **Translate Unknowns (p.1480)**)

pearls

The word **pearls** refers to beautiful and valuable mineral balls that people use as jewelry. If your readers would not be familiar with **pearls**, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [jewelry] or [valuable beads] (See: **Translate Unknowns (p.1480)**)

they will trample them under their feet, and having turned, they will tear you to pieces

Here, the phrases **they will trample** and **they will tear** could refer to: (1) how the pigs **trample** and the dogs **tear**. Alternate translation: [the pigs will trample them under their feet, and having turned, the dogs will tear you to

pieces]; (2) how the pigs and the gods will together **trample** and **tear**. Alternate translation: [the pigs and dogs together will trample them under their feet, and having turned, they will tear you to pieces] (See: **Pronouns — When to Use Them (p.1444)**)

them

Here, the word **them** refers to the pearls. If this is not clear for your readers, you could refer directly to pearls. Alternate translation: [the pearls] (See: **Pronouns — When to Use Them (p.1444)**)

having turned

Here, the phrase **having turned** indicates that the animals will stop paying attention to the holy things and pearls and start focusing on **you**. You could include this information if that would be helpful to your readers. Alternate translation: [turning to face you] or [focusing on you instead] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 7:7

Ask, and it will be given to you; seek, and you will find

You may need to say what a person would be asking for and seeking. If it would be helpful in your language, you could use general expressions that refer to anything good that a person might want or need. Alternate translation: [ask for a good thing, and it will be given to you; seek a good thing, and you will find it] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

it will be given to you

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is God. Alternate translation: [God will give it to you] (See: **Active or Passive (p.1271)**)

knock

To **knock** means to hit a door a few times to let a person inside the house know you are standing outside. You could translate this expression with the way people in your culture show that they have arrived at a house. Alternate translation: [call out] or [cough] or [clap] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

knock, and it will be opened to you

Here Jesus speaks of praying as if it were knocking on a door, and he speaks of God answering the prayer as if it were the door being opened. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [ask for permission, and permission will be given to you] or [pray, and God will answer your prayer] (See: **Metaphor (p.1405)**)

it will be opened to you

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is God. Alternate translation: [God will open it to you] (See: **Active or Passive (p.1271)**)

Matthew 7:8

For

Here, the word **For** introduces some reasons why the disciples should do what Jesus commanded in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: [Do those things since] or [That is because] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

everyone asking receives; and the one seeking finds

You may need to say what a person would be asking for and seeking. If so, express the idea as you did in 7:7. Alternate translation: [everyone asking for a good thing receives it; and the one seeking a good thing finds it] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

to the one knocking

Express the idea of **knocking** as you did in 7:7. Alternate translation: [to the one calling out] or [to the one coughing] or [to the one clapping] (See: **Translate Unknowns (p.1480)**)

to the one knocking, it will be opened

Here Jesus continues to speak of praying as if it were knocking on a door and of God answering the prayer as if it were the door being opened. Express the idea as you did in 7:7. Alternate translation: [to the one asking for permission, permission will be given] or [to the one praying, it will be answered] (See: **Metaphor (p.1405)**)

it will be opened

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is God. Alternate translation: [God will open it] (See: **Active or Passive (p.1271)**)

Matthew 7:9

Or

Here, the word **Or** introduces a contrasting alternative to what Jesus has said about how people who ask will receive. Jesus then uses the question form to show that this alternative is wrong. If it would be helpful in your language, you could use a word or phrase that introduces a false alternative, or you could leave **Or** untranslated. Alternate translation: [Indeed,] or [As a matter of fact,] (See: **Connecting Words and Phrases (p.1322)**)

Or what man is there from among you, of whom his son will ask for bread—he will not give him a stone, will he

Alternate translation: [Or what man is there from among you who will give his son a stone when he asks for bread]

Or what man is there from among you, of whom his son will ask for bread—he will not give him a stone, will he

Jesus uses a question to show how parents do not give bad things to their children. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [There is not a man from among you, of whom his son will ask for bread, and he will give him a stone.] or [No man among you, of whom his son will ask for bread, will give him a stone!] (See: **Rhetorical Question (p.1460)**)

Or what man is there from among you, of whom his son will ask for bread—he will not give him a stone, will he

Here Jesus uses an imaginary situation to help explain how parents give good things, not bad things, to their children. Use a natural method in your language for introducing an imaginary situation. Alternate translation: [Or imagine a man from among you. When his son asks him for bread, he will not give a stone, will he] (See: **Hypothetical Situations (p.1372)**)

what man is there from among you, of whom his son will ask for bread—he will not give him a stone, will he

Although Jesus uses the example of a **man** and **his son**, he does not mean that this example applies only to fathers and sons. If it would be helpful in your language, you could use a form that includes all parents and children. Alternate translation: [what parents are there from among you, of whom their child will ask for bread—they will not give their child a stone, will they] (See: **When Masculine Words Include Women (p.1489)**)

Matthew 7:10

Or

Here, the word **Or** introduces another similar example. If it would be helpful in your language, you could use a word or phrase that introduces another example, or you could leave **Or** untranslated. Alternate translation: [Again,] (See: **Connecting Words and Phrases (p.1322)**)

Or he will also ask for a fish—he will not give him a snake, will he

Alternate translation: [Or he will not give him a snake when he asks for a fish, will he]

Or he will also ask for a fish—he will not give him a snake, will he

Jesus asks another question to teach the people about how God gives gifts. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: [And there is not one person among you, if his son asks for a fish, will give him a snake.] (See: **Rhetorical Question (p.1460)**)

Or he will also ask for a fish—he will not give him a snake, will he

Here Jesus uses an imaginary situation to help explain how parents give good things, not bad things, to their children. Use a natural method in your language for introducing an imaginary situation. Alternate translation: [Or imagine that same man again. When his son asks him for a fish, he will not give him a snake, will he] (See: **Hypothetical Situations (p.1372)**)

he will also ask for a fish—he will not give him a snake, will he

Although Jesus continues to use the example of a father and his son, he does not mean that this example applies only to fathers and sons. If it would be helpful in your language, you could use a form that includes all parents and children. Alternate translation: [the child will also ask for a fish—the parents will not give the child a snake, will they] (See: **When Masculine Words Include Women (p.1489)**)

a snake

In this culture, people did not eat snakes. So Jesus is saying that a father would not give a son something the son could not eat if the son asked for something that he could eat. If people do eat snakes in your culture, you could use the name of something that they do not eat, or you could use a general expression. Alternate translation: [something he cannot eat] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 7:11

if

Jesus speaks as if this were a hypothetical situation, but he means that it is true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Jesus is saying is uncertain, then you could translate his words as an affirmative statement. Alternate translation: [since] (See: **Connect — Factual Conditions (p.1308)**)

being evil

Here, the phrase **being evil** states something that is unexpected of people who **know how to give good gifts**. If it would be helpful in your language, you could use a word or phrase that introduces something that is unexpected. Alternate translation: [although you are evil] or [despite being evil] (See: **Connect — Contrast Relationship (p. 1304)**)

how much more will your Father in the heavens give good things to the ones asking him

Jesus is using the question form to show that God will definitely give **good things** to people who ask for them. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [your Father in the heavens will much more give good to the ones asking him.] or [much more will your Father in the heavens give good things to the ones asking him!] (See: **Rhetorical Question (p.1460)**)

your Father

This is a figurative expression. God is not the **Father** of humans in the same actual way that he is the Father of Jesus. Even so, it would probably be best to translate **Father** with the same word that your language would naturally use to refer to a human father. If it would be helpful to your readers, you could indicate that this means God. Alternate translation: [your Father, God,] (See: **Metaphor (p.1405)**)

in the heavens

Here, the phrase **in the heavens** identifies the location in which God the Father is specially present and from which he rules. You could include this information if that would be helpful to your readers. Alternate translation: [who is in the heavens] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 7:12

Therefore

Here, the word **Therefore** introduces a conclusion to what Jesus has said in 5:15–7:11. If it would be helpful in your language, you could use a word or phrase that introduces this kind of conclusion, or you could leave **Therefore** untranslated. Alternate translation: [In summary] or [So] (See: **Connect — Reason-and-Result Relationship (p. 1315)**)

all things in as much as you desire that men do to you, in this manner also, you do to them

In some languages it might be more natural to reverse the order of these phrases. Alternate translation: [you should do to men all things in the way that you desire them to do to you] (See: **Information Structure (p.1381)**)

men

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [people] or [men and women] (See: **When Masculine Words Include Women (p.1489)**)

for

Here, the word **for** introduces a reason for the command that Jesus has just given. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a command, or you could leave **for** untranslated. Alternate translation: [since] or [which you should do because] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

this is the Law and the Prophets

Here, the clause **this is the Law and the Prophets** means that Jesus' command summarizes what **the Law and the Prophets** require. If it would be helpful to your readers, you could make this idea more explicit. Alternate translation: [this is what the Law and Prophets require] or [this is a summary of the Law and the Prophets] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the Law and the Prophets

The word **Law** is the name for one part of the Hebrew Scriptures, and the word **Prophets** is the name for another part of the Hebrew Scriptures. Show this in your translation in the way that is natural in your language. Alternate translation: [all the Scriptures, both the Law and the Prophets] (See: **How to Translate Names (p.1364)**)

the Prophets

Here, the word **Prophets** represents what the prophets said and wrote. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [the writings of the prophets] (See: **Metonymy (p.1411)**)

Matthew 7:13

Enter through the narrow gate. For wide {is} the gate and broad {is} the road that is leading to destruction, and there are many entering through it

Here Jesus speaks of how people live as if they were walking on a **road** and of what happens when they die as if it were entering through a **gate**. When a **gate** is **narrow**, that means that it is difficult to go through and that not many people go through it. When a **gate** is **wide** and a **road** is **broad**, that means that they are easy to travel on or go through and that many people travel on or through them. Since these are important images that Jesus uses in the following verse as well, you should preserve the figure of speech or express the idea in simile form. Alternate translation: [You should live like a traveler who enters through a narrow gate. Many people live like travelers who enter through a wide gate and travel on a broad road, but this path leads to destruction] (See: **Biblical Imagery — Extended Metaphors (p.1287)**)

For

Here, the word **For** introduces a reason why people should enter through the **narrow gate**. If it would be helpful in your language, you could use a word or phrase that introduces a reason for a command, or you could leave **For** untranslated. Alternate translation: [That is because] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

to destruction

If your language does not use an abstract noun for the idea of **destruction**, you could express the same idea in another way. Alternate translation: [to being destroyed] or [to God destroying you] (See: **Abstract Nouns (p.1268)**)

many

Jesus is using the adjective **many** as a noun to mean many people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [many travelers] (See: **Nominal Adjectives (p.1413)**)

Enter through the narrow gate. For wide {is} the gate and broad {is} the road that is leading to destruction, and there are many entering through it & For the gate {is} narrow and the road has been made narrow that is leading to life, and there are few finding it

If it would be helpful to your readers, you could combine 7:13 and 7:14 into a verse bridge, as UST does, in order to keep the information about the **narrow gate** together. Alternate translation: [Enter through the narrow gate. For the gate {is} narrow and the way has been made narrow that is leading to life, and there are few finding it. But wide {is} the gate and broad {is} the road that is leading to destruction, and there are many entering through it] (See: **Verse Bridges (p.1487)**)

Matthew 7:14

For the gate {is} narrow and the road has been made narrow

Many ancient manuscripts read **For the gate is narrow and the road has been made narrow**. The ULT follows that reading. Other ancient manuscripts read “How narrow is the gate and having been made narrow the road.” If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.1475)**)

For

Here, the word **For** introduces another reason why people should enter through the narrow **gate**. If it would be helpful in your language, you could use a word or phrase that introduces a reason for a command, or you could leave **For** untranslated. Alternate translation: [Enter through the narrow gate because] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

the gate {is} narrow and the road has been made narrow that is leading to life, and there are few finding it

Here Jesus continues to speak of how people live as if they were walking on a **way** and of what happens when they die as if it were entering through a **gate**. When a **gate** is **narrow** and a **way** has been made **narrow**, that means that they are difficult to go through and that not many people go through them. Express the idea as you did in 7:13. Alternate translation: [only a few people live like travelers who find the narrow gate and travel on the road that has been made narrow, and this road leads to life] (See: **Biblical Imagery — Extended Metaphors (p.1287)**)

the road has been made narrow

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: [the road is narrow] or [God has made the road narrow] (See: **Active or Passive (p.1271)**)

life

Here Jesus implies that **life** is eternal or undying life. You could include this information if that would be helpful to your readers. Alternate translation: [true life] or [eternal life] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

to life

If your language does not use an abstract noun for the idea of **life**, you could express the same idea in another way. Alternate translation: [to being able to live] (See: **Abstract Nouns (p.1268)**)

few

Jesus is using the adjective **few** as a noun to mean few people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [few travelers] (See: **Nominal Adjectives (p.1413)**)

it

Here, the word **it** could refer to: (1) both the **gate** and the **road**. Alternate translation: [them]; (2) just the **road**. Alternate translation: [this road]; (3) just the **gate**. Alternate translation: [this gate] (See: **Pronouns — When to Use Them (p.1444)**)

Matthew 7:15

who come to you in sheep’s clothing, but inwardly they are ravenous wolves

Here Jesus speaks of God’s people as if they were **sheep**. By the **false prophets** wearing **sheep’s clothing**, he means that the **false prophets** pretend to be part of God’s people. However, Jesus says that **inwardly** they are **ravenous wolves**. He means that they hurt and take advantage of God’s people, which is acting just like **wolves** that eat **sheep**. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: [who pretend to be part of your group, as if they were dressed in sheep’s clothing. However, inwardly they want to harm you, as if they were ravenous wolves] (See: **Metaphor (p.1405)**)

in sheep’s clothing

Here, the phrase **sheep’s clothing** refers to disguising oneself to look like a sheep. You could include this information if that would be helpful to your readers. Alternate translation: [disguising themselves as sheep] or [pretending to be sheep] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

ravenous wolves

When **wolves** are **ravenous**, they want to capture and eat other animals, such as **sheep**. You could include this information if that would be helpful to your readers. Alternate translation: [hungry wolves] or [wolves on the hunt] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 7:16

By their fruits you will recognize them. They do not gather grapes from a thornbush or figs from thistles, do they

Here Jesus speaks of people as if they were plants that produced **fruits**. Just as thorny plants do not produce **fruits**, so evil people who do not trust God do not do what is right. Jesus uses this metaphor for several verses, so you should preserve the figure of speech or use simile form. Alternate translation: [You will know who people are by what they do, just as you know what plants are by their fruits. They do not gather grapes from a thornbush or figs from thistles, do they? Similarly, evil people do not do what is right, do they] (See: **Biblical Imagery — Extended Metaphors (p.1287)**)

By their fruits you will recognize them

The pronouns **their** and **them** refer to any people, but particularly people like the “false prophets” Jesus mentioned in the previous verse. If this is not clear for your readers, you could refer directly to the false prophets or to any people who claim to be believers. Alternate translation: [You will recognize the false prophets by their fruits] or [You will recognize anyone who claims to believe by his or her fruits] (See: **Pronouns — When to Use Them (p. 1444)**)

They do not gather grapes from a thornbush or figs from thistles, do they

Jesus is using the question form to show that **grapes** do not come from **a thornbush** and **figs** do not come from **thistles**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [They do not gather grapes from a thornbush or figs from thistles.] or [No one gathers grapes from a thornbush or figs from thistles!] (See: **Rhetorical Question (p.1460)**)

They do not gather & do they

The pronoun **they** refers to people in general. If this is not clear for your readers, you could use a form that refers to any person or group of people. Alternate translation: [People do not gather … do they] (See: **Pronouns — When to Use Them (p.1444)**)

grapes from a thornbush or figs from thistles

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could combine the two phrases. Alternate translation: [grapes or figs from thorny plants] or [fruits from scrub plants] (See: **Parallelism (p.1429)**)

thistles

Here, the word **thistles** refers generally to plants that have points or spikes on their stems or leaves. These plants do not produce fruit. If your readers would not be familiar with this type of plant, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [spiky plants] (See: **Translate Unknowns (p.1480)**)

Matthew 7:17

In the same way, every good tree produces good fruits, but the rotten tree produces bad fruits

Here Jesus continues to speak of people as if they were plants that produced **fruits**. Just as a **good tree** produces **good fruits**, so people who follow God do what is right. Just as a **rotten tree** produces **rotten fruits**, so people who do not follow God do what is wrong. Jesus uses this metaphor for several verses, so you should preserve the figure of speech or use simile form. Alternate translation: [In the same way, every good tree produces good fruits, but the rotten tree produces bad fruits. Similarly, believers do what is right, but unbelievers do what is wrong] (See: **Biblical Imagery — Extended Metaphors (p.1287)**)

the rotten tree produces

The phrase **the rotten tree** represents rotten trees in general, not one particular rotten tree. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [rotten trees produce] (See: **Generic Noun Phrases (p.1357)**)

Matthew 7:18

A good tree is not able to produce bad fruits, nor a rotten tree to produce good fruits

Here Jesus continues to speak of people as if they were plants that produced **fruits**. Express the idea as you did in the previous verse 7:17. Alternate translation: [A good tree is not able to produce bad fruits, nor a rotten tree to produce good fruits. Similarly, believers do not do what is wrong, and unbelievers do not do what is right] (See: **Biblical Imagery — Extended Metaphors (p.1287)**)

nor a rotten tree

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [nor is a rotten tree able] (See: **Ellipsis (p.1338)**)

Matthew 7:19

Every tree not producing good fruit is cut down and thrown into a fire

Here Jesus continues to speak of people as if they were plants that produced **fruit**. Express the idea as you did in the previous verses 7:17–18. Alternate translation: [Every tree not producing good fruit is cut down and thrown into a fire. Similarly, every person who does not do what is right is judged and punished] (See: **Biblical Imagery — Extended Metaphors (p.1287)**)

Every tree not producing good fruit is cut down and thrown into a fire

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [They cut down every tree not producing good fruit and throw it into a fire] (See: **Active or Passive (p. 1271)**)

good fruit

In this verse, the word **fruit** is singular in form, but it refers to many fruits as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: [good fruits] (See: **Collective Nouns (p.1295)**)

Matthew 7:20

So then

Here, the phrase **So then** introduces the conclusion to what Jesus has been saying about trees, plants, and fruit. If it would be helpful in your language, you could use a word or phrase that introduces a conclusion. Alternate translation: [In conclusion] or [As you can see] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

by their fruits you will recognize them

Here Jesus continues to speak about people as if they were plants that produced **fruits**. In this verse, Jesus repeats the general principle he stated in 7:16, so you should express the idea as you did there. Alternate translation: [you will know who people are by what they do, just as you know what plants are by their fruits] (See: **Biblical Imagery — Extended Metaphors (p.1287)**)

by their fruits you will recognize them

The pronouns **their** and **them** refer to any people, but particularly people like the “false prophets” Jesus mentioned in 7:15. If this is not clear for your readers, you could refer directly to the false prophets or to any people who claim to be believers. Alternate translation: [you will recognize the false prophets by their fruits] or [you will recognize anyone who claims to believe by his or her fruits] (See: **Pronouns — When to Use Them (p.1444)**)

Matthew 7:21

to me, ‘Lord, Lord

Here Jesus could quote these people repeating the word **Lord** in order to: (1) express the urgency or earnestness of the address. Alternate translation: [to me, ‘My Lord!]; (2) show that this address happens often. Alternate translation: [to me repeatedly, ‘Lord] (See: **Reduplication (p.1455)**)

but the one doing

Here Jesus means that the only people who **enter into the kingdom of the heavens** are those who do God’s will. You could include this information if that would be helpful to your readers. Alternate translation: [but only the one doing] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the one doing

The phrase **the one doing** represents anyone who does these things in general, not one particular person. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [those who do] (See: **Generic Noun Phrases (p.1357)**)

the will of my Father in the heavens

If your language does not use an abstract noun for the idea of **will**, you could express the same idea in another way. Alternate translation: [what my Father in the heavens desires] (See: **Abstract Nouns (p.1268)**)

of my Father

Father is an important title that describes the relationship between God the **Father** and Jesus. (See: **Translating Son and Father (p.1483)**)

in the heavens

Here, the phrase **in the heavens** identifies the location in which God the **Father** is specially present and from which he rules. You could include this information if that would be helpful to your readers. Alternate translation: [who is in the heavens] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

in the heavens

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [in the heavens will enter into the kingdom of the heavens] (See: **Ellipsis (p.1338)**)

Matthew 7:22

Many

Jesus is using the adjective **many** as a noun to mean many people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [many men and women] (See: **Nominal Adjectives (p.1413)**)

in that day

Here, the phrase **that day** refers to how God will judge everyone at the end of this time period. If it would be helpful to your readers, you could make this idea more explicit. Alternate translation: [on the judgment day] or [when God is judging everyone] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

day, ‘Lord, Lord

Here Jesus again quotes these people repeating the word **Lord**. Express the idea as you did in 7:21. Alternate translation: [day, ‘My Lord!] or [day repeatedly, ‘Lord] (See: **Reduplication (p.1455)**)

did we not prophesy in your name, and in your name cast out demons, and in your name do many mighty deeds

The people speaking are using the question form to show that they did many good things for Jesus. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [we prophesied in your name, and in your name cast out demons, and in your name did many mighty deeds.] or [we prophesied in your name, and we cast out demons in your name, and we did many mighty deeds in your name!] (See: **Rhetorical Question (p.1460)**)

in your name, & in your name & in your name

Here, the word **name** refers primarily to the person who has that name, and it focuses especially on that person’s authority. If it would be helpful in your language, you could use a comparable expression or plain language. Alternate translation: [by your authority … by your authority … by your authority] (See: **Metonymy (p.1411)**)

your & your & your

Since the speakers are talking to Jesus, the word **your** in this verse is singular. (See: **Forms of ‘You’ — Singular (p. 1354)**)

Matthew 7:23

I never knew you

Here Jesus speaks of his disciples as those whom he knows. When he says **I never knew you**, he means that the person addressed was never one of his disciples. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [You have never been my disciples] (See: **Idiom (p.1375)**)

the ones practicing lawlessness

Here Jesus directly addresses those to whom he is speaking as **ones practicing lawlessness**. If it would be helpful in your language, you could make the direct address more explicit. Alternate translation: [you who practice lawlessness] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

lawlessness

If your language does not use an abstract noun for the idea of **lawlessness**, you could express the same idea in another way. Alternate translation: [what is lawless] (See: **Abstract Nouns (p.1268)**)

Matthew 7:24

Therefore

Here, the word **Therefore** introduces a conclusion that is based on what Jesus has said in 7:21–23 and perhaps also what he said in 7:15–20. If it would be helpful in your language, you could use a word or phrase that introduces this kind of conclusion, or you could leave **Therefore** untranslated. Alternate translation: [Because of all that] or [So then] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

these words of mine

Here, the phrase **these words of mine** could refer to: (1) what Jesus has said in this section of Matthew, which began in 5:3. Alternate translation: [the words I have been speaking]; (2) what Jesus teaches in general. Alternate translation: [the words I speak] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

will be compared to a wise man who built his house upon the rock

Jesus compares those who do what he has said to a person who builds **his house** on **the rock**, where it is secure and not easily knocked down. He means that people who do what he has said can be as confident about how God will judge them as the **wise man** is confident about the security of his **house**. If it would be helpful in your language, you could state this idea more explicitly. Alternate translation: [will be as sure about God's favor as a wise man is sure that his house, which he built upon the rock, is secure] (See: **Simile (p.1464)**)

will be compared to

Here Jesus uses the future tense to speak about something that is generally true. If it would be helpful in your language, you could use whatever tense is most natural for expressing a general truth. Alternate translation: [is compared to] (See: **Irregular Use of Tenses (p.1393)**)

will be compared to

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the comparing, it is clear from the context that it is Jesus himself. Alternate translation: [I will compare to] or [is comparable to] (See: **Active or Passive (p.1271)**)

a wise man & his

Although the terms **man** and **his** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use a form that makes this clear. Alternate translation: [a wise person ... his or her] (See: **When Masculine Words Include Women (p.1489)**)

rock

Here, the word **rock** means the bedrock below the topsoil and clay, not a large stone or boulder above the ground. If it would be helpful to your readers, you could express this idea more explicitly. Alternate translation: [bedrock] or [solid ground] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 7:25

struck against that house

Here the **winds** strike **against that house** by blowing hard and stressing the **house**. You could include this information if that would be helpful to your readers. Alternate translation: [stressed that house] or [strained the house] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

it had been founded

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the wise man. Alternate translation: [the wise man had founded it] (See: **Active or Passive (p.1271)**)

the rock

Express the idea as you did in 7:25. Alternate translation: [the bedrock] or [the solid ground] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 7:26

these words of mine

Here, just as in 7:24, the phrase **these words of mine** could refer to: (1) what Jesus has said in this section of Matthew, which began in 5:3. Alternate translation: [the words I have been speaking]; (2) what Jesus teaches in general. Alternate translation: [the words I speak] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

will be compared to a foolish man who built his house upon the sand

Jesus compares those who do not do as he instructed to a person who builds **his house upon the sand**, where it is not secure and is easily knocked down. He means that people who do not do what he has said cannot be confident about how God will judge them, just as the **foolish man** cannot be confident about the security of his **house**. If it would be helpful in your language, you could state this idea more explicitly. Alternate translation: [will be as unsure about God's favor as a foolish man is unsure that his house, which he built upon the sand, is secure] (See: **Simile (p.1464)**)

will be compared to

Here, just as in 7:24, Jesus uses the future tense to speak about something that is generally true. If it would be helpful in your language, you could use whatever tense is most natural for expressing a general truth. Alternate translation: [is compared to] (See: **Irregular Use of Tenses (p.1393)**)

will be compared to

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the comparing, it is clear from the context that it is Jesus himself. Alternate translation: [I will compare to] or [is comparable to] (See: **Active or Passive (p.1271)**)

a foolish man & his

Although the terms **man** and **his** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use a form that makes this clear. Alternate translation: [a foolish person ... his or her] (See: **When Masculine Words Include Women (p.1489)**)

upon the sand

The word **sand** refers to very small pieces of rock that collect together, often on the edge of a body of water or in a desert. The **sand** constantly moves and shifts, and it is not a solid foundation on which to place anything. If your readers would not be familiar with **sand**, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [upon mud] or [upon what is not solid] (See: **Translate Unknowns (p.1480)**)

Matthew 7:27

struck against that house

Express the idea as you did in 7:25. Alternate translation: [stressed that house] or [strained the house] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

its destruction was great

If your language does not use an abstract noun for the idea of **destruction**, you could express the same idea in another way. Alternate translation: [it was totally destroyed] (See: **Abstract Nouns (p.1268)**)

Matthew 7:28

And it happened that when Jesus finished speaking these words, the crowds were astonished at his teaching

This sentence marks the end of Jesus' sermon by describing how the people in the crowds reacted to Jesus' teaching. Use the natural form in your language for expressing the conclusion of a story. Alternate translation: [Then Jesus finished speaking these words. The crowds were astonished at his teaching] (See: **End of Story (p. 1341)**)

at his teaching

If your language does not use an abstract noun for the idea of **teaching**, you could express the same idea in another way. Matthew could be focusing primarily on: (1) the way in which Jesus taught. Alternate translation: [at how he taught]; (2) what Jesus taught. Alternate translation: [at what he taught] (See: **Abstract Nouns (p.1268)**)

Matthew 7:29

for

Here, the word **for** introduces the reason why “the crowds were astonished by his teaching” (7:28). If it would be helpful in your language, you could use a word or phrase that introduces a reason, or you could leave **for** untranslated. Alternate translation: [since] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

having authority

If your language does not use an abstract noun for the idea of **authority**, you could express the same idea in another way. Alternate translation: [one having been authorized] (See: **Abstract Nouns (p.1268)**)

not as their scribes

Matthew is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [not as their scribes taught them] (See: **Ellipsis (p.1338)**)

Matthew 8

Matthew 8 Chapter Introduction

Structure and Formatting

Jesus illustrates the kingdom of God through acts of healing (8:1–9:34)

- Healing a leper (8:1–4)
- Healing the centurion's servant (8:5–13)
- Healing Peter's mother-in-law and many others (8:14–17)
- The cost of following Jesus (8:18–22)
- Calming the storm (8:23–27)
- Casting demons out of two men (8:28–34)

Religious and Cultural Concepts in This Chapter

Healings

In this chapter, Matthew narrates how Jesus heals a leper, the paralyzed servant of a centurion, Peter's mother who had a fever, and many other people who were sick. In every case where Matthew describes what happened, Jesus speaks words, or he touches the sick person, or he does both. These stories show how powerful Jesus is. He does not need to use medicine or magic to heal people. Instead, he can just command the sickness to go away or simply touch the person.

Casting out demons

Matthew clearly distinguishes sick people from people who are controlled by demons. Demons are evil spiritual beings who can control people. They usually use these people to hurt themselves or others. Matthew briefly mentions that Jesus drives demons out of people in 8:16. At the end of the chapter, he includes a longer story about how Jesus drives demons out of two men (8:28–34). The demons use the two men to speak, but they say what the demons want them to say. The demons know that Jesus is the Son of God, and they plead with Jesus not to punish them too much. Jesus agrees to do what they ask, but he is the one who is in charge. Again, the story shows how powerful Jesus is.

Feasting in the kingdom of heaven

In 8:11–12, Jesus speaks about how many people will feast with Abraham, Isaac, and Jacob in the kingdom of the heavens. However, some people who are expected to be part of the feast will be cast outside and punished. It is likely that Jesus is referring to a feast that will eventually happen, so do not express the idea as if it were a metaphor.

Translation Issues in This Chapter

Rhetorical Questions

In 8:26 and 8:29, characters in the story use rhetorical questions. They ask these questions to make strong points, not because they are looking for information. If your language does not use questions in this way, you could

include answers to the questions or you could express them as statements or exclamations. See the notes on these verses for translation options. (See: **Rhetorical Question (p.1460)**)

Singular and plural forms of “you”

Most of the forms of “you” in this chapter appear in dialogue between Jesus and other people. Because of this, most forms of “you” in this chapter are singular. You should assume forms of “you” are singular unless a note specifies that the form is plural. (See: **Forms of ‘You’ — Singular (p.1354)**)

Matthew 8:1

Now

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then,] (See: **Introduction of a New Event (p.1384)**)

the mountain

Express this phrase as you did in 5:1. Alternate translation: [the high place] or [the small mountain] (See: **When to Keep Information Implicit (p.1491)**)

Matthew 8:2

behold, a leper, having approached, bowed before

Matthew introduces a **leper** as a new character in the story. Use a natural form in your language for introducing a new character. Alternate translation: [notice, there was a man who was a leper. Approaching Jesus, he bowed before] (See: **Introduction of New and Old Participants (p.1387)**)

behold

The word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: [look] or [suddenly] (See: **Metaphor (p.1405)**)

him

The pronoun **him** refers to Jesus. If this is not clear for your readers, you could use the person's name here. Alternate translation: [Jesus] (See: **Pronouns — When to Use Them (p.1444)**)

you are able to make me clean

The man is using this statement to make a request. If it would be helpful in your language, you could express the idea in request form. Alternate translation: [please make me clean] (See: **Statements — Other Uses (p.1469)**)

to make me clean

The man talks about becoming **clean** ceremonially, but it is implicitly understood that he has become unclean because of his leprosy, so he is primarily asking Jesus to heal him of this disease. If it would be helpful in your language, you could make this idea explicit. Alternate translation: [to heal my disease] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 8:3

having reached out his hand, he touched him

The pronouns **his** and **he** refer to Jesus. The pronoun **him** refers to the leper. If this is not clear for your readers, you could use the people's names here. Alternate translation: [having reached out his hand, Jesus touched the leper] (See: **Pronouns — When to Use Them (p.1444)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he declared] (See: **Quotations and Quote Margins (p.1449)**)

I am willing

Here Jesus implies that he is **willing** to cleanse or heal the man. You could include this information if that would be helpful to your readers. Alternate translation: [I am willing to cleanse you] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

his leprosy was cleansed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was Jesus. Alternate translation: [he was clean, with no leprosy] or [Jesus cleansed him of his leprosy] (See: **Active or Passive (p.1271)**)

Matthew 8:4

says

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [said] (See: **Irregular Use of Tenses (p.1393)**)

you tell no one

The implication is that the man is not to tell anyone that Jesus healed him. If it would be helpful to your readers, you could make this idea more explicit. Alternate translation: [you tell no one that you have been healed] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

show yourself to the priest

Jesus told the man to **show** himself **to the priest** so that the priest could look at his skin to see if his leprosy was really gone. The law of Moses required people to present themselves to the priest for inspection if they had been unclean but were now clean. If it would be helpful to your readers, you could make this idea more explicit. Alternate translation: [ask to be inspected by the priest] or [let yourself be examined by the priest] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

offer the gift that Moses commanded

Jesus assumes that the man will know that the law required a person who had been healed from a skin disease to **offer** a specific **gift**. This made the person ceremonially clean, and they could participate once again in community religious activities. If it would be helpful to your readers, you could make this idea more explicit. Alternate translation: [offer the gift that Moses commanded for making people clean again] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

for a testimony to them

Here Jesus means that the man should show himself to the priest and offer the gift to prove or provide **testimony** that he had been healed. You could include this information if that would be helpful to your readers. Alternate translation: [for a testimony to them that you have been cleansed] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

for a testimony to them

If your language does not use an abstract noun for the idea of **testimony**, you could express the same idea in another way. Alternate translation: [so that it testifies to them] (See: **Abstract Nouns (p.1268)**)

to them

The pronoun **them** could refer to: (1) Jewish people in general. Alternate translation: [to people]; (2) the priests specifically. Alternate translation: [to the priests] (See: **Pronouns — When to Use Them (p.1444)**)

Matthew 8:5

Now

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [After that,] (See: **Introduction of a New Event (p.1384)**)

Matthew 8:6

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [telling him] (See: **Quotations and Quote Margins (p.1449)**)

paralyzed

People who is **paralyzed** are not able to use or control some or all of their arms and legs because of injury or sickness. If your readers would not be familiar with this sickness, you could use the name of something like this in your language, or you could use a general expression. Alternate translation: [and cannot move his limbs] (See: **Translate Unknowns (p.1480)**)

being tormented terribly

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [suffering much] or [being greatly in pain] (See: **Active or Passive (p.1271)**)

being tormented terribly

Here the centurion tells Jesus what is happening to his **servant**. He implies that he wants Jesus to heal the **servant**. You could include this information if that would be helpful to your readers. Alternate translation: [being tormented terribly, so please help him] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 8:7

he says to him

The pronoun **he** refers to Jesus, and the pronoun **him** refers to the centurion. If this is not clear for your readers, you could refer directly to the people. Alternate translation: [Jesus says to the centurion] (See: **Pronouns — When to Use Them (p.1444)**)

he says

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [he said] (See: **Irregular Use of Tenses (p.1393)**)

when} I have come

Here Jesus implies that he will **come** to the centurion's house. You could include this information if that would be helpful to your readers. Alternate translation: [when I have come to your house] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

when} I have come

In a context such as this, your language might say "gone" instead of **come**. Alternate translation: [when I have gone] (See: **Go and Come (p.1359)**)

Matthew 8:8

you might enter under my roof

The phrase **enter under my roof** means “come into my house.” If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [you might personally visit me] or [you might enter into my house] (See: **Idiom (p.1375)**)

only speak a word

Here, the centurion uses the command form to politely ask Jesus to **speak a word**. Use a form in your language that communicates this. Alternate translation: [please speak only a word] (See: **Imperatives — Other Uses (p. 1378)**)

a word

Here the centurion means that Jesus can heal his servant by using a **word** of command, which is how Jesus healed the leper in 8:3. If it would be helpful in your language, you could clarify that the centurion is referring to a single word of command. Alternate translation: [one order] or [a word of command] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

my servant will be healed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is Jesus. Alternate translation: [you will heal my servant] (See: **Active or Passive (p.1271)**)

Matthew 8:9

placed under authority

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [whom someone has placed under authority] (See: **Active or Passive (p.1271)**)

under me

Here the centurion speaks of those over whom he has authority as if they were **under** him. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [under my authority] or [whom I command] (See: **Metaphor (p.1405)**)

and 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

If it would be clearer in your language, you could translate this sentence so that there are not quotations within a quotation. Alternate translation: [and I tell this one to go, and he goes, and I tell another one to come, and he comes, and I tell my servant to do something, and he does it] (See: **Quotes within Quotes (p.1452)**)

and to another one, ‘& and to my servant

The centurion is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from earlier in the sentence. Alternate translation: [and to another I say ... and to my servant, I say] (See: **Ellipsis (p.1338)**)

Matthew 8:10

was amazed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [marveled] (See: **Active or Passive (p.1271)**)

to you

Here, the word **you** is plural because Jesus is speaking to everyone who follows him. (See: **Forms of 'You' — Singular (p.1354)**)

I have found such great faith from no one in Israel

Jesus implies that he expected Jewish people to have this kind of **faith**, but they did not. He did not expect Gentiles to have this kind of faith, yet this man did. You could include this information if that would be helpful to your readers. Alternate translation: [I have found no one in Israel, a people who should trust me, who trusts me as much as this Gentile does] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

I have found such great faith from no one in Israel

Many ancient manuscripts read **I have found such great faith from no one in Israel**. The ULT follows that reading. Other ancient manuscripts read "not even in Israel have I found such great faith." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.1475)**)

I have found

Here, the word **found** represents experiencing or observing something. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I have experienced] or [I have observed] (See: **Idiom (p. 1375)**)

such great faith from no one in Israel

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: [no one in Israel who believes so much] (See: **Abstract Nouns (p.1268)**)

in Israel

Here, the word **Israel** refers to the people who live in the country of **Israel**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [among the people of Israel] (See: **Metonymy (p.1411)**)

Matthew 8:11

But

Here, the word **But** introduces a development of what Jesus said in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a development, or you could leave **But** untranslated. Alternate translation: [Indeed,] (See: **Connecting Words and Phrases (p.1322)**)

you

Here, the word **you** is plural because Jesus is speaking to everyone who follows him. (See: **Forms of 'You' — Singular (p.1354)**)

many

Jesus is using the adjective **many** as a noun to mean many people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [many men and women] (See: **Nominal Adjectives (p.1413)**)

from east and west

Here, Jesus is referring to every direction by naming the directions that are opposites: **east** and **west**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [from every direction] (See: **Merism (p.1403)**)

they will recline to eat

In Jesus' culture, people would usually **recline**, or lie on one side, when they were eating. If it would be helpful in your language, you could refer to the position in which people eat in your culture, or you could just refer to eating. Alternate translation: [they will sit down to eat] or [they will eat] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

they will recline to eat

When Jesus speaks about eating while **in the kingdom of the heavens**, he could mean: (1) that one thing that people will do is feast together. In this case, Jesus is not using a metaphor. Alternate translation: [they will recline at the feast]; (2) that people will rejoice and be happy as if they were at a feast. In this case, Jesus is using a metaphor. Alternate translation: [they will rejoice] (See: **Metaphor (p.1405)**)

with Abraham and Isaac and Jacob

The words **Abraham**, **Isaac**, and **Jacob** are the names of the three most important ancestors of Jesus' people. You could include this information if that would be helpful to your readers. Alternate translation: [with Abraham and Isaac and Jacob, who are our important ancestors,] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 8:12

the sons of the kingdom will be thrown out

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is God. Alternate translation: [God will throw the sons of the kingdom out] (See: **Active or Passive (p.1271)**)

the sons of the kingdom

The expression **the sons of the kingdom** refers to people who would normally belong in the **kingdom**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [those who would normally be part of the kingdom] or [those who expect to be in the kingdom] (See: **Idiom (p.1375)**)

the sons

Although the term **sons** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [the children] (See: **When Masculine Words Include Women (p.1489)**)

into the outer darkness

Here, the phrase **the outer darkness** refers to the place of punishment in contrast to **the kingdom**. If it would be helpful in your language, you could state the meaning plainly. If possible, preserve the idea of **darkness**. Alternate translation: [into the darkness of hell] or [into the dark place of punishment] (See: **Metaphor (p.1405)**)

the outer darkness

If your language does not use an abstract noun for the idea of **darkness**, you could express the same idea in another way. Alternate translation: [the dark place outside] (See: **Abstract Nouns (p.1268)**)

grinding of the teeth

In Jesus' culture, people would grind their teeth when they experienced anger, grief, and pain. If it would be helpful in your language, you could refer to an action with comparable meaning or state the meaning of this action plainly. Alternate translation: [beating of breasts] or [grinding of the teeth in anger and pain] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 8:13

Go

Here Jesus implies that the centurion should return to his home. You could include this information if that would be helpful to your readers. Alternate translation: [Return to your house] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

let it be done for you

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [let it happen to you] or [let God do it for you] (See: **Active or Passive (p.1271)**)

let it be done

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [it will be done] or [I am doing it] (See: **Third-Person Imperatives (p.1477)**)

the servant was healed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was Jesus. Alternate translation: [Jesus healed the servant] (See: **Active or Passive (p.1271)**)

at that hour

Here, the phrase **at that hour** indicates that **the servant was healed** when Jesus spoke these words. If it would be helpful in your language, you could use a comparable expression or state the meaning plainly. Alternate translation: [at that moment] (See: **Idiom (p.1375)**)

Matthew 8:14

when} Jesus had come

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [when Jesus had gone] (See: **Go and Come (p.1359)**)

his

The pronoun **his** refers to Peter. If this is not clear for your readers, you could use the person’s name here. Alternate translation: [Peter’s] (See: **Pronouns — When to Use Them (p.1444)**)

mother-in-law

The word **mother-in-law** refers to the mother of Peter’s wife. In your translation, you could use the term or expression in your own language for this relationship. (See: **Kinship (p.1397)**)

having been laid down

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [lying down] (See: **Active or Passive (p.1271)**)

being sick with a fever

A **fever** is a symptom of an illness in which the temperature of the body temporarily increases. People with fevers feel sick and weak. If your reader would not be familiar with fevers, you could use a descriptive phrase. Alternate translation: [having a high body temperature] or [being ill with an elevated temperature] (See: **Translate Unknowns (p.1480)**)

Matthew 8:15

the fever left her

Matthew speaks of the **fever** as if it were a person that **left her**. He means that she was no longer sick with the fever. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [she was no longer sick with a fever] or [her fever was gone] (See: **Personification (p.1432)**)

began to serve him

Matthew implies that she took food and offered it to Jesus. You could include this information if that would be helpful to your readers. Alternate translation: [gave him food] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 8:16

Now

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then,] (See: **Introduction of a New Event (p.1384)**)

they brought

Here, the pronoun **they** refers to people in general. If it would be helpful in your language, you could use a word or phrase that refers generally to people. Alternate translation: [other people brought] (See: **Pronouns — When to Use Them (p.1444)**)

many being possessed by demons

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [many whom demons possessed] (See: **Active or Passive (p. 1271)**)

many

Matthew is using the adjective **many** as a noun to mean many people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [many people] (See: **Nominal Adjectives (p.1413)**)

the spirits

Here, the word **spirits** refers to the same spiritual beings that Matthew referred to earlier in the verse as **demons**. If it would be helpful in your language, you could use the same term in both places or make it clear in another way that these are same beings. Alternate translation: [the demonic spirits] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

with a word

Matthew is using the term **word** to mean something spoken using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [by speaking to them] (See: **Metonymy (p.1411)**)

the ones having sickness

If your language does not use an abstract noun for the idea of **sickness**, you could express the same idea in another way. Alternate translation: [the sick people] (See: **Abstract Nouns (p.1268)**)

Matthew 8:17

so that might be fulfilled

Here, the phrase **so that** could introduce: (1) a result from Jesus casting out demons and healing people. Alternate translation: [with the result that would be fulfilled]; (2) a purpose for which Jesus cast out demons and healed people. Alternate translation: [in order that might be fulfilled] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

might be fulfilled

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [this might fulfill] (See: **Active or Passive (p.1271)**)

that which had been spoken

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: [that which God spoke] (See: **Active or Passive (p.1271)**)

saying

In Matthew's culture, **saying** was a normal way to introduce a quotation from an important text, in this case, the Old Testament book written by Isaiah the prophet (see Isaiah 53:4). If it would be helpful in your language, you could use a comparable phrase that indicates that Matthew is quoting from an important text. Alternate translation: [who wrote in his book] or [who declared] (See: **Quotations and Quote Margins (p.1449)**)

He himself took our sicknesses and bore our diseases

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: [He himself took our sicknesses; indeed, he bore our diseases] (See: **Parallelism (p.1429)**)

He himself took our sicknesses and bore our diseases

Matthew could mean that Jesus: (1) removed **sicknesses** and healed **diseases**. Alternate translation: [He himself removed our sicknesses and healed our diseases]; (2) became sick and diseased himself to deal with people's **sicknesses** and **diseases**. Alternate translation: [He himself became sick in our place and became diseased in our place] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 8:18

Now

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Sometime later,] (See: **Introduction of a New Event (p.1384)**)

having seen

Here, the phrase **having seen** could introduce: (1) what happened before Jesus **commanded** his disciples. Alternate translation: [after he saw]; (2) the reason for which Jesus **commanded** his disciples. Alternate translation: [because he saw] (See: **Connect — Sequential Time Relationship (p.1318)**)

a crowd

Many ancient manuscripts read **a crowd**. The ULT follows that reading. Other ancient manuscripts read “large crowds.” If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.1475)**)

commanded to depart to the other side

It may be more natural in your language to have a direct quotation here. Alternate translation: [commanded, “Let us depart to the other side”] (See: **Direct and Indirect Quotations (p.1328)**)

commanded to depart

Matthew implies that Jesus **commanded** the disciples **to depart** with him. You could include this information if that would be helpful to your readers. Alternate translation: [commanded his disciples to depart with him] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

to the other side

Here Jesus implies that he wants the disciples to **depart** with him **to the other side** of the Sea of Galilee. You could include this information if that would be helpful to your readers. Alternate translation: [to the other side of the lake] or [to the opposite side of the Sea of Galilee] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 8:19

And having approached, a scribe

Matthew implies that Jesus and the disciples have not yet gotten into a boat to cross over to the other side of the Sea of Galilee. He says that they get into the boat in 8:23. If it would be helpful in your language, you could make this idea more explicit here. Alternate translation: [And before they departed to the other side, a scribe approached and] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

I will follow you wherever you go

Here, the clause **I will follow you** indicates that the scribe wishes to travel with Jesus and be his disciple. The phrase **wherever you go** indicates that he wishes to be Jesus' disciple no matter what Jesus does or where he goes. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [I will become your faithful disciple] or [I will travel with you as your student wherever you go] (See: **Idiom (p.1375)**)

Matthew 8:20

says

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [said] (See: **Irregular Use of Tenses (p.1393)**)

The foxes have dens, and the birds of the sky, nests

Here, Jesus is referring to all animals by naming an animal that lives on land and an animal that flies in the air. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [all animals have places to live] (See: **Merism (p.1403)**)

The foxes have dens

The word **foxes** describes land animals that are similar to small dogs. The word **dens** refers to how these animals dig holes in the ground as shelters. If your readers would not be familiar with this animal and its habits, you could describe them in general terms. Alternate translation: [Little animals live in holes in the ground] (See: **Translate Unknowns (p.1480)**)

the birds of the sky, nests

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [the birds of the sky have nests] (See: **Ellipsis (p.1338)**)

the birds of the sky

Here, Jesus is using the possessive form to describe **birds** that fly in the **sky**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the birds in the sky] or [the birds flying in the sky] (See: **Possession (p.1438)**)

the birds of the sky

The expression **of the sky** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [the birds] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1401)**)

but the Son of Man does not have {a place} where he might lay his head

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [but I, the Son of Man, do not have a place where I might lay my head] (See: **First, Second or Third Person (p.1349)**)

but the Son of Man

Jesus for the first time in Matthew uses the title **Son of Man** to refer to himself. He is using the title to refer to himself, a human, and also to implicitly identify himself with the important and powerful figure named “the son of man” in the Old Testament book of Daniel (see Daniel 7:13–14). See the book introduction for more information

about this title. Consider how you might best translate this title here and throughout the rest of Matthew. Alternate translation: [but the Human One] or [but the one called Son of Man] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

does not have {a place} where he might lay his head

Jesus implies that if the scribe were to follow him, he too might not have a home. You could include this information if that would be helpful to your readers. Alternate translation: [does not have a place where he might lay his head, so if you become his disciple, expect that you will not have such a place either] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

does not have {a place} where he might lay his head

Here, the phrase **{a place} where he might lay his head** refers to a place to sleep. If it would be helpful in your language, you could use a similar phrase or state the meaning plainly. Alternate translation: [does not have a place where he might sleep] or [does not have a sleeping place] (See: **Idiom (p.1375)**)

does not have {a place} where he might lay his head

Jesus actually did find places to sleep wherever he went to teach and heal, but he says that he has no such place at all to emphasize that he has no permanent home. Alternate translation: [does not have a permanent home] (See: **Hyperbole (p.1368)**)

Matthew 8:21

Now

Here, the word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then,] (See: **Connecting Words and Phrases (p.1322)**)

permit me first to go away and to bury my father

Here the disciple could be indicating that: (1) his **father** had not yet died, but he needed to help and support his father until he died and was buried. Alternate translation: [permit me first to go away and help my father until he dies and I bury him]; (2) his **father** had died very recently, and he needed to mourn and arrange the burial ceremonies. Alternate translation: [permit me first to go away and to bury my father who just died] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

first to go away and to bury my father

Here the disciple means that he plans to **bury** his father before he travels with Jesus. You could include this information if that would be helpful to your readers. Alternate translation: [to go away and to bury my father first before I go with you] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 8:22

says

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [said] (See: **Irregular Use of Tenses (p.1393)**)

let the dead bury their own dead

Here, the phrase **the dead** could refer to: (1) people who have already died. In this case, Jesus is stating that **dead** people will take care of other **dead** people. What he means is that living people should not be concerned about those who have died. Alternate translation: [let the dead take care of themselves] or [do not concern yourself with the dead]; (2) people who are spiritually **dead**. In this case, Jesus is saying that only people who are spiritually **dead** should care more about burying their **dead** than following him. Alternate translation: [let the spiritually dead bury their own dead] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the dead & their own dead

Jesus is using the adjective **dead** as a noun to mean dead people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the dead humans ... their own dead humans] (See: **Nominal Adjectives (p.1413)**)

Matthew 8:23

when} he had gotten into a boat, his disciples followed him

Matthew implies that they started sailing across the Sea of Galilee, as Jesus had commanded in 8:18. You could include this information if that would be helpful to your readers. Alternate translation: [when he had entered into a boat, his disciples followed him into the boat, and they started to sail across the lake] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

his disciples followed him

Here, the word **followed** could indicate: (1) simply that the **disciples** went into the boat with Jesus. Alternate translation: [his disciples entered the boat with him]; (2) that the **disciples** went into the boat with Jesus since they were acting as his disciples or followers. Alternate translation: [his disciples went with him as his apprentices] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 8:24

behold

The word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: [look] or [suddenly] (See: **Metaphor (p.1405)**)

the boat was covered by the waves

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the waves covered the boat] (See: **Active or Passive (p.1271)**)

the boat was covered by the waves

The implication is that the **storm** was causing high waves that pushed water over the sides of the boat. If it would be helpful to your readers, you could make this idea more explicit. Alternate translation: [the boat was filling up with water because of the waves] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

he

The pronoun **he** refers to Jesus. If this is not clear for your readers, you could use the person's name here. Alternate translation: [Jesus] (See: **Pronouns — When to Use Them (p.1444)**)

Matthew 8:25

they woke him

The pronoun **they** refers to the disciples, and the pronoun **him** refers to Jesus. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: [the disciples woke Jesus] (See: **Pronouns — When to Use Them (p.1444)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation without the preceding comma: [and they said] (See: **Quotations and Quote Margins (p.1449)**)

we are perishing

Here, the word **we** includes both Jesus and the disciples. Your language may require you to mark this form. (See: **Exclusive and Inclusive 'We' (p.1347)**)

Matthew 8:26

he says

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [he said] (See: **Irregular Use of Tenses (p.1393)**)

Why are you cowardly, you of little faith

Jesus is using the question form to rebuke the disciples for being **cowardly** and for having **little faith**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [You should not be cowardly, you of little faith.] or [Do not be cowardly, you of little faith!] (See: **Rhetorical Question (p.1460)**)

are you & you of little faith

Here, the word **you** is plural because Jesus is speaking to all the disciples who are in the boat with him. (See: **Forms of 'You' — Singular (p.1354)**)

you of little faith

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: [you who believe so little] (See: **Abstract Nouns (p.1268)**)

a great calm happened

If your language does not use an abstract noun for the idea of **calm**, you could express the same idea in another way. Alternate translation: [they became very calm] (See: **Abstract Nouns (p.1268)**)

Matthew 8:27

the men

Here, the phrase **the men** refers to the disciples who are on the boat with Jesus. You could include this information if that would be helpful to your readers. Alternate translation: [the disciples] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said] (See: **Quotations and Quote Margins (p.1449)**)

What sort of {man} is he, that even the winds and the sea obey him

If it would be helpful in your language, you could turn this into two sentences, one asking the question, and the other giving the reason for the question. Alternate translation: [What sort of man is he? Even the winds and the sea obey him!] (See: **Information Structure (p.1381)**)

What sort of {man} is he, that even the winds and the sea obey him

This is a genuine question, not a statement in question form. The disciples are looking for information about what kind of person Jesus could be if he can do these things. Alternate translation: [What sort of person is this man, for even the winds and the sea obey him] (See: **Rhetorical Question (p.1460)**)

Matthew 8:28

he

Here, the word **he** refers directly to Jesus, but Matthew implies that the disciples were with him. You could include this information if that would be helpful to your readers. Alternate translation: [he and his disciples] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

to the other side

Here, the phrase **the other side** refers to the side of the Sea of Galilee opposite to Capernaum, where Jesus and the disciples had started. You could include this information if that would be helpful to your readers. Alternate translation: [to the opposite side of the lake] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

of the Gadarenes

The name **Gadarenes** refers to people from the town of Gadara. (See: **How to Translate Names (p.1364)**)

of the Gadarenes

Many ancient manuscripts read **Gadarenes**. The ULT follows that reading. Some ancient manuscripts read “Gergesenes,” and other ancient manuscripts read “Gerasenes.” If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.1475)**)

two men met him, being possessed by demons, coming out of the tombs, very violent, so that no one was strong enough to pass through that road

Matthew provides background information that will help readers understand what happens next. Use a natural form in your language for introducing background information. Alternate translation: [two men met him. Now these men were possessed by demons, and they came out of the tombs. They were very violent, so that no one was strong enough to pass through that road] (See: **Background Information (p.1281)**)

being possessed by demons

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [whom demons had possessed] (See: **Active or Passive (p.1271)**)

coming out of the tombs

Matthew implies that the **two men** live in the **tombs** and came from that area to meet Jesus. You could include this information if that would be helpful to your readers. Alternate translation: [coming out of where they lived in the tombs] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

that road

Matthew implies that the **road** goes through or nearby the **tombs**. You could include this information if that would be helpful to your readers. Alternate translation: [the nearby road] or [the road near them] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 8:29

behold

The word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: [listen] or [suddenly] (See: **Metaphor (p.1405)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said] (See: **Quotations and Quote Margins (p.1449)**)

What to us and to you, Son of God

The two men are using the question form to insist on something urgently. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [There is nothing to us and to you, Son of God!] (See: **Rhetorical Question (p.1460)**)

What to us and to you

Here, the question **What to us and to you** asks whether **you** and **us** have anything in common or have any reason to be together. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [What do you and we have in common] or [What reason do you have to get involved with us] (See: **Idiom (p.1375)**)

Son of God

Son of God is an important title for Jesus that describes his relationship with God the Father. (See: **Translating Son and Father (p.1483)**)

Have you come here to torment us before the set time

The men are using the question form to confront Jesus about why he has come to their area. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [It is not yet the set time for you to come here to torment us.] or [Surely you have not come here to torment us before the set time!] (See: **Rhetorical Question (p.1460)**)

before the set time

Here, the phrase **the set time** refers to the time when God will judge all evil spirits and people. You could include this information if that would be helpful to your readers. Alternate translation: [before the time when God will judge everyone] or [before the time that God has chosen for judgment] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 8:30

Now

Matthew uses the word **Now** to introduce background information that will help readers understand what happens next. It does not introduce another event in the story. Use a natural form in your language for introducing background information. Alternate translation: [Meanwhile,] or [At the same time,] (See: **Background Information (p.1281)**)

at a distance from them

Here, the phrase **at a distance from them** indicates that the **pigs** were far away from Jesus and the two men, but they could still be seen. If it would be helpful in your language, you could use a word or phrase that makes this clear. Alternate translation: [off in the distance] or [far away from them but still visible] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 8:31

But

Here, the word **But** introduces the next part of the story. It does not introduce a contrast with the pigs grazing. If it would be helpful in your language, you could use a word or phrase that introduces the next part of a story, or you could leave **But** untranslated. Alternate translation: [So,] (See: **Connecting Words and Phrases (p.1322)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said] (See: **Quotations and Quote Margins (p.1449)**)

If you cast us out

Although the demons speak as if this were a hypothetical situation, they are relatively sure that Jesus is going to cast them out. If your language does not state something as a condition if it is certain or true, and if your readers might think that what the demons are saying is uncertain, then you could translate their words as an affirmative statement. Alternate translation: [When you cast us out] or [After you cast us out] (See: **Connect — Factual Conditions (p.1308)**)

us

Here, the word **us** refers only to the demons, not to Jesus or any of his disciples. Your language may require you to mark this form. (See: **Exclusive and Inclusive 'We' (p.1347)**)

send us away

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: [we ask that you send us away] (See: **Imperatives — Other Uses (p.1378)**)

into the herd of the pigs

Here the demons speak of wanting to go **into the herd of the pigs**. They mean that they want to enter and control the **pigs**. You could include this information if that would be helpful to your readers. Alternate translation: [into the herd of the pigs so that we can possess them] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 8:32

Go

Here, the command is plural because Jesus is speaking to all the demons. (See: **Forms of 'You' — Singular (p. 1354)**)

having come out

Matthew implies that they came out of the two men. You could include this information if that would be helpful to your readers. Alternate translation: [having come out of the two men] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

into the pigs

Here, much as in 8:31, the demons go **into the pigs**. This means that they enter and control the **pigs**. You could include this information if that would be helpful to your readers. Alternate translation: [into the pigs to possess them] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

behold

The word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: [look] or [suddenly] (See: **Metaphor (p.1405)**)

they died

The pronoun **they** refers to the pigs. If this is not clear for your readers, you could refer more directly to the pigs. Alternate translation: [the pigs died] (See: **Pronouns — When to Use Them (p.1444)**)

Matthew 8:33

Now

Here, the word **Now** introduces the next event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [After that,] (See: **Connecting Words and Phrases (p.1322)**)

the ones feeding them

Matthew refers to the people who were taking care of the pigs. You could include this information if that would be helpful to your readers. Alternate translation: [the ones who were herding the pigs] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the city

Here, the **city** is the town of Gadara, which Matthew already referred to indirectly in 8:28. You could include this information if that would be helpful to your readers. Alternate translation: [the city of Gadara] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

and

Here, the word **and** could introduce: (1) one of the specific things that **they reported**. Alternate translation: [especially]; (2) another thing that they reported. Alternate translation: [and also] (See: **Connecting Words and Phrases (p.1322)**)

the ones possessed by demons

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the ones whom the demons had possessed] (See: **Active or Passive (p.1271)**)

Matthew 8:34

behold

The word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: [look] or [suddenly] (See: **Metaphor (p.1405)**)

the whole city

Matthew says **whole** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [most of the city] (See: **Hyperbole (p.1368)**)

the whole city

Here, the phrase **the whole city** represents most of the people who lived in the city. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [most of the people from the city] (See: **Metonymy (p.1411)**)

they begged him that he would depart from their region

It may be more natural in your language to have a direct quotation here. Alternate translation: [they begged, "Please depart from our region"] (See: **Direct and Indirect Quotations (p.1328)**)

Matthew 9

Matthew 9 Chapter Introduction

Structure and Formatting

Jesus illustrates the kingdom of God through acts of healing (8:1–9:34)

- Healing a paralytic (9:1–8)
- Calling Matthew and eating with sinners (9:9–13)
- Jesus brings something new (9:14–17)
- Healing a woman and resurrecting a girl (9:18–26)
- Healing two blind men (9:27–31)
- Casting a demon out of a mute man (9:32–34)

Jesus teaches about mission and the kingdom (9:35–10:42)

- More laborers for the harvest (9:35–38)

Religious and Cultural Concepts in This Chapter

Healings

In this chapter, Matthew narrates how Jesus heals a paralyzed man, a woman with a disease that caused bleeding, two blind men, and many other people who were sick. In every case where Matthew describes what happened, Jesus speaks words, or he touches the sick person, or he does both. These stories show how powerful Jesus is. He does not need to use medicine or magic to heal people. Instead, he can just command the sickness to go away or simply touch the person.

Casting out demons

Matthew clearly distinguishes sick people from people who are controlled by demons. Demons are evil spiritual beings who can control people. They usually use these people to hurt themselves or others. In 9:32–34, Matthew briefly describes how Jesus drove out a demon who caused the man it controlled to be mute, that is, unable to speak. In response, both the crowds and the Pharisees realize that Jesus is powerful.

Resurrecting the dead

In 9:18–19 and 9:23–26, Matthew narrates how Jesus raised a girl from the dead. While Jesus describes her as only "sleeping," he uses this word to indicate that the girl will "wake up" from being dead. The story clearly indicates that the girl had died and that Jesus raises her from the dead by touching her.

"Sinners"

When Matthew uses the word "sinners," he is describing a group of people whom many Jewish religious groups would have considered to be living in ways that were improper for those who were part of God's people. Some of these people may have committed significant sins, while others may have disagreed with many of the Jewish religious groups about how Jews could properly behave. If possible, use a word or phrase that identifies people who are not living as many religious groups think that people should live. (See: **sin, sinful, sinner, sinning (p. 1510)**)

Translation Issues in This Chapter

The short parables in 9:15–17

In these verses, Jesus gives three short parables that describe how certain things do not go well together. Fasting does not happen during a wedding celebration. An unshrunk piece of cloth does not make a good patch for an old garment. Old wineskins do not make a good container for fresh wine that still needs to ferment. Jesus tells these parables to illustrate how his ministry and preaching do not match well with how people had previously done things. In other words, Jesus wants people to expect what he does to be new, and this may require thinking and doing many new things. You should preserve these parables, since they are not direct metaphors. If necessary, you could introduce them in such a way that your readers recognize that they are parables or illustrations. See the notes on each verse for possible translation options. (See: **Parables (p.1427)**)

The harvest metaphor

In 9:37–38, Jesus speaks of people who will believe as if they were a harvest of grain, and he speaks of those who preach the gospel as the laborers who work to harvest the grain. Just as when there is a large harvest but only a few laborers, so there are many people who will believe, but only a few people who are preaching the gospel. If possible, preserve the metaphor or express the idea in simile form. See the notes on these verses for translation options. (See: **Biblical Imagery — Extended Metaphors (p.1287)**)

Singular and plural forms of “you”

Most of the forms of “you” in this chapter appear in dialogue between Jesus and other people. Because of this, most forms of “you” in this chapter are singular. You should assume forms of “you” are singular unless a note specifies that the form is plural. (See: **Forms of ‘You’ — Singular (p.1354)**)

Matthew 9:1

he crossed over

Matthew implies that Jesus **crossed over** the Sea of Galilee. You could include this information if that would be helpful to your readers. Alternate translation: [he crossed over the lake] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

he crossed over

Here, the word **he** refers directly to Jesus, but Matthew implies that the disciples were with him. You could include this information if that would be helpful to your readers. Alternate translation: [he and his disciples crossed over] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

came

In a context such as this, your language might say “went” instead of **came**. Alternate translation: [went] (See: **Go and Come (p.1359)**)

his own city

Here, the phrase **his own city** refers to the city in which Jesus was living, which was Capernaum. You could include this information if that would be helpful to your readers. Alternate translation: [the city where he was living] or [Capernaum, his own city] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 9:2

behold

The word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: [see] or [suddenly] (See: **Metaphor (p.1405)**)

they were bringing & their

Here, the pronouns **they** and **their** refer to the people who brought the **paralytic** to Jesus. Matthew does not give us any more information about who they were. If it would be helpful in your language, you could use a form that refers to specific people who are not named. Alternate translation: [certain people were bringing ... these people's] (See: **Pronouns — When to Use Them (p.1444)**)

a paralytic & to the paralytic

The word **paralytic** describes people who are not able to use or control some or all of their arms and legs because of injury or sickness. See how you translated **paralytic** in 4:24. Alternate translation: [a paralyzed person ... to the paralyzed person] or [a person who could not move his limbs ... to the person who could not move his limbs] (See: **Translate Unknowns (p.1480)**)

a mat

A **mat** was a portable bed that could also be used to transport a person. If your readers would not be familiar with this type of bed, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [a stretcher] (See: **Translate Unknowns (p.1480)**)

having seen their faith

Matthew implies that Jesus recognized that the friends of this paralyzed man strongly believed that he, Jesus could heal their friend. Their actions proved that. If it would be helpful to your readers, you could make this idea more explicit. Alternate translation: [having recognized that they were convinced that he could heal the paralytic] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

their faith

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: [how they trusted] (See: **Abstract Nouns (p.1268)**)

Child

Here Jesus calls the paralytic **Child** to indicate that he cares for him. The word also implies that the paralytic was younger than Jesus. The paralytic was not actually Jesus' son. If it would be helpful in your language, you could use a form of address that an older person would use to show that they care for a younger person. Alternate translation: [My friend] or [Young one] (See: **Metaphor (p.1405)**)

have courage

If your language does not use an abstract noun for the idea of **courage**, you could express the same idea in another way. Alternate translation: [be courageous] (See: **Abstract Nouns (p.1268)**)

Your sins are forgiven

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is Jesus. Alternate translation: [I forgive your sins] (See: **Active or Passive (p.1271)**)

Matthew 9:3

behold

The word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: [it happened] or [immediately] (See: **Metaphor (p. 1405)**)

among themselves

Here, the phrase **among themselves** could mean that: (1) the scribes **said** these words to themselves, not out loud. Alternate translation: [in themselves] or [to themselves]; (2) the scribes **said** these words quietly to other scribes. Alternate translation: [to each other] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

This one

Here the scribes refer to Jesus by using the phrase **This one**. If it would be helpful in your language, you could make the reference more explicit. Alternate translation: [This man] or [This Jesus] (See: **Pronouns — When to Use Them (p.1444)**)

Matthew 9:4

having seen their thoughts

Matthew speaks as if Jesus could see people's **thoughts**. He means that Jesus knew what they were thinking, even though they did not say it out loud. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [having known their thoughts] or [having perceived their thoughts] (See: **Metaphor (p.1405)**)

For what reason do you think evil in your hearts

Jesus is using the question form to rebuke the scribes. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [You should not think evil in your hearts.] or [Do not think evil in your hearts!] (See: **Rhetorical Question (p.1460)**)

do you think & your

Here, the words **you** and **you** are plural because Jesus is speaking to the scribes. (See: **Forms of 'You' — Singular (p.1354)**)

evil

Jesus is using the adjective **evil** as a noun to mean evil thoughts. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [evil thoughts] (See: **Nominal Adjectives (p.1413)**)

in your hearts

In Matthew's culture, **hearts** are the places where humans think and feel. If it would be helpful in your language, you could translate **heart** by referring to the places where humans think and feel in your culture or by expressing the idea plainly. Alternate translation: [in your heads] or [in your minds] (See: **Metonymy (p.1411)**)

Matthew 9:5

For

Here, the word **For** introduces a reason why the scribes should not be thinking evil in their hearts (9:4). If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: [In fact,] or [I say that because] (See: **Connecting Words and Phrases (p.1322)**)

which is easier, to say, ‘Your sins have been forgiven,’ or to say, ‘Get up and walk

Jesus is using the question form to show the scribes which of these things is easier to say. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. He could mean: (1) that saying **‘Your sins have been forgiven’** is **easier** than saying **‘Get up and walk’**. This is because it is easy to show that someone is lying when they fail to heal a paralytic, but it is not easy to show that someone is lying when they claim to forgive sins. Alternate translation: [it is easier to say, ‘Your sins have been forgiven,’ than to say, ‘Get up and walk.]; (2) that both things are equally easy to say. Alternate translation: [saying ‘Your sins have been forgiven’ is just as easy as saying, ‘Get up and walk.] (See: **Rhetorical Question (p.1460)**)

to say, ‘Your sins have been forgiven,’ or to say, ‘Get up and walk

If it would be clearer in your language, you could translate this sentence so that there are no quotations within a quotation. Alternate translation: [to say that a person’s sins have been forgiven or to tell a person to get up and walk] (See: **Quotes within Quotes (p.1452)**)

Your sins have been forgiven

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is the person speaking. Alternate translation: [I have forgiven your sins] (See: **Active or Passive (p.1271)**)

Matthew 9:6

But

Here, the word **But** introduces a slight contrast with the comparison in the previous verse. Jesus now shows that he will both forgive and heal the paralytic. If it would be helpful in your language, you could use a word or phrase that introduces a slight contrast, or you could leave **But** untranslated. Alternate translation: [But now,] or [Leaving that aside,] (See: **Connect — Contrast Relationship (p.1304)**)

in order that you might know that the Son of Man has authority on the earth to forgive sins,”—he then says to the paralytic—“Getting up

Here, the phrase **in order that** introduces the purpose for which Jesus **says to the paralytic** the commands that he gives. If it would be helpful in your language, you could use a form that provides the stated purpose for which a person performs an action. Alternate translation: [here is what I will do so that you might know that the Son of Man has authority on the earth to forgive sins.” Then, he says to the paralytic, “Getting up] (See: **Connect — Goal (Purpose) Relationship (p.1310)**)

you might know & your & your

Here, the **you** is plural and is addressed to the scribes, but both instances of **your** are singular and are addressed to the paralytic. (See: **Forms of ‘You’ — Singular (p.1354)**)

the Son of Man has

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [I, the Son of Man, have] (See: **First, Second or Third Person (p.1349)**)

has authority

If your language does not use an abstract noun for the idea of **authority**, you could express the same idea in another way. Alternate translation: [has been authorized] (See: **Abstract Nouns (p.1268)**)

to the paralytic

The word **paralytic** describes people who are not able to use or control some or all of their arms and legs because of injury or sickness. See how you translated **paralytic** in 9:2. Alternate translation: [to the paralyzed person] or [to the person who could not move his limbs] (See: **Translate Unknowns (p.1480)**)

mat

A **mat** was a portable bed that could also be used to transport a person. See how you translated this word in 9:2. Alternate translation: [stretcher] (See: **Translate Unknowns (p.1480)**)

Matthew 9:7

having gotten up, he went away

The implication is that the man was able to get up because Jesus had healed him. If it would be helpful to your readers, you could make this idea more explicit. Alternate translation: [having been healed, he got up and went away] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 9:8

Now

Here, the word **Now** introduces the next action in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next action, or you could leave **Now** untranslated. Alternate translation: [Then,] (See: **Connecting Words and Phrases (p.1322)**)

when} the crowds had seen this

Here, the word **this** refers to how Jesus had healed the paralytic man. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [when the crowds had seen Jesus heal the man] (See: **Pronouns — When to Use Them (p.1444)**)

they were afraid

Many ancient manuscripts read **they were afraid**. The ULT follows that reading. Other ancient manuscripts read “they marveled.” If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.1475)**)

having given such authority to men

Here this phrase further describes **God**. If it would be helpful in your language, you could make the relationship more explicit. Alternate translation: [who has given such authority to men] or [the one having given such authority to men] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

having given such authority to men

If your language does not use an abstract noun for the idea of **authority**, you could express the same idea in another way. Alternate translation: [having authorized men to do such things] (See: **Abstract Nouns (p.1268)**)

to men

Although the term **men** is masculine, Matthew is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [to humans] (See: **When Masculine Words Include Women (p.1489)**)

Matthew 9:9

from there

Here, the word **there** refers to the place where Jesus healed the paralytic man. You could include this information if that would be helpful to your readers. Alternate translation: [from where he healed the man] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

saw a man named Matthew sitting at the tax collector’s office

Matthew introduces a tax collector named Matthew as a new character in the story. Use a natural form in your language for introducing a new character. Alternate translation: [saw a man whose name was Matthew. Matthew was sitting at the tax collection office] (See: **Introduction of New and Old Participants (p.1387)**)

named Matthew

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [who had the name Matthew] (See: **Active or Passive (p.1271)**)

sitting at the tax collector’s office

Here we learn that **Matthew** worked as a tax collector. He would sit at the **tax collection office** and make sure that people paid their taxes to the Roman empire, who had control over this area. You could include this information if that would be helpful to your readers. Alternate translation: [who worked to collect taxes for the Romans at the tax collection office] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

he says to him

Here, the pronoun **he** refers to Jesus, and the pronoun **him** refers to Matthew. If this is not clear for your readers, you could use the people’s names here. Alternate translation: [Jesus says to Matthew] (See: **Pronouns — When to Use Them (p.1444)**)

he says

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [he said] (See: **Irregular Use of Tenses (p.1393)**)

he followed him

Here, the pronoun **he** refers to Matthew, and the pronoun **him** refers to Jesus. If this is not clear for your readers, you could use the people’s names here. Alternate translation: [Matthew followed Jesus] (See: **Pronouns — When to Use Them (p.1444)**)

Matthew 9:10

And it happened that

Here, the phrase **And it happened that** introduces something that happened soon after what Matthew previously narrated. If it would be helpful in your language, you could use a word or phrase that introduces an event that came soon after the previous event. Alternate translation: [Soon after that,] (See: **Idiom (p.1375)**)

was reclining to eat

In Jesus' culture, people would usually recline, or lie on one side, when they were eating. If it would be helpful in your language, you could refer to the position in which people eat in your culture, or you could just refer to eating. Alternate translation: [was sitting down to eat] or [was eating] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the house

Here it is implied that this is Matthew's **house**. You could include this information if that would be helpful to your readers. Alternate translation: [Matthew's house] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

behold

The word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: [as it happened] or [notice] (See: **Metaphor (p.1405)**)

Matthew 9:11

having seen this

Here, the word **this** refers to how Jesus was feasting with tax collectors and sinners. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [having seen that Jesus was feasting in this way] (See: **Pronouns — When to Use Them (p.1444)**)

his

The pronoun **his** refers to Jesus. If this is not clear for your readers, you could use the person's name here. Alternate translation: [Jesus'] (See: **Pronouns — When to Use Them (p.1444)**)

Why does your teacher eat with tax collectors and sinners

The Pharisees are using the question form to criticize what Jesus is doing. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [Your teacher has no reason to eat with tax collectors and sinners.] or [Your teacher should not eat with tax collectors and sinners!] (See: **Rhetorical Question (p.1460)**)

your

Here, the word **you** is plural because the Pharisees are speaking to Jesus' disciples. (See: **Forms of 'You' — Singular (p.1354)**)

Matthew 9:12

he

The pronoun **he** refers to Jesus. If this is not clear for your readers, you could use the person's name here. Alternate translation: [Jesus] (See: **Pronouns — When to Use Them (p.1444)**)

having heard this

Here, the word **this** refers to what the Pharisees asked the disciples. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [having heard what the Pharisees asked] (See: **Pronouns — When to Use Them (p.1444)**)

The ones being healthy do not have need of a physician, but the ones having sickness

Jesus begins his response by quoting or creating a proverb, a short saying about something that is generally true in life. This proverb draws a figurative comparison. Just as sick people need to see a doctor to be healed, so sinners need to see Jesus in order to be forgiven and restored. But since Jesus explains the comparison in the next verse, you do not need to explain it here. Rather, you could translate the proverb itself in a way that will be meaningful in your language and culture. Alternate translation: [People who are well do not need to see a doctor, but people who are unwell do] (See: **Proverbs (p.1447)**)

the ones having sickness

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [the ones having sickness have need of a physician] (See: **Ellipsis (p.1338)**)

the ones having sickness

If your language does not use an abstract noun for the idea of **sickness**, you could express the same idea in another way. Alternate translation: [the ones who are sick] (See: **Abstract Nouns (p.1268)**)

Matthew 9:13

But

Here, the word **But** introduces how Jesus will apply the proverb he spoke in the previous verse (9:12). If it would be helpful in your language, you could use a word or phrase that introduces an application, or you could leave **But** untranslated. Alternate translation: [So,] (See: **Connecting Words and Phrases (p.1322)**)

having gone, learn

Here, the phrase **having gone** indicates that Jesus wants the Pharisees to study more carefully the passage that Jesus is about to quote. Jesus does not mean that they have to leave him. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [carefully read and learn] or [think carefully and learn] (See: **Idiom (p.1375)**)

learn

Here the command is in plural form because Jesus is speaking to the Pharisees. (See: **Forms of 'You' — Singular (p. 1354)**)

what this is

Here Jesus means that they should **learn** the meaning of the passage he is about to quote. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [what this means] or [the meaning of this passage] (See: **Idiom (p.1375)**)

what this is: 'I desire mercy and not sacrifice

Here Jesus introduces a quotation from Hosea 6:6, where God is speaking to the Israelites. If it would be helpful to your readers, you could introduce the quotation as something that God has said that is written in the Scriptures, or you could include this information in a footnote. Alternate translation: [what this passage from the book of Hosea is: 'I desire mercy and not sacrifice] or [what God said through Hosea: 'I desire mercy and not sacrifice] (See: **Quotations and Quote Margins (p.1449)**)

I desire mercy and not sacrifice

Here God says that he does not want any **sacrifice**. The Israelites would have understood him to mean that God primarily wants **mercy**, and he only wants **sacrifice** if there is also **mercy**. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [I primarily desire mercy, and only then, sacrifice] or [I desire mercy much more than sacrifice] (See: **Hyperbole (p.1368)**)

mercy and not sacrifice

If your language does not use abstract nouns for the ideas of **mercy** and **sacrifice**, you could express the same ideas in another way. Alternate translation: [people to be merciful and not to sacrifice to me] (See: **Abstract Nouns (p.1268)**)

For

Here, the word **For** introduces a development based on what the quotation means. If it would be helpful in your language, you could use a word or phrase that introduces a development, or you could leave **For** untranslated. Alternate translation: [So then,] or [In light of that,] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

For I did not come

Here, the word **come** refers to Jesus entering this world as a human to do what God called him to do. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [For I did not come to this world] or [For I am not acting] (See: **Idiom (p.1375)**)

the righteous

Jesus is using the adjective **righteous** as a noun to mean righteous people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [righteous people] (See: **Nominal Adjectives (p.1413)**)

but sinners

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [but I came to call sinners] (See: **Ellipsis (p.1338)**)

Matthew 9:14

Then

Here, the word **Then** introduces a new event that took place sometime after the previous event, probably relatively soon after. If it would be helpful in your language, you could use a word or phrase that introduces the next event. Alternate translation: [After that,] or [One day,] (See: **Introduction of a New Event (p.1384)**)

of John

Here, the name **John** refers to John the Baptist. If it would be helpful to your readers, you could refer to him more explicitly. Alternate translation: [of John the Baptist] (See: **Assumed Knowledge and Implicit Information (p. 1276)**)

come

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [came] (See: **Irregular Use of Tenses (p.1393)**)

to him

The pronoun **him** refers to Jesus. If this is not clear for your readers, you could use the person's name here. Alternate translation: [to Jesus] (See: **Pronouns — When to Use Them (p.1444)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said] (See: **Quotations and Quote Margins (p.1449)**)

For what reason do we and the Pharisees often fast, but your disciples do not fast

If it would be helpful in your language, you could turn this sentence into two sentences, one giving the reason for the question, and the other asking the question. Alternate translation: [We and the Pharisees often fast. For what reason do your disciples not fast?] (See: **Information Structure (p.1381)**)

we

Here, the word **we** refers only to the **disciples of John**. It does not include Jesus or his disciples. Your language may require you to mark this form. (See: **Exclusive and Inclusive 'We' (p.1347)**)

Matthew 9:15

The sons of the bridal chamber are not able to mourn while the bridegroom is still with them, are they? But days will come when the bridegroom will be taken away from them, and then they will fast

To help John's disciples understand why his disciples do not fast, Jesus offers a brief illustration. He wants John's disciples to think of him as if he were a **bridegroom** and of his disciples as if they were the **sons of the bridal chamber**. You should preserve the form of the parable, but if it would be helpful in your language, you could state explicitly that Jesus is like the **bridegroom**, and his disciples are like the **sons of the bridal chamber**. Alternate translation: [The sons of the bridal chamber are not able to mourn while the bridegroom is still with them, are they? But days will come when the bridegroom will be taken away from them, and then they will fast. I am like the bridegroom, and my disciples are like the sons of the bridal chamber.] (See: **Parables (p.1427)**)

The sons of the bridal chamber are not able to mourn while the bridegroom is still with them, are they

Jesus is using the question form to teach John's disciples. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [The sons of the bridal chamber are certainly not able to mourn while the bridegroom is still with them.] or [The sons of the bridal chamber cannot mourn while the bridegroom is still with them!] (See: **Rhetorical Question (p.1460)**)

The sons of the bridal chamber

The expression **sons of** describes people who share the qualities of something. In this case, Jesus is describing people who share the quality of being an integral part of a wedding. These are the male friends who attend the groom during the ceremony and the festivities. Alternate translation: [The groom's attendants] (See: **Idiom (p. 1375)**)

days will come when

Here Jesus is using the word **days** to refer to a particular time. If it would be helpful in your language, you could use a similar form or state the meaning plainly. Alternate translation: [a time will come when] or [there will be a time when] (See: **Idiom (p.1375)**)

the bridegroom will be taken away

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, you could use an indefinite subject. Alternate translation: [someone will take the bridegroom away] (See: **Active or Passive (p.1271)**)

Matthew 9:16

Now

Here, the word **Now** introduces another example that Jesus uses to explain why his disciples do not fast. If it would be helpful in your language, you could use a word or phrase that introduces another example, or you could leave **Now** untranslated. Alternate translation: [Further,] or [Again,] (See: **Connecting Words and Phrases (p.1322)**)

no one puts a patch of unshrunk cloth on an old garment, for its patch tears away from the garment, and a worse tear happens

To help John's disciples understand why his own disciples do not fast, Jesus offers another brief illustration. He wants John's disciples to think of the new things that he teaches and does as **a patch of unshrunk cloth** and of the current ways of doing things as if they were **an old garment**. You should preserve the form of the parable, but if it would be helpful in your language, you could state explicitly that what Jesus does and teaches is like the **patch of unshrunk cloth**, and the normal way of doing things is like **an old garment**. Alternate translation: [no one puts a patch of unshrunk cloth on an old garment, for its patch tears away from the garment, and a worse tear happens. What I say and do is like the unshrunk cloth, and the normal way of doing things is like an old garment] (See: **Parables (p.1427)**)

no one puts a patch of unshrunk cloth on an old garment

Here Jesus refers to the practice of patching a hole or tear in a **garment** by sewing or attaching a **patch** to the **garment** to cover the hole or tear. You could include this information if that would be helpful to your readers. Alternate translation: [no one patches an old garment with a patch of unshrunk cloth] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

its patch tears away from the garment

Here Jesus implies that the **patch** will tear away when the garment is washed, because the **patch** will shrink and rip the **old garment**. You could include this information if that would be helpful to your readers. Alternate translation: [when the garment is washed, its patch will shrink and tear away from the garment] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 9:17

Neither do they put new wine into old wineskins. But if not, the skins are burst, and the wine is spilled, and the wineskins are destroyed. But they put new wine into new wineskins, and both are preserved

To help John's disciples understand why his own disciples do not fast, Jesus offers another brief illustration. He wants John's disciples to think of the new things that he teaches and does as **new wine** and of the current ways of doing things as if they were **old wineskins**. You should preserve the form of the parable, but if it would be helpful in your language, you could state explicitly that what Jesus does and teaches is like the **new wine**, and the normal way of doing things is like **old wineskins**. Alternate translation: [Neither do they put new wine into old wineskins. But if not, the skins are burst, and the wine is spilled, and the wineskins are destroyed. Instead, they put new wine into new wineskins, and both are preserved. What I say and do is like the new wine, and the normal way of doing things is like the old wineskins.] (See: **Parables (p.1427)**)

Neither do they put & they put

Here, the pronoun **they** refers to people in general. If it would be helpful in your language, you could use a form that refers generally to people. Alternate translation: [Likewise, no one puts ... a person puts] (See: **Pronouns — When to Use Them (p.1444)**)

But if not

Here, the phrases **But if not** introduces what would happen if people actually did **put new wine into old wineskins**. If it would be helpful in your language, you could use a word or phrase that introduces this kind of hypothetical situation. Alternate translation: [Otherwise] or [But supposing that they actually do that] (See: **Hypothetical Situations (p.1372)**)

the skins are burst, and the wine is spilled, and the wineskins are destroyed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the new wine bursts the skins, and the wine spills out, and the wineskins become useless] (See: **Active or Passive (p.1271)**)

the skins are burst

Here Jesus implies that the **new wine**, when it ferments, will expand and **burst** the **skins**, which are **old** and so no longer able to stretch. You could include this information if that would be helpful to your readers. Alternate translation: [when the wine ferments, the skins cannot stretch and are burst] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

both

Here, the word **both** refers to the **new wine** and the **fresh wineskins**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [both wine and wineskins] (See: **Connect — Contrast Relationship (p.1304)**)

both are preserved

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [that preserves both] or [both are safe] (See: **Active or Passive (p. 1271)**)

Matthew 9:18

While} he was saying these things to them

Matthew uses the clause **{While} he was saying these things to them** to introduce a new event that began as Jesus was saying the words that Matthew records in the previous verses. If it would be helpful in your language, you could use a form that introduces a new event that began during the previous event. Alternate translation: [Something happened while Jesus was saying these things to them:] (See: **Introduction of a New Event (p.1384)**)

he & to them, & to him

Here, the pronouns **he** and **him** refer to Jesus, and the pronoun **them** refers to the disciples of John the Baptist. If it would be helpful in your language, you could use the people's names here. Alternate translation: [Jesus ... to John the Baptist's disciples ... to Jesus] (See: **Pronouns — When to Use Them (p.1444)**)

behold

The word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: [notice] or [suddenly] (See: **Metaphor (p.1405)**)

a certain official, having approached, bowed down

Matthew introduces the **official** as a new character in the story. Use a natural form in your language for introducing a new character. Alternate translation: [a man approached. He was an official, and he bowed down] (See: **Introduction of New and Old Participants (p.1387)**)

a certain official

While Mark and Luke identify this man as the ruler or leader of a synagogue, Matthew uses a more general title to identify him as a leader or important person. Since Matthew did not specify exactly what position this man had, you should use a general term for a leader or important person. Alternate translation: [a certain leader] or [a certain prominent man] (See: **When to Keep Information Implicit (p.1491)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he told him] (See: **Quotations and Quote Margins (p.1449)**)

but

Here, the word **but** introduces what the man wants Jesus to do, even though his **daughter** has already **died**. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: [but despite that] or [yet even though that has happened] (See: **Connect — Contrast Relationship (p. 1304)**)

but, having come, lay your hand on her

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: [but I ask that you, having come, lay your hand on her] (See: **Imperatives — Other Uses (p.1378)**)

having come

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone] (See: **Go and Come (p.1359)**)

and

Here, the word **and** introduces what the man believes will happen as a result of Jesus laying his hand on his daughter. If it would be helpful in your language, you could use a word or phrase that introduces a result. Alternate translation: [and as a result,] or [and so,] (See: **Connecting Words and Phrases (p.1322)**)

Matthew 9:19

followed him

Matthew implies that Jesus and his disciples went with the man to his home. If it would be helpful in your language, you could make this idea explicit. Alternate translation: [followed him to his home] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 9:20

behold

The word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: [as it happened] or [suddenly] (See: **Metaphor (p. 1405)**)

a woman suffering from a discharge of blood for 12 years, having approached from behind, touched

Matthew introduces this **woman** as a new character in the story. Use a natural form in your language for introducing a new character. Alternate translation: [there was a woman who had suffered from a discharge of blood for 12 years. She approached Jesus from behind and touched] (See: **Introduction of New and Old Participants (p.1387)**)

suffering from a discharge of blood

Matthew uses the phrase **a discharge of blood** to refer discreetly to her condition or illness. She was probably experiencing menstrual bleeding at many times, even when it was not the normal time for that to occur. If your language has a polite way of referring to this condition, you could use that expression here, or you could state the meaning plainly. Alternate translation: [suffering from abnormal menstruation] or [suffering from frequent menstrual bleeding] (See: **Euphemism (p.1343)**)

touched the edge of his cloak

Matthew does not explain why she **touched the edge of his cloak**. Since Matthew does explain it in the next verse, you should not explain its meaning here. (See: **When to Keep Information Implicit (p.1491)**)

And behold, a woman suffering from a discharge of blood for 12 years, having approached from behind, touched the edge of his cloak & for she was saying in herself, "If only I touch his cloak, I will be saved

If it would be helpful to your readers, you could combine 9:20 and 9:21 into a verse bridge, as UST does, in order to include what the woman is thinking before she acts based on what she is thinking. Alternate translation: [And behold, there was a woman suffering from a discharge of blood for 12 years. She was saying to herself, "If only I touch his cloak, I will be saved." So, having approached from behind, she touched the edge of his cloak.] (See: **Verse Bridges (p.1487)**)

Matthew 9:21

for

Here, the word **for** introduces a reason why the woman touched the edge of Jesus' garment. If it would be helpful in your language, you could use a word or phrase that introduces a reason for an action, or you could leave **for** untranslated. Alternate translation: [since] or [which she did because] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

she was saying in herself

Here, the clause **she was saying in herself** indicates that she was thinking the words, not saying them out loud. If it would be helpful in your language, you could use a word or phrase that refers to thinking or speaking only to oneself. Alternate translation: [she was saying to herself] or [she was thinking to herself] (See: **Idiom (p.1375)**)

in herself, "If only I touch his cloak, I will be saved

It may be more natural in your language to have an indirect quotation here. Alternate translation: [to herself that if she could only touch his cloak, she would be saved] (See: **Direct and Indirect Quotations (p.1328)**)

only I touch

Here, the word **only** indicates that the woman thinks that, to be healed, she does not need to do anything more than **touch** Jesus' garment. You could include this information if that would be helpful to your readers. Alternate translation: [all I do is touch] or [I can just touch] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

I will be saved

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, you could indicate that is God or Jesus himself. Alternate translation: [God will save me] or [he will save me] (See: **Active or Passive (p.1271)**)

Matthew 9:22

Daughter

Here Jesus calls the woman **Daughter** to indicate that he cares for her. The word implies that the woman was younger than Jesus. The woman was not actually Jesus' daughter. If it would be helpful in your language, you could use a form of address that an older person would use to show that they care for a younger person. Alternate translation: [My friend] or [Dear woman] (See: **Metaphor (p.1405)**)

take courage

If your language does not use an abstract noun for the idea of **courage**, you could express the same idea in another way. Alternate translation: [be courageous] (See: **Abstract Nouns (p.1268)**)

your faith has saved you

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: [you believed, and that has caused you to be saved] (See: **Abstract Nouns (p.1268)**)

your faith has saved you

Jesus speaks of the woman's **faith** as if it had actively **saved** her. He means that her **faith** was the necessary condition for the healing that she received from God. Alternate translation: [because of your faith, you have been saved] (See: **Personification (p.1432)**)

the woman was saved

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, you could indicate that it is God or Jesus himself. Alternate translation: [God saved the woman] or [Jesus saved the woman] (See: **Active or Passive (p.1271)**)

from that hour

Here, the phrase **from that hour** indicates that the woman was healed at the time when she encountered Jesus. If it would be helpful in your language, you could use a comparable expression or state the meaning plainly. Alternate translation: [from that moment on] (See: **Idiom (p.1375)**)

Matthew 9:23

having come

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone] (See: **Go and Come (p.1359)**)

the flute players

A **flute** is a musical instrument. It is a thin, hollow rod, and people blow into one end of it to make sounds. In Jesus’ culture, people often hired **flute players** to play music at funerals. If your readers would not be familiar with this type of instrument or why people are playing it when someone dies, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [people playing funeral songs] or [the musicians for the funeral] (See: **Translate Unknowns (p.1480)**)

the crowd being disturbed

Matthew refers to how people make much noise when they are grieving or mourning. You could include this information if that would be helpful to your readers. Alternate translation: [the crowd grieving loudly] or [the crowd being very loud as they mourned] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

being disturbed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [making a commotion] or [being noisy] (See: **Active or Passive (p. 1271)**)

Matthew 9:24

Go away

Here, the command is in plural form because Jesus is speaking to the flute players and the crowd. (See: **Forms of 'You' — Singular (p.1354)**)

for

Here, the word **for** introduces a reason why the flute players and the crowd should go away. If it would be helpful in your language, you could use a word or phrase that introduces a reason for a command, or you could leave **for** untranslated. Alternate translation: [because] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

the girl

Here, the word **girl** refers to a very young woman. We know from Mark and Luke that she was about 12 years old. Use a word or phrase in your language that refers to a **girl** who is about this age. Alternate translation: [the young girl] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

but sleeps

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [but she sleeps] (See: **Ellipsis (p.1338)**)

Matthew 9:25

But

Here, the word **But** introduces a contrast between how the crowd laughed at Jesus and what Jesus himself does. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: [However,] or [Nevertheless,] (See: **Connect — Contrast Relationship (p.1304)**)

the crowd had been put outside

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, Matthew implies that Jesus made **the crowd** leave. Alternate translation: [Jesus had put the crowd outside] or [the crowd went outside] (See: **Active or Passive (p. 1271)**)

having entered

Matthew implies that Jesus entered the room or place where the dead girl was. You could include this information if that would be helpful to your readers. Alternate translation: [having entered the girl's room] or [having entered the place where the dead girl lay] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

he took her hand

The pronoun **he** refers to Jesus, and the pronoun **her** refers to the girl who had died. If this is not clear for your readers, you could use the people's names here. Alternate translation: [Jesus took the girl's hand] (See: **Pronouns — When to Use Them (p.1444)**)

was raised up

Here, the phrase **raised up** indicates both that **the girl** came back to life and that she stood up. You could include this information if that would be helpful to your readers. Alternate translation: [came back to life and got up] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the girl was raised up

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Matthew implies that Jesus **raised** her from the dead, but the girl herself got up from where she was lying. Alternate translation: [Jesus raised the girl up] or [the girl got up] (See: **Active or Passive (p. 1271)**)

Matthew 9:26

this report went out into

Here, Matthew speaks of **the report** as if it were a person who could go out. He means that people shared **the report** with others. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [people shared this report throughout] (See: **Personification (p.1432)**)

this report

Matthew is referring to the news about how Jesus raised the girl who had died. You could include this information if that would be helpful to your readers. Alternate translation: [the report about what Jesus had done] or [the story about what had happened] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

into all that region

Here, the word **region** refers to the people who live in that region. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [to people throughout all that region] (See: **Metonymy (p.1411)**)

Matthew 9:27

from there

Here, the word **there** refers to the place where Jesus raised the girl who had died. You could include this information if that would be helpful to your readers. Alternate translation: [from the official's house] or [from where he raised the girl] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

crying out and saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [crying out] or [saying loudly] (See: **Quotations and Quote Margins (p.1449)**)

Have mercy on us

When the blind men ask for **mercy**, they are asking Jesus to heal them from their blindness. If it would be helpful to your readers, you could make this idea more explicit. Alternate translation: [Have mercy on us and heal us] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Have mercy on us

If your language does not use an abstract noun for the idea of **mercy**, you could express the same idea in another way. Alternate translation: [Be merciful to us] (See: **Abstract Nouns (p.1268)**)

Son of David

Here, the word **Son** means a male descendant. It does not mean that Jesus was the direct son of David. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Descendant of David] or [you who are descended from David] (See: **Metaphor (p.1405)**)

Son of David

David was Israel's most important king, and God had promised King David that one of his descendants would be the Messiah. So the title Son of David could implicitly mean "Messiah." You could include this information if that would be helpful to your readers. Alternate translation: [Son of David, Messiah] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 9:28

Now

Here, the word **Now** introduces the next event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then,] (See: **Connecting Words and Phrases (p.1322)**)

when} he had come

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [when he had gone] (See: **Go and Come (p.1359)**)

into the house

Here, the phrase **the house** refers to the place where Jesus was staying. He did not own the house, but someone was letting him live there. You could include this information if that would be helpful to your readers. Alternate translation: [into the house in which he was living] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

came

In a context such as this, your language might say “went” instead of **came**. Alternate translation: [went] (See: **Go and Come (p.1359)**)

says

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [said] (See: **Irregular Use of Tenses (p.1393)**)

Do you believe

Here, the word **you** is plural because Jesus is speaking to the two blind men. (See: **Forms of ‘You’ — Singular (p. 1354)**)

to do this

The pronoun **this** refers to the act of healing them. If this is not clear for your readers, you could refer to this act directly. Alternate translation: [to make you see] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Yes, Lord

The two blind men are leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [Yes, Lord, we believe that you are able to do this] (See: **Ellipsis (p.1338)**)

Matthew 9:29

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said] (See: **Quotations and Quote Margins (p.1449)**)

Let it be done to you

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [Let it happen to you] or [Let God do it for you] (See: **Active or Passive (p.1271)**)

to you & your

Here, the words **you** and **your** are plural because Jesus is speaking to the two blind men. (See: **Forms of 'You' — Singular (p.1354)**)

Let it be done

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [It will be done] or [I am doing it] (See: **Third-Person Imperatives (p.1477)**)

according to your faith

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: [just as you believed] (See: **Abstract Nouns (p.1268)**)

Matthew 9:30

their eyes were opened

Here, the clause **their eyes were opened** indicates that they were now able to see with **their eyes**. If it would be helpful in your language, you could use a comparable clause or state the meaning plainly. Alternate translation: [their eyes were healed] or [their eyes could see] (See: **Idiom (p.1375)**)

their eyes were opened

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [their eyes became open] (See: **Active or Passive (p.1271)**)

warned them, saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [warned them by saying] or [gave them this warning:] (See: **Quotations and Quote Margins (p.1449)**)

See that

Here, the words **See that** mean that men need to make sure that something happens or does not happen. If it would be helpful in your language, you could use a similar form or state the meaning plainly. Alternate translation: [Make sure that] (See: **Idiom (p.1375)**)

See that

Here, the command is in plural form because Jesus is speaking to the two blind men. (See: **Forms of 'You' — Singular (p.1354)**)

you let no one know {about this

Here Jesus implies that they should **let no one know** that Jesus was the one who healed them. You could include this information if that would be helpful to your readers. Alternate translation: [you let no one know that I healed you] or [you let no one know about what I have done] (See: **Assumed Knowledge and Implicit Information (p. 1276)**)

Matthew 9:31

But

Here, the word **But** introduces what the men actually did in contrast to what Jesus told them to avoid doing. If it would be helpful in your language, you could use a different word or phrase that introduces a contrast. Alternate translation: [Despite that,] or [In contrast,] (See: **Connect — Contrast Relationship (p.1304)**)

having gone out

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come out] (See: **Go and Come (p.1359)**)

it

The pronoun **it** refers to the story about how Jesus healed the two blind men. If this is not clear for your readers, you could refer to this story more directly. Alternate translation: [this story] or [how Jesus had healed them] (See: **Pronouns — When to Use Them (p.1444)**)

Matthew 9:32

Now

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then,] (See: **Introduction of a New Event (p.1384)**)

they

The pronoun **they** could refer to: (1) the two men whom Jesus had just healed. Alternate translation: [those two men]; (2) Jesus and his disciples, who were leaving the house that they had been in. Alternate translation: [Jesus and his disciples] (See: **Pronouns — When to Use Them (p.1444)**)

behold

The word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: [notice] or [see] (See: **Metaphor (p.1405)**)

they brought

The pronoun **they** refers to unnamed friends of the **demon-possessed man**. It does not refer to the two men who **were going away**. If this is not clear for your readers, you could use a word or phrase that refers to unnamed people. Alternate translation: [certain people brought] (See: **Pronouns — When to Use Them (p.1444)**)

to him

The pronoun **him** refers to Jesus. If this is not clear for your readers, you could use the person's name here. Alternate translation: [to Jesus] (See: **Pronouns — When to Use Them (p.1444)**)

a mute, demon-possessed man

A **mute** person is a person who cannot speak. If your readers would not be familiar with this type of disorder or illness, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [a demon-possessed man who was unable to talk] (See: **Translate Unknowns (p.1480)**)

a mute, demon-possessed man

Matthew implies that the demon made the man **mute**. You could include this information if that would be helpful to your readers. Alternate translation: [a man possessed by a demon that made him mute] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

a mute, demon-possessed man

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [a mute man whom a demon had possessed] (See: **Active or Passive (p.1271)**)

Matthew 9:33

the demon having been cast out

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was Jesus. Alternate translation: [Jesus, having cast out the demon] (See: **Active or Passive (p.1271)**)

the demon having been cast out

Matthew implies that the demon **had been cast out** of the man. You could include this information if that would be helpful to your readers. Alternate translation: [the demon having been cast out of the man] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the mute {man

A **mute** person is a person who cannot speak. Express the idea as you did in 9:32. Alternate translation: [the man who was unable to talk] (See: **Translate Unknowns (p.1480)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said] (See: **Quotations and Quote Margins (p.1449)**)

Such as this has never been seen

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [No one has ever seen anything such as this] (See: **Active or Passive (p.1271)**)

Matthew 9:34

But

Here, the word **But** introduces what **the Pharisees** say in contrast to what the crowds said (9:33). If it would be helpful in your language, you could use a different word that introduces a contrast. Alternate translation: [In contrast,] (See: **Connect — Contrast Relationship (p.1304)**)

By the ruler of the demons

Here the Pharisees mean that Jesus has power from **the ruler of the demons** to cast out demons. You could include this information if that would be helpful to your readers. Alternate translation: [By the power of the ruler of the demons] or [As he is empowered by the ruler of the demons] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the ruler of the demons

The phrase **the ruler of the demons** refers to the devil, that is, Satan. If it would be helpful to your readers, you could make this idea more explicit. Alternate translation: [Satan, the ruler of the demons,] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 9:35

And

Here, the word **And** introduces a summary of what Jesus normally did during this time. If it would be helpful in your language, you could use a word or phrase that introduces this kind of summary, or you could leave **And** untranslated. Alternate translation: [During this time,] (See: **Connecting Words and Phrases (p.1322)**)

all the cities and the villages

Matthew is referring to **all the cities and the villages** in a specific area. He may mean the region of Galilee. If it would be helpful in your language, you could clarify that these **cities** and **villages** are in a specific region. Alternate translation: [all the cities and the villages of that region] (See: **Assumed Knowledge and Implicit Information (p. 1276)**)

the gospel of the kingdom

Matthew is using the possessive form to describe a gospel that is about the kingdom. See how you translated the similar phrase in 4:23. Alternate translation: [the gospel concerning the kingdom] (See: **Possession (p.1438)**)

every disease and every sickness

The phrase every disease and every sickness represents people with these diseases and sicknesses. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. See how you translated the similar phrase in 4:23. Alternate translation: [every diseased person and every sick person] (See: **Metonymy (p.1411)**)

every disease and every sickness

The terms **every disease** and **every sickness** mean similar things. Matthew is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. See how you translated the similar phrase in 4:23. Alternate translation: [every ailment] or [every sickness] (See: **Doublet (p. 1336)**)

every disease and every sickness

Matthew says **every** as a generalization to emphasize how Jesus healed many different kinds of **disease** and **sickness**. If it would be helpful in your language, you could use a different way to express the emphasis. See how you translated the similar phrase in 4:23. Alternate translation: [many kinds of diseases and many kinds of sicknesses] (See: **Hyperbole (p.1368)**)

Matthew 9:36

Now

The word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then] (See: **Introduction of a New Event (p.1384)**)

having seen the crowds, he felt compassion for them, because they were troubled and discouraged, like sheep not having a shepherd

If it would be more natural in your language, you could include the reason why Jesus **felt compassion** before stating that he felt that way. Alternate translation: [he saw that the crowds were troubled and discouraged, like sheep not having a shepherd, so he felt compassion for them] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

he felt compassion for

If your language does not use an abstract noun for the idea of **compassion**, you could express the same idea in another way. Alternate translation: [he sympathized with] (See: **Abstract Nouns (p.1268)**)

they were troubled and discouraged

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [they were experiencing trouble and discouragement] or [things were troubling and discouraging them] (See: **Active or Passive (p.1271)**)

like sheep not having a shepherd

Matthew compares **the crowds** to **sheep** who do not have a **shepherd**. Just as **sheep** without a **shepherd** have no one to lead and take care of them, so **the crowds** have no one to lead and take care of them. If it would be helpful in your language, you could state the meaning of the simile more explicitly. Alternate translation: [and, like sheep without a shepherd, they did not know what to do or where to go] (See: **Simile (p.1464)**)

Matthew 9:37

he says

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [he said] (See: **Irregular Use of Tenses (p.1393)**)

Indeed, the harvest {is} plentiful, but the laborers {are} few

Jesus speaks of people who will believe as if they were a **harvest**, and he speaks of those who proclaim the good news as if they were **laborers** who help with the **harvest**. He means that there are many people who are ready to believe, but there are only a few people proclaiming the good news. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: [There are many people who will believe in me, but only a few people are proclaiming the good news. It is as if there were a plentiful harvest but only a few laborers] (See: **Biblical Imagery — Extended Metaphors (p.1287)**)

Matthew 9:38

earnestly ask

Here, the command is in plural form because Jesus is speaking to his disciples. (See: **Forms of 'You' — Singular (p. 1354)**)

the Lord of the harvest, so that he might send out laborers into his harvest

Jesus continues to speak of people who will believe as if they were a **harvest** and of those who proclaim the good news as if they were **laborers** who help with the **harvest**. He also describes God as **the Lord of the harvest**. He means that the disciples should ask God to send more people to proclaim the good news to others. Express the idea as you did in 9:37. Alternate translation: [the Lord, who is like the person in charge of the harvest, to send out more people who will proclaim the good news. These people are like the laborers for the harvest.] (See: **Biblical Imagery — Extended Metaphors (p.1287)**)

the Lord of the harvest

Jesus is using the possessive form to describe God as the one who is **the Lord** who is in charge of **the harvest**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the Lord, who is in charge of the harvest] (See: **Possession (p.1438)**)

of the harvest, so that he might send out laborers into his harvest

It may be more natural in your language to have a direct quotation here. Alternate translation: [of the harvest, 'Please send out laborers into your harvest.'] (See: **Direct and Indirect Quotations (p.1328)**)

Matthew 10

Matthew 10 Chapter Introduction

Structure and Formatting

Jesus teaches about mission and the kingdom (9:35–10:42)

- The 12 disciples (10:1–4)
- Instructions about behavior and travel (10:5–15)
- Teaching on persecution (10:16–39)
  - Expecting persecution (10:16–23)
  - Motivation to persevere (10:24–33)
  - Purpose during persecution (10:34–39)
  - How to treat fellow disciples (10:40–42)

Religious and Cultural Concepts in This Chapter

Jesus' instructions on how to travel

Jesus instructs the disciples not to bring money, sandals, staff, or extra clothing with them when they travel and preach the good news. Instead, he wants the disciples to rely on the hospitality of people they visit. So, he instructs them to find someone who is "worthy" to host them, and he tells them to stay at that person's house until they leave the area. Make sure that your translation indicates that the disciples should not pack money or extra clothing because they will be staying with people who welcome them and their message.

The coming of the Son of Man

In 10:23, Jesus tells the disciples that they will not complete their work in the towns of Israel before "the Son of Man comes." Jesus often uses the phrase "Son of Man" to refer to himself as an important representative of God. In this verse, it is not clear what it means for this important figure, Jesus himself, to "come." Christians have understood this "coming" in several ways:

It could describe Jesus' second coming, but it seems like the disciples probably did finish their work in the towns of Israel before Jesus' second coming.
It could describe the time when the Romans destroyed Jerusalem, which was Jesus "coming" to judge and punish.
It could describe Jesus' ascension to be enthroned in heaven. In this case, "coming" refers going into heaven, not coming to earth. 4.It could describe Jesus' appearances to the disciples after his resurrection.

Since Christians have understood this verse in at least these different ways, if possible, your translation should allow for all these options. See the notes on 10:23 for translation options.

Persecution and conflict

Throughout this chapter, Jesus speaks about the persecutions and troubles his disciples will face, even from members of their own families. He motivates them to persevere during these persecutions and troubles in several ways. First, he reminds them that people persecute him, and so they will definitely persecute his disciples. That means that persecution is a sign that the disciples are following Jesus. Second, he encourages them that God knows and cares about them and their suffering. Third, he tells them that God will show them what to say when

people are accusing them. In the end, Jesus wants to teach his disciples to expect persecution, how to think about it, and how to persevere during it.

Translation Issues in This Chapter

The 12 disciples

The following are the lists of the 12 disciples in Matthew, Mark, and Luke:

In Matthew 10:2–4:

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

In Mark 3:16–19:

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

In Luke 6:14–16:

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

These lists do not always follow the same order or use the same names for the disciples. In that culture, people often had two or three names. For example, it is likely that that Thaddaeus was also named Judas or Jude. So, do not harmonize these lists by using the same sequence or names in each case. You should translate Matthew's list as Matthew presents it.

Singular and plural forms of "you"

In this chapter, Jesus is giving instructions to the 12 disciples. Because of that, all forms of "you" in this chapter are plural. (See: **Forms of 'You' — Singular (p.1354)**)

Matthew 10:1

And

The word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: [After that,] (See: **Introduction of a New Event (p.1384)**)

his 12 disciples

Since Matthew will list who these **12 disciples** are in the following verse, you do not need to explain in this verse who they are. However, you could clarify that these are the **12** closest or most important disciples. Matthew does not mean that Jesus only had 12 disciples. Alternate translation: [his 12 closest disciples] or [his 12 most important disciples] (See: **When to Keep Information Implicit (p.1491)**)

he gave them authority over unclean spirits

If your language does not use an abstract noun for the idea of **authority**, you could express the same idea in another way. Alternate translation: [he empowered them to control unclean spirits] (See: **Abstract Nouns (p.1268)**)

every disease and every sickness

The phrase **every disease and every sickness** represents people with these diseases and sicknesses. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. See how you translated the similar phrase in 4:23. Alternate translation: [every diseased person and every sick person] (See: **Metonymy (p.1411)**)

every disease and every sickness

The terms **every disease** and **every sickness** mean similar things. Matthew is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. See how you translated the similar phrase in 4:23. Alternate translation: [every ailment] or [every sickness] (See: **Doublet (p. 1336)**)

every disease and every sickness

Matthew says **every** as a generalization to emphasize how Jesus healed many different kinds of **disease** and **sickness**. If it would be helpful in your language, you could use a different way to express the emphasis. See how you translated the similar phrase in 4:23. Alternate translation: [many kinds of diseases and many kinds of sicknesses] (See: **Hyperbole (p.1368)**)

Matthew 10:2

Now the names of the 12 apostles

Matthew uses the word **Now** to introduce background information that will help readers understand who the 12 disciples were. The word does not introduce another event in the story. Use a natural form in your language for introducing background information. Alternate translation: [As for these 12 apostles, their names] (See: **Background Information (p.1281)**)

first

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [one] (See: **Ordinal Numbers (p.1424)**)

first

Matthew introduces the first item in the list with the word **first**, but then he does not number any other items in the list. If it would be unnatural in your language to number the first item in a list but then omit other numbers, you could use another form that introduces the first item in a list, or you could leave **first** untranslated. Alternate translation: [at the beginning] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1401)**)

called Peter

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [whose other name was Peter] (See: **Active or Passive (p.1271)**)

his brother

Matthew never says whether **Simon** or **Andrew** was older, but he mentions **Simon** first, which could imply that he was the older brother. If you have to use a form that refers to an older or younger brother, you could state that **Andrew** was younger. Alternate translation: [his younger brother] (See: **Kinship (p.1397)**)

his brother

Matthew never says whether **James** or **John** was older, but he mentions **James** first, which could imply that he was the older brother. If you have to use a form that refers to an older or younger brother, you could state that **John** was younger. Alternate translation: [his younger brother] (See: **Kinship (p.1397)**)

Matthew 10:3

Thaddaeus

The word **Thaddaeus** is the name of a man. (See: **How to Translate Names (p.1364)**)

Thaddaeus

Many ancient manuscripts read **Thaddaeus**. The ULT follows that reading. Other ancient manuscripts read "Lebbaeus, who was surnamed Thaddaeus." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.1475)**)

Matthew 10:4

the Cananaios

Cananaios is a word borrowed from Aramaic that describes someone as a “zealot,” that is, someone who is very zealous about something. You will need to decide if you will also borrow this word into your language or if you will translate the meaning. If you borrow the word, you could spell it the way it sounds in your language and then put the translation in a footnote. If you translate the word’s meaning, **Cananaios** could be: (1) a title that indicates that this man was part of the group of people who wanted to free the Jewish people from Roman rule. Alternate translation: [the Patriot]; (2) a description that indicates that this man was zealous for God to be honored. Alternate translation: [the Passionate One] (See: **Copy or Borrow Words (p.1326)**)

the {one} having also handed him over

Matthew writes **having also handed him over** to provide some extra information about what Judas did to Jesus later. Use a natural way in your language for introducing background information. Alternate translation: [who would later also hand him over] (See: **Connect — Background Information (p.1298)**)

him

The pronoun **him** refers to Jesus. If this is not clear for your readers, you could use the person’s name here. Alternate translation: [Jesus] (See: **Pronouns — When to Use Them (p.1444)**)

Matthew 10:5

These 12 Jesus sent out, having instructed them, saying

Matthew narrates how Jesus **sent out** the disciples before he narrates what Jesus **instructed them** to do. If it would be helpful in your language, you could make the order of events more explicit. Alternate translation: [When Jesus was about to send the twelve out, he instructed them, saying] (See: **Order of Events (p.1422)**)

12

Matthew is using the adjective **twelve** as a noun to mean twelve men. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [twelve men] (See: **Nominal Adjectives (p.1413)**)

sent out

Matthew does not clarify here what Jesus **sent** them **out** to do. However, in the instructions from Jesus in the following verses, Jesus makes it clear what he has sent them out to do. So, you do not need to include any implicit information here. (See: **When to Keep Information Implicit (p.1491)**)

having instructed them, saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [having instructed them with these words:] (See: **Quotations and Quote Margins (p.1449)**)

on the way {to the} Gentiles

Jesus means that the **twelve** disciples should not travel to any area where **Gentiles** live. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [to Gentile regions] (See: **Idiom (p.1375)**)

into a city

The word **city** represents cities in general, not one particular city. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [into any city] (See: **Generic Noun Phrases (p.1357)**)

Matthew 10:6

But

The word **But** introduces a contrast with what Jesus tells the disciples not to do in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: [Rather,] (See: **Connect — Contrast Relationship (p.1304)**)

the lost sheep of the house of Israel

Jesus could be using the possessive form to describe: (1) all of **the house of Israel** as **lost sheep**. Alternate translation: [the lost sheep, who are the house of Israel]; (2) some of **the house of Israel** as **lost sheep**. Alternate translation: [the lost sheep among the house of Israel] (See: **Possession (p.1438)**)

the lost sheep of the house of Israel

Jesus speaks of his fellow Jewish people as if they were **lost sheep**. He means that they are not following God and need help. This is an important metaphor in the Bible, so you could preserve the figure of speech or use simile form. Alternate translation: [the house of Israel, who are like lost sheep] or [the house of Israel, who are far away from God, like lost sheep] (See: **Metaphor (p.1405)**)

of the house of Israel

Matthew refers to a people group or nation as if it were a **house**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [of the nation of Israel] or [of the Israelites] (See: **Metaphor (p.1405)**)

Matthew 10:7

Now

The word **Now** introduces the next section of the instructions that Jesus is giving to his disciples. If it would be helpful in your language, you could use a word or phrase that introduces the next section, or you could leave **Now** untranslated. Alternate translation: [Next,] (See: **Connecting Words and Phrases (p.1322)**)

preach, saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [preach this:] (See: **Quotations and Quote Margins (p.1449)**)

saying, ‘The kingdom of the heavens has come near

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [saying that the kingdom of the heavens has come near.] (See: **Quotes within Quotes (p. 1452)**)

has come near

Matthew uses this phrase in the sense of **near** in time. If it would be helpful in your language, you could make this idea more explicit. See how you translated the similar phrase in 3:2. Alternate translation: [is about to begin] or [is about to happen] (See: **Metonymy (p.1411)**)

Matthew 10:8

the sick, & the dead

Matthew is using the adjectives **sick** and **dead** as nouns to mean people who are sick and dead. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [sick people ... dead people] (See: **Nominal Adjectives (p.1413)**)

raise the dead

The phrase **raise the dead** refers to causing someone who has died to become alive again. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [cause the dead to live again] (See: **Idiom (p.1375)**)

cleanse the lepers

Jesus commands the disciples to ceremonially **cleanse the lepers**, but he implies that he wants them to heal people of skin diseases, since they are what make **lepers** unclean. You could include this information if that would be helpful to your readers. Alternate translation: [heal lepers from their unclean diseases] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Freely you have received; freely give

Jesus means that he has given things to them **Freely**, and so they should also give to others **freely**. The things that they have received and should give could be: (1) the power and authority to preach, heal, and cast out demons. Alternate translation: [Freely you have received power from me; freely use that power for others]; (2) help and blessings from God. Alternate translation: [Freely you have received help from God; freely give help to other people] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 10:9

Do not acquire

The word **acquire** refers to getting and packing things to take on a trip. You could include this information if that would be helpful to your readers. Alternate translation: [Do not take with you] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

gold or silver or copper

The words **gold**, **silver**, and **copper** refer to various coins made out of these metals. If it would be helpful in your language, you could state the meaning plainly or use a more general expression. Alternate translation: [gold coins or silver coins or copper coins] or [any amount of money] (See: **Metonymy (p.1411)**)

copper

The word **copper** refers to a brown metal that is less valuable than **gold** or **silver**. If your readers would not be familiar with this type of metal, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [bronze] or [less valuable metal] (See: **Translate Unknowns (p.1480)**)

in your belts

In Jesus' culture, people would often wrap their money up in long strips of cloth and then tie them around their waists as **belts**. This was a way to keep the money safe while the people were traveling. If it would be helpful in your language, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [in your money bag] or [to have with you as you travel] (See: **Translate Unknowns (p.1480)**)

Matthew 10:10

a bag

The term **bag** means something a traveler would use to carry things that were needed on a journey. If your readers would not be familiar with this type of container, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [a knapsack] (See: **Translate Unknowns (p.1480)**)

the road

Here, **road** represents a journey. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [the journey] (See: **Metonymy (p.1411)**)

two tunics

Jesus implies that they should bring only one tunic instead of **two**. In other words, they should not bring an extra one in case they needed it. You could include this information if that would be helpful to your readers. Alternate translation: [a second tunic] or [a spare tunic] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

sandals

Jesus could mean that the disciples should: (1) not wear anything on their feet but instead go barefoot. Alternate translation: [shoes] or [footwear]; (2) not bring an extra pair of **sandals**. Alternate translation: [extra sandals] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

for

The word **for** introduces a reason why the disciples should not take any of these things with them. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **for** untranslated. Alternate translation: [because] or [since] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

the laborer {is} worthy of his food

Jesus uses or invents a proverb in order to teach that each **laborer** desires to receive **food**. He applies this to the disciples, who are serving others and so deserve to receive what they need to live. Translate this proverb in a way that will be recognized as a proverb and be meaningful in your language and culture. Alternate translation: [workers deserve food] or [those who work should be given what they need] (See: **Proverbs (p.1447)**)

of his food

Jesus is using **food** to represent what people need to live. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [of what he needs to live] (See: **Synecdoche (p.1473)**)

his

Although the term **his** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [his or her] (See: **When Masculine Words Include Women (p.1489)**)

Matthew 10:11

But

The word **But** introduces the next section of the instructions that Jesus is giving to his disciples. If it would be helpful in your language, you could use a word or phrase that introduces the next section, or you could leave **But** untranslated. Alternate translation: [Next,] (See: **Connecting Words and Phrases (p.1322)**)

someone who is worthy

Jesus does not state in what way this person is **worthy**. He could mean: (1) that the person is hospitable and willing to host the disciples. Alternate translation: [someone who is hospitable to you]; (2) that the person listens to and believes the disciples' message. Alternate translation: [someone who believes your message] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

in it

The pronoun **it** refers to the **city** or **village** that the disciples have entered. If this is not clear for your readers, you could refer to those places more directly. Alternate translation: [in that city or village] (See: **Pronouns — When to Use Them (p.1444)**)

and stay there

The word **there** refers to the **worthy** person's house. If it would be helpful to your readers, you could make that idea more explicit. Alternate translation: [and stay at his or her house] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

until you go out

Jesus implies that they are leaving the **city or village** that they had entered. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [until you go out from that city or village] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 10:12

Now

The word **Now** introduces further clarifications about how to stay in people's houses. If it would be helpful in your language, you could use a word or phrase that introduces further clarifications or instructions, or you could leave **Now** untranslated. Alternate translation: [More specifically,] (See: **Connecting Words and Phrases (p.1322)**)

the house

The phrase **the house** refers to the home of the worthy person whom Jesus mentioned in the previous verse (10:11). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [that house] or [the worthy person's house] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

greet it

Jesus implies that the greeting includes a peace blessing (see 10:13). You could include this information if that would be helpful to your readers. Alternate translation: [greet it with a blessing] or [greet it and ask God for its peace] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

it

Jesus refers to the house to speak about the people who live in the house. If it would be helpful in your language, you could use a comparable form or state the meaning plainly. Alternate translation: [its family] or [those who are in it] (See: **Metonymy (p.1411)**)

Matthew 10:13

the house is & it, & it is

Just as in 10:12, Jesus refers to the **house** to speak about the people who live in the house. If it would be helpful in your language, you could use a comparable form or state the meaning plainly. Alternate translation: [the house's family is ... it ... it is] or [those who are in the house are ... them ... they are] (See: **Metonymy (p.1411)**)

is worthy, & it is not worthy

just as in 10:11, Jesus does not state in what way the **house** is **worthy** or **not worthy**. He could mean: (1) that the **house** is hospitable and willing to host the disciples. Alternate translation: [is hospitable to you ... it is not hospitable to you]; (2) that the **house** listens to and believes the disciples' message. Alternate translation: [believes your message ... it does not believe your message] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

let your peace come upon it, & let your peace be returned to you

Jesus speaks as if the **peace** were an object that could **come upon** someone or **be returned** to someone. He means that the **peace** that the disciples asked God to give to **the house** will either happen or not happen. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [let it experience your peace ... let it not experience your peace] or [let the peace you wished for it happen ... let the peace you wished for it not happen] (See: **Metaphor (p.1405)**)

let your peace come upon it, & let your peace be returned to you

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [your peace will come upon it ... your peace will be returned to you] or [send your peace upon it ... take your peace back to you] (See: **Third-Person Imperatives (p.1477)**)

your peace & your peace

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea in another way. Alternate translation: [what is peaceful ... what is peaceful] (See: **Abstract Nouns (p.1268)**)

let your peace be returned to you

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [let your peace come back to you] or [take your peace back to you] (See: **Active or Passive (p.1271)**)

Matthew 10:14

shake off the dust from your feet

This action was an expression of strong rejection in this culture. It showed that someone did not want even the **dust** of a house or city to remain on them. If there is a similar gesture in your culture, you could consider referring to it here, or you could explain the meaning of the action. Alternate translation: [wash the dirt of that place off your hands] or [shake off the dust from your feet to sever your relationship with that place] (See: **Symbolic Action (p. 1471)**)

Matthew 10:15

for the land of Sodom and Gomorrah & for that city

Jesus refers to cities to speak about the people who live in those cities. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [for the people who lived in Sodom and Gomorrah ... for the people who live in that city] (See: **Metonymy (p.1411)**)

for the land of Sodom and Gomorrah

In Jesus' culture, people knew that **Sodom** and **Gomorrah** were cities where many wicked people had lived. God punished these people harshly. You can read about what happened in Genesis 19:1–29. You could include this information if that would be helpful to your readers. Alternate translation: [for the evil land of Sodom and Gomorrah] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

in the day of judgment

Jesus is using the possessive form to describe a **day** on which **judgment** will happen. If this is not clear in your language, you could express the idea in another way. Alternate translation: [on the day when God judges everyone] (See: **Possession (p.1438)**)

of judgment

If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way. Alternate translation: [when people are judged] (See: **Abstract Nouns (p.1268)**)

for that city

Here, **that city** is referring to any city that does not welcome or listen to Jesus' disciples. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [for any city that does not welcome you or listen to you] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 10:16

Behold

The word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: [Look] or [Consider this:] (See: **Metaphor (p.1405)**)

as sheep in the midst of wolves

Jesus compares his disciples to **sheep**, animals which are defenseless and not dangerous. He compares people who want to harm them to **wolves**, animals which are dangerous and likely to kill and eat sheep. If it would be helpful in your language, you could explain the simile or use more general expressions for the animals. Alternate translation: [as sheep in the midst of wolves, since some people will want to harm you] or [as harmless animals that will encounter a group of predators] (See: **Simile (p.1464)**)

wise as the serpents

Jesus wants his disciples to be like **serpents**, which were considered **wise** in Jesus' culture. If **serpents** are not considered **wise** in your culture, you may need to express the idea without the simile form. In this context, the phrase **wise as the serpents** could mean that the disciples should be: (1) clever or shrewd. Alternate translation: [shrewd]; (2) watchful. Alternate translation: [watchful] or [careful] (See: **Simile (p.1464)**)

harmless as the doves

Jesus wants his disciples to be like **doves**, which were considered **harmless** in Jesus' culture. If **doves** are not considered **harmless** in your culture, you may need to express the idea without the simile form. In this context, the phrase **harmless as the doves** could mean that the disciples should be: (1) innocent. Alternate translation: [guileless] or [without guilt]; (2) gentle. Alternate translation: [gentle] or [kind] (See: **Simile (p.1464)**)

Matthew 10:17

But

The word **But** introduces a development of what Jesus said in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a development, or you could leave **But** untranslated. Alternate translation: [Indeed,] (See: **Connecting Words and Phrases (p.1322)**)

the men

Jesus is referring to **men** in general, some of whom will persecute and harm the disciples. You could include this information if that would be helpful to your readers. Alternate translation: [others] or [people] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the men

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [the men and women] or [the people] (See: **When Masculine Words Include Women (p.1489)**)

for

The word **for** introduces a reason why the disciples should **beware of the men**. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **for** untranslated. Alternate translation: [because] or [since] (See: **Connect — Reason-and-Result Relationship (p. 1315)**)

they will hand you over to

The phrase **hand you over** refers to putting someone under the authority and control of other people. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [they will make you stand before] or [they will bring you before] (See: **Idiom (p.1375)**)

Matthew 10:18

you will be brought

The phrase **you will be brought** refers to being arrested and accused before someone in authority. You could include this information if that would be helpful to your readers. Alternate translation: [you will be seized and put on trial] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

you will be brought

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [they will bring you] (See: **Active or Passive (p.1271)**)

for my sake

Jesus means that these things will happen because the disciples are connected with Jesus. You could include this information if that would be helpful to your readers. Alternate translation: [because of me] or [because you follow me] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

for a testimony

The phrase **for a testimony** could introduce: (1) the purpose for which God allows the disciples to **be brought before governors and kings**. Alternate translation: [and that way you can give testimony]; (2) the result of the disciples being **brought before governors and kings**. Alternate translation: [and as a result, you will give testimony] (See: **Connect — Goal (Purpose) Relationship (p.1310)**)

for a testimony

If your language does not use an abstract noun for the idea of **testimony**, you could express the same idea in another way. Make sure that your translation matches the option you chose in the previous note. Alternate translation: [which will happen so that you can testify] or [and as a result you will testify] (See: **Abstract Nouns (p. 1268)**)

to them

The pronoun **them** could refer to: (1) the **governors** and **kings**. Alternate translation: [to these authorities]; (2) the people who **brought** them before the governors and kings. Alternate translation: [to your accusers] (See: **Pronouns — When to Use Them (p.1444)**)

Matthew 10:19

But

The word **But** introduces a development of what Jesus said in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a development, or you could leave **But** untranslated. Alternate translation: [Now] (See: **Connecting Words and Phrases (p.1322)**)

they hand you over

The pronoun **they** refers to any person who hands the disciples over. If it would be helpful in your language, you could use a word or phrase that refers to any person. Alternate translation: [somebody hands you over] or [anyone hands you over] (See: **Pronouns — When to Use Them (p.1444)**)

they hand you over

The phrase **hand you over** refers to putting someone under the authority and control of other people. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [they seize you] or [they bring you before the authorities] (See: **Assumed Knowledge and Implicit Information (p. 1276)**)

you will speak

Jesus implies that the disciples will be required to speak in their defense after people **hand** them **over**. You could include this information if that would be helpful to your readers. Alternate translation: [you will speak when they accuse you] or [you will speak in your defense] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

what you will say will be given to you

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is God. Alternate translation: [God will give to you what you will say] (See: **Active or Passive (p.1271)**)

in that hour

The phrase **in that hour** refers to the time during which they **will speak**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [at that moment] (See: **Idiom (p.1375)**)

Matthew 10:20

For

The word **For** introduces a reason why the disciples can be confident that they will be given what to say (see 10:19). If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: [You can be confident because] or [Do not be anxious, since] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

you are not the one speaking, but the Spirit of your Father speaking through you

Jesus means that they will not say whatever they think but will instead say what the **Spirit** reveals to them. He does not mean that the **Spirit** will use their bodies to project his voice. You could include this information if that would be helpful to your readers. Alternate translation: [you are not speaking your own words, but the words you speak come from the Spirit of your Father] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the Spirit of your Father

The phrase **the Spirit of your Father** refers to the Holy Spirit, whom the **Father** sends. If it would be helpful to your readers, you could make this idea more explicit. Alternate translation: [the Holy Spirit, sent by your Father,] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

of your Father

Father is an important title for the first person in the Trinity. He is the Father also of Jesus. (See: **Translating Son and Father (p.1483)**)

of your Father speaking

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [of your Father is the one speaking] (See: **Ellipsis (p.1338)**)

Matthew 10:21

will hand over brother to death

The phrase **hand over** refers to putting someone under the authority and control of other people. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [will seize brother to cause his death] or [will bring brother before the authorities to cause his death] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

to death

If your language does not use an abstract noun for the idea of **death**, you could express the same idea in another way. Alternate translation: [to be killed] (See: **Abstract Nouns (p.1268)**)

a father, his child

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from earlier in the sentence. Alternate translation: [a father will hand over his child to death] (See: **Ellipsis (p.1338)**)

will rise up against

The phrase **rise up against** refers to rebelling against an authority. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [will defy] (See: **Idiom (p.1375)**)

put them to death

If your language does not use an abstract noun for the idea of **death**, you could express the same idea in another way. Alternate translation: [cause them to die] (See: **Abstract Nouns (p.1268)**)

Matthew 10:22

you will be hated by all

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [all will hate you] (See: **Active or Passive (p.1271)**)

all

Matthew is using the adjective **all** as a noun to mean all people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [all people] or [everyone] (See: **Nominal Adjectives (p.1413)**)

all

Jesus says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [most people] (See: **Hyperbole (p.1368)**)

because of my name

Here, **name** represents the person whose name it is. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [because of me] (See: **Metonymy (p.1411)**)

the one having endured to the end, this one will be saved

Jesus is speaking of anyone who endures, not of one particular person. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [those who endure to the end, they will be saved] (See: **Generic Noun Phrases (p.1357)**)

to the end

The phrase **the end** could refer to: (1) the time when the persecution of the person who is enduring ceases. Alternate translation: [to the end of the persecution]; (2) the time when Jesus comes back. Alternate translation: [until when I return]; (3) the person's death. Alternate translation: [until he dies] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

this one will be saved

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is God. Alternate translation: [God will save this one] (See: **Active or Passive (p.1271)**)

Matthew 10:23

they persecute

The pronoun **they** refers to any person who persecutes the disciples. If it would be helpful in your language, you could use a word or phrase that refers to any person. Alternate translation: [somebody persecutes] or [anyone persecutes] (See: **Pronouns — When to Use Them (p.1444)**)

in this city

The phrase **this city** represents any specific city, not the city where Jesus currently is. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [in a city] (See: **Generic Noun Phrases (p.1357)**)

the next

Matthew is using the adjective **next** as a noun to mean the next city. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the next city] (See: **Nominal Adjectives (p.1413)**)

for

The word **for** introduces a reason why the disciples should quickly go from one city to the next. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a command, or you could leave **for** untranslated. Alternate translation: [because] or [which you should do because] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

you will certainly not finish

Here Jesus means that they will not **finish** preaching the good news in **the cities of Israel**. You could include this information if that would be helpful to your readers. Alternate translation: [you will certainly not finish preaching in] or [you will certainly not finish working in] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

certainly not

The words translated as **certainly not** are two negative words. In this construction, the second negative does not cancel the first to create a positive meaning. Instead, it gives greater emphasis to the negative. If your language can use two negatives that do not cancel one another to create a positive meaning, you could use a double negative here. If your language does not use two negatives in that way, you could translate with one strong negative, as the ULT does. Alternate translation: [by no means] (See: **Double Negatives (p.1333)**)

before the Son of Man comes

Christians disagree as to what the clause **the Son of Man comes** refers. It could describe Jesus' second coming; the time when the Romans destroyed Jerusalem, which was Jesus coming to judge and punish; Jesus' ascension to be enthroned in heaven; or Jesus' appearances to the disciples after his resurrection; or several other events. If possible, express the idea here in such a way that all of these options are possible. Alternate translation: [before the Son of Man comes again] or [before the coming of the Son of Man] (See: **When to Keep Information Implicit (p.1491)**)

the Son of Man comes

Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [I, the Son of Man, come] (See: **First, Second or Third Person (p.1349)**)

Matthew 10:24

A disciple is not above his teacher, nor a slave above his master

Jesus uses or invents a proverb in order to teach that no **disciple** is above his or her **teacher**, and no **slave** is above his or her **master**. He applies this proverb to his disciples to show them that people will not treat them any better than they treated Jesus. Translate this proverb in such a way that it will be recognized as a proverb and will be meaningful in your language and culture. Alternate translation: [Disciples are not above their teachers, and slaves are not above their masters] or [No disciple is above his teacher. No slave is above his master] (See: **Proverbs (p. 1447)**)

above & above

Jesus is speaking of people who have more honor and importance than others as if they were **above** the others. If it would be clearer in your language, you could use a comparable word or phrase or state the meaning plainly. Alternate translation: [more honorable than ... more honorable than] or [more significant than ... more significant than] (See: **Metaphor (p.1405)**)

his & his

Although the term **his** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [his or her ... his or her] (See: **When Masculine Words Include Women (p.1489)**)

nor a slave

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [nor is a slave] (See: **Ellipsis (p.1338)**)

Matthew 10:25

It is enough for the disciple that he might be like his teacher, and the slave like his master

Jesus continues to develop the proverb that he used in the previous verse (10:24) to teach that each **disciple** and **slave** should be content to **be like** their **teacher** or **master**. He applies this proverb to his disciples to show them that they should be content to be like Jesus. Translate this proverb in such a way that it will be recognized as a proverb and will be meaningful in your language and culture. Alternate translation: [Disciples should be content to be like their teachers, and slaves should be content to be like their masters] or [This is sufficient: the disciple is to be like his teacher, and the slave is to be like his master] (See: **Proverbs (p.1447)**)

It is enough for the disciple that he might be like his teacher

The phrase **It is enough** indicates that something is sufficient or satisfying. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [the disciple should be satisfied to be like his teacher] (See: **Idiom (p.1375)**)

for the disciple & the slave

The phrases **the disciple** and **the slave** represent any disciples or slaves, not one particular disciple or slave. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [for any disciple ... any slave] (See: **Generic Noun Phrases (p.1357)**)

he might be & his & his

Although the terms **he** and **his** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: [he or she might be ... his or her ... his or her] (See: **When Masculine Words Include Women (p.1489)**)

and the slave

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [and it is enough for the slave that he might be] (See: **Ellipsis (p.1338)**)

If they called the master of the house Beelzebul, how much worse the members of his household

Jesus applies the proverb more directly to himself and his disciples. He speaks of himself as **the master of the house** and his disciples as **the members of his household**. If it would be helpful in your language, you could use simile form or include the meaning of the figure of speech. Alternate translation: [I am like the master of the house, and you are like the members of my household. If they called the master of the house Beelzebul, how much worse the members of his household] or [If they called me, the master of the house, Beelzebul, how much worse you, the members of the household] (See: **Metaphor (p.1405)**)

If

Jesus speaks as if this were a hypothetical situation, but he means that it is true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Jesus is saying is uncertain, then you could translate his words as an affirmative statement. Alternate translation: [Given that] or [Because] (See: **Connect — Factual Conditions (p.1308)**)

they called

The pronoun **they** refers to any person who called Jesus **Beelzebul**. If it would be helpful in your language, you could use a word or phrase that refers to any person who does that. Alternate translation: [some people called] or [his enemies called] (See: **Pronouns — When to Use Them (p.1444)**)

how much worse

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [how much worse names will they call] (See: **Ellipsis (p.1338)**)

his

Since Jesus applies this proverb in such a way that he is the **master of the house**, the word **his** refers specifically to Jesus. Jesus is not using the word generically here. Preserve the reference to a specific man. Alternate translation: [the master's] (See: **When Masculine Words Include Women (p.1489)**)

Matthew 10:26

them

The pronoun **them** refers to the people mentioned in the previous verse who called the master of the house and his household names. If it would be helpful in your language, you could express the idea as you did in the previous verse. Alternate translation: [that kind of person] or [those enemies] (See: **Pronouns — When to Use Them (p. 1444)**)

for

The word **for** introduces a reason why the disciples should not **fear them**. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **for** untranslated. Alternate translation: [since] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

there is nothing concealed that will not be revealed, and hidden, that will not be made known

Jesus uses or invents a proverb in order to teach that things that appear to be **concealed** or **hidden** will eventually be **revealed** or **made known**. Translate this proverb in such a way that it will be recognized as a proverb and be meaningful in your language and culture. Jesus could be applying this proverb: (1) to things that people do in secret to hurt or harm his disciples, things that will be made known to everyone. Alternate translation: [everything that people conceal will be revealed, and everything that people hide will be made known]; (2) to the gospel message, that was or is concealed but that will be made known to everyone. Alternate translation: [the message that is concealed will be revealed, and the message that is hidden will be made known] (See: **Proverbs (p.1447)**)

there is nothing concealed that will not be revealed, and hidden, that will not be made known

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the clauses with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternatively, you could combine the two clauses into one. Alternate translation: [there is nothing concealed that will not be revealed; yes, there is nothing hidden that will not be made known] or [there is nothing hidden that will not be revealed] (See: **Parallelism (p.1429)**)

there is nothing concealed that will not be revealed, and hidden, that will not be made known

If it would be clearer in your language, you could use positive expressions to translate these double negatives that consist of the negative word **nothing**, which is implied in the second clause, and the negative particle **not**. Alternate translation: [everything that is concealed will be revealed, and everything that is hidden will be made known] (See: **Double Negatives (p.1333)**)

there is nothing concealed that will not be revealed, and hidden, that will not be made known

If your language does not use these passive forms, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, Jesus could be implying: (1) that people do the

concealing and hiding and God does the revealing and making known. This fits with the view that the proverb refers to how people persecute the disciples. Alternate translation: [there is nothing that people conceal that God will not reveal, and there is nothing that people hide that God will not make known]; (2) that God does both the concealing and hiding and the revealing and making known. This fits with the view that the proverb refers to preaching the gospel. Alternate translation: [there is nothing that God has concealed that he will not reveal, and there is nothing that God has hidden that he will not make known] (See: **Active or Passive (p.1271)**)

Matthew 10:27

What I tell you in the darkness, say in the light, and what you hear in your ear, proclaim upon the housetops

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the clauses with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: [What I tell you in the darkness, say in the light. Again, what you hear in your ear, proclaim upon the housetops] (See: **Parallelism (p.1429)**)

in the darkness

Jesus uses the image of **darkness** to represent the idea of concealment or secrecy. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [secretly] (See: **Metaphor (p.1405)**)

the darkness

If your language does not use an abstract noun for the idea of **darkness**, you could express the same idea in another way. Alternate translation: [in a dark place] (See: **Abstract Nouns (p.1268)**)

in the light

Jesus uses the image of **light** to represent the idea of no concealment or secrecy. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [openly] (See: **Metaphor (p.1405)**)

what you hear in your ear

The phrase **what you hear in your ear** refers to something that a person told **you** quietly. If it would be helpful in your language, you could use an equivalent phrase or state the meaning plainly. Alternate translation: [what is whispered to you] or [what I say privately to you] (See: **Idiom (p.1375)**)

upon the housetops

Houses in Israel had flat roofs that were reached by stairs or ladders, so people could easily go up and stand on top of them. If houses are different in your culture and you think your readers might wonder how people would get up onto housetops and stand there, you could translate this with a general expression. Alternate translation: [from a high place from which everyone will be able to hear] (See: **Translate Unknowns (p.1480)**)

Matthew 10:28

the ones killing

The phrase **the ones** refers to humans in general. You could include this information if that would be helpful to your readers. Alternate translation: [humans, the ones killing] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the body & the soul. & both soul and body

Jesus uses the words **body** and **soul** to distinguish between the physical and non-physical parts of a person. If it would be helpful in your language, you could use words that describe the physical and non-physical parts of a person, or you could use more general expressions. Alternate translation: [your physical parts ... your non-physical parts ... both your physical and non-physical parts] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

But instead

Matthew contrasts fear of people with fear of God by using the phrase **But instead**. People are only able to kill our physical bodies, but God is **the one being able** to destroy both our physical bodies and our spiritual souls. Use a natural way in your language for introducing a contrast. Alternate translation: [But rather] (See: **Connect — Contrast Relationship (p.1304)**)

the one being able

The phrase **the one** refers to God. You could include this information if that would be helpful to your readers. Alternate translation: [God, who is able] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Gehenna

Jesus uses the name **Gehenna** to refer to hell. The valley named **Gehenna** was outside the city of Jerusalem and was a place where people threw out and burned garbage. If it would be helpful in your language, you could use a simile or state the meaning plainly. See how you translated this name in 5:22. Alternate translation: [a place like the valley of Gehenna] or [hell, which is like Gehenna] (See: **Metaphor (p.1405)**)

Matthew 10:29

Are not two sparrows sold for an assarion? And yet not one of them will fall to the ground apart from your Father

Jesus applies what he says here about **sparrows** to his disciples in 10:31. So, you do not need to include any implied information in this verse. (See: **When to Keep Information Implicit (p.1491)**)

Are not two sparrows sold for an assarion

Jesus is using the question form to show the disciples how inexpensive **sparrows** are. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [Two sparrows are sold for an assarion.] or [You know that two sparrows are sold for an assarion!] (See: **Rhetorical Question (p.1460)**)

Are not two sparrows sold for an assarion

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Do people not sell two sparrows for an assarion] (See: **Active or Passive (p.1271)**)

sparrows

The word **sparrows** refers to small, seed-eating birds. If your readers would not know what sparrows are, you could use a general expression instead. Alternate translation: [small birds] (See: **Translate Unknowns (p.1480)**)

for an assarion

An **assarion** was a small copper coin equivalent to about half an hour's wage. You could try to express this amount in terms of current monetary values, but that might cause your Bible translation to become outdated and inaccurate since those values can change over time. So instead, you might state something more general or give the equivalent in wages. Alternate translation: [for a small copper coin] or [for half an hour's wage] (See: **Biblical Money (p.1290)**)

not one of them will fall to the ground apart from your Father

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative phrase **apart from**. Alternate translation: [each one of them falls to ground in the presence of your Father] (See: **Double Negatives (p.1333)**)

will fall to the ground

The phrase **fall to the ground** refers politely to the sparrow dying. If it would be helpful in your language, you could use a form that politely refers to an animal dying, or you could state the meaning plainly. Alternate translation: [will pass away] or [will perish] (See: **Euphemism (p.1343)**)

apart from your Father

The phrase **apart from your Father** could indicate that something happens: (1) without the Father's knowledge. Alternate translation: [apart from the knowledge of your Father]; (2) without the Father's will. Alternate translation: [apart from the will of your Father]; (3) without the Father's care or interest. Alternate translation: [apart from the care of your Father] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

your Father

This is a figurative expression. God is not the **Father** of humans in the same actual way that he is the Father of Jesus. Even so, it would probably be best to translate **Father** with the same word that your language would naturally use to refer to a human father. If it would be helpful to your readers, you could indicate that this means God. Alternate translation: [God, who is your Father,] (See: **Metaphor (p.1405)**)

Matthew 10:30

But

The word **But** introduces a new but related idea. If it would be helpful in your language, you could use a different word or phrase that introduces a new but related idea, or you could leave **But** untranslated. Alternate translation: [Furthermore,] or [In fact,] (See: **Connecting Words and Phrases (p.1322)**)

even the hairs of your head are all numbered

Jesus implies that God knows everything about the disciples, including how many **hairs** each disciple has on his or her **head**. You could include this information if that would be helpful to your readers. Alternate translation: [God knows everything about you, including the number of all the hairs on your head] or [God knows so much about you that even the hairs of your head are all numbered] (See: **Assumed Knowledge and Implicit Information (p. 1276)**)

even the hairs of your head are all numbered

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is God. Alternate translation: [God has counted even all the hairs on your head] (See: **Active or Passive (p.1271)**)

of your head

The word **head** is a singular noun that refers to the “heads” of many people. It may be more natural in your language to use a plural form. Alternate translation: [of your heads] or [of each of your heads] (See: **Collective Nouns (p.1295)**)

are all numbered

The word **numbered** can also refer to counting. Jesus is not necessarily saying that God has assigned a number to each individual hair on a person’s head. You could include this information if that would be helpful to your readers. Alternate translation: [have all been counted] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 10:31

do not fear; you are more valuable than many sparrows

The implication is that if God is aware of and concerned for **sparrows**, which are of less value, then God is certainly aware of and concerned for people, who are of greater value. And so followers of Jesus do not need to be afraid, since God is watching over them. If it would be helpful to your readers, you could make that idea more explicit. Alternate translation: [since you are more valuable than many sparrows, God is certainly even more aware of you and concerned for you, and so you do not need to fear] (See: **Assumed Knowledge and Implicit Information (p. 1276)**)

sparrows

Translate this word as you did in 10:29. Alternate translation: [small birds] (See: **Translate Unknowns (p.1480)**)

Matthew 10:32

Therefore

The word **Therefore** introduces a conclusion based on what Jesus has said about persecution and following him. If it would be helpful in your language, you could use a word or phrase that introduces a conclusion, or you could leave **Therefore** untranslated. Alternate translation: [In conclusion] or [In the end] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

will confess about me before men

Jesus implies that the people **confess** that they follow Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [will confess before men that they follow me] or [will confess before men that they believe in me] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

before & before

Alternate translation: [in the presence of ... in the presence of]

men

Although the term **men** is masculine, Jesus is using the word here in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [humans] (See: **When Masculine Words Include Women (p.1489)**)

I will also confess about him before my Father in the heavens

Jesus implies that he will **confess** that these people truly do follow him. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [I will also confess before my Father in the heavens that he follows me] or [I will also confess before my Father in the heavens that he believes in me] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

him

Although the term **him** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [him or her] (See: **When Masculine Words Include Women (p.1489)**)

my Father

Father is an important title that describes the relationship between God the **Father** and Jesus the Son. (See: **Translating Son and Father (p.1483)**)

in the heavens

The phrase **in the heavens** identifies the location in which God the **Father** is specially present and from which he rules. You could include this information if that would be helpful to your readers. Alternate translation: [who is in the heavens] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 10:33

whoever denies me before men

Jesus implies that the person **denies** that he or she follows Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [whoever denies before men that he or she follows me] or [whoever denies before men that he or she believes in me] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

before & before

Alternate translation: [in the presence of ... in the presence of]

men

Although the term **men** is masculine, Jesus is using the word here in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [humans] (See: **When Masculine Words Include Women (p.1489)**)

I will also deny him before my Father in the heavens

Jesus implies that he will **deny** that these people truly do follow him. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [I will also deny before my Father in the heavens that he follows me] or [I will also deny before my Father in the heavens that he believes in me] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

him

Although the term **him** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [him or her] (See: **When Masculine Words Include Women (p.1489)**)

my Father

Father is an important title that describes the relationship between God the **Father** and Jesus the Son. (See: **Translating Son and Father (p.1483)**)

in the heavens

The phrase **in the heavens** identifies the location in which God the **Father** is specially present and from which he rules. You could include this information if that would be helpful to your readers. Alternate translation: [who is in the heavens] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 10:34

I came & I did not come

The words **came** and **come** refer to Jesus entering this world as a human to do what God called him to do. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [I came to this world ... I did not come to this world] or [I am acting ... I am not acting] (See: **Idiom (p. 1375)**)

to bring peace & to bring peace, but a sword

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea in another way. Alternate translation: [to make people get along with one another ... to make people get along with one another, but I came to bring a sword] (See: **Abstract Nouns (p.1268)**)

upon the earth

The phrase **upon the earth** refers to the people who live on **the earth**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [to the people of the earth] or [among people] (See: **Metonymy (p.1411)**)

but a sword

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from earlier in the sentence. Alternate translation: [but I came to bring a sword] (See: **Ellipsis (p.1338)**)

a sword

The word **sword** represents strife or fighting. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [strife] or [conflict] (See: **Metonymy (p.1411)**)

Matthew 10:35

For

The word **For** introduces a further explanation of what Jesus said in the previous verse about bringing a “sword”. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: [Indeed,] or [Specifically,] (See: **Connecting Words and Phrases (p. 1322)**)

I came

The word **came** refers to Jesus entering this world as a human to do what God called him to do. Express the idea as you did in 10:34. Alternate translation: [I came to this world] or [I am acting] (See: **Idiom (p.1375)**)

to set

The word **set** refers to separating things so that they no longer go together. Jesus means that he will cause family members to quarrel and fight with each other. You could include this information if that would be helpful to your readers. Alternate translation: [to divide] or [to turn] (See: **Assumed Knowledge and Implicit Information (p. 1276)**)

a man

Alternate translation: [a son]

and a daughter against her mother, and a daughter-in-law against her mother-in-law

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [and to set a daughter against her mother, and to set a daughter-in-law against her mother-in-law] (See: **Ellipsis (p. 1338)**)

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 & and the enemies of a man {will be} the ones of his household

In these two verses, Jesus paraphrases or refers to an Old Testament passage, Micah 7:6. If it would be helpful in your language, you could format these words differently or indicate in a footnote that Jesus is referring to this passage. Alternate translation: [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; and the enemies of a man will be the ones of his household.”] (See: **Quotations and Quote Margins (p.1449)**)

Matthew 10:36

of a man {& his

Although the terms **man** and **his** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: [of a man or woman ... his or her] (See: **When Masculine Words Include Women (p.1489)**)

Matthew 10:37

more than me & more than me

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [more than he or she loves me ... more than he or she loves me] (See: **Ellipsis (p.1338)**)

is not worthy of me; & is not worthy of me

The phrase **worthy of me** indicates that the person deserves or is fit to be Jesus' disciple. You could include this information if that would be helpful to your readers. Alternate translation: [does not deserve to be my disciple ... does not deserve to be my disciple] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 10:38

whoever does not take up his cross and follow after me is not worthy of me

If it would be clearer in your language, you could use a positive expression to translate this sentence that has two negatives. Alternate translation: [whoever is worthy of me takes up his cross and follows after me] (See: **Double Negatives (p.1333)**)

does not take up his cross

Jesus assumes that the disciples will know that the Romans executed some criminals by nailing them to a wooden beam with crossbar that was set upright so that the criminals would slowly suffocate. Jesus also assumes that the disciples will know that the Romans made these criminals carry these wooden crosses through the streets to the place where they were going to be executed. If it would be helpful in your language, you could make some of this information more explicit. Alternate translation: [does not take up the wooden cross on which he will be executed] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

does not take up his cross

Jesus speaks of taking up a **cross** in order to describe people who are ready and willing to suffer and even die because they follow Jesus. Because this figure of speech is connected to how Jesus himself died on a **cross**, if possible you should preserve the metaphor or express the idea in simile form. Alternate translation: [is not ready to suffer, which is like taking up his cross,] or [does not take up his cross, ready to suffer or die,] (See: **Metaphor (p. 1405)**)

his

Although the term **his** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [his or her] (See: **When Masculine Words Include Women (p.1489)**)

is not worthy of me

See how you translated the phrase **worthy of me** in the previous verse. Alternate translation: [does not deserve to be my disciple] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 10:39

The one having found his life will lose it, and the one having lost his life for my sake will find it

Jesus speaks of how people's attitudes toward their current lives affects their eternal lives after they resurrect. He means that those **having found** their current lives **will lose** their eternal, resurrection lives, and that those **having lost** their current lives **will find** their eternal, resurrection lives. You could include this information if that would be helpful to your readers. Alternate translation: [The one having found his current life will lose it forever, and the one having lost his current life for my sake will find it forever] (See: **Assumed Knowledge and Implicit Information (p. 1276)**)

The one having found his life will lose it

Jesus speaks of trying to preserve one's **life** as if it were finding it. He speaks of dying as if it were losing one's **life**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [The one having preserved his life will die] (See: **Metaphor (p.1405)**)

his & his

Although the term **his** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [his or her ... his or her] (See: **When Masculine Words Include Women (p.1489)**)

the one having lost his life for my sake will find it

Jesus speaks of dying or being willing to die as losing one's **life**. He speaks of experiencing eternal life as if it were finding one's **life**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [the one having died for my sake will have eternal life] (See: **Metaphor (p. 1405)**)

for my sake

When Jesus says **for my sake**, he means that some people will lose their lives because they are his disciples. If it would be helpful to your readers, you could make this idea more explicit. Alternate translation: [because he is my disciple] or [because he believes in me] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 10:40

The one receiving you receives me

Jesus speaks as if people who receive the disciples were actually receiving him. He means that these people, by receiving the disciples, show that they would receive Jesus too. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: [If someone receives you, it is as if he or she received me] or [The one receiving you proves that he or she would receive me] (See: **Metaphor (p. 1405)**)

the one receiving me receives the one having sent me

Jesus speaks as if people who receive him were actually receiving God, who sent him. He means that these people, by receiving him, show that they would receive God too. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: [if someone receives me, it is as if he or she received the one having sent me] or [the one receiving me proves that he or she would receive the one having sent me] (See: **Metaphor (p.1405)**)

the one having sent me

Jesus implies that **the one having sent** him is God the Father. You could include this information if that would be helpful to your readers. Alternate translation: [God, who sent me] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 10:41

The one receiving a prophet in the name of a prophet will receive a reward of a prophet, and the one receiving a righteous {man} in the name of a righteous {man} will receive a reward of a righteous {man

Jesus uses or invents two similar proverbs in order to teach that people who help others who are serving God will be rewarded in a fitting way. Translate these proverbs in a way that will be recognized as proverbs and be meaningful in your language and culture. Alternate translation: [If you receive a prophet in the name of a prophet, you will receive the reward of a prophet. If you receive a righteous man in the name of a righteous man, you will receive the reward of a righteous man] (See: **Proverbs (p.1447)**)

in the name of a prophet & in the name of a righteous {man

Here, the phrase **in the name of** indicates that the reason for **receiving** a person is the recognition or knowledge that the person being received is a **prophet** or **righteous {man}**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [with the knowledge that he is a prophet ... with the knowledge that he is a righteous man] or [because he is a prophet ... because he is a righteous man] (See: **Idiom (p.1375)**)

a reward of a prophet, & a reward of a righteous {man

Jesus could be using the possessive form to indicate that a person receives: (1) the same **reward** that a **prophet** or **righteous** person receives from God. Alternate translation: [the same reward that a prophet receives ... the same reward that a righteous man receives]; (2) the **reward** that a **prophet** or **righteous** person gives. Alternate translation: [a reward from a prophet ... a reward from a righteous man] (See: **Possession (p.1438)**)

a righteous {man} & of a righteous {man} & of a righteous {man

Although the term **righteous {man}** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [a righteous person ... of a righteous person ... of a righteous person] (See: **When Masculine Words Include Women (p.1489)**)

Matthew 10:42

whoever gives to one of these little ones a cup of cold water to drink

Jesus speaks about giving someone **a cup of cold water to drink** as an example of one small way in which a person can help another person. If it would be helpful in your language, you could indicate that this is an example, or you could use a more general expression. Alternate translation: [whoever, for example, gives to one of these little ones a cup of cold water to drink] or [whoever helps one of these little ones in any way] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

to one of these little ones

Jesus refers to people whom others consider unimportant or insignificant as if they were **little**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [to any person whom people ignore] or [to an insignificant person] (See: **Metaphor (p.1405)**)

only in the name of a disciple

See how you translated the phrase **in the name of** in the previous verse. Alternate translation: [with only the knowledge that this person is a disciple] or [simply because this person is a disciple] (See: **Idiom (p.1375)**)

he will certainly not lose

Jesus is using a figure of speech here that expresses a strongly positive meaning by using a negative phrase, **certainly not**, together with an expression that is the opposite of the intended meaning, **lose**. If it would be helpful in your language, you could express the positive meaning. Alternate translation: [he will most certainly receive] (See: **Litotes (p.1399)**)

he will certainly not lose his

Although the term **he** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [that person will certainly not lose his or her] (See: **When Masculine Words Include Women (p.1489)**)

certainly not

The words translated as **certainly not** are two negative words. In this construction, the second negative does not cancel the first to create a positive meaning. Instead, it gives greater emphasis to the negative. If your language can use two negatives that do not cancel one another to create a positive meaning, you could use a double negative here. If your language does not use two negatives in that way, you could translate with one strong negative, as the ULT does. Alternate translation: [by no means] (See: **Double Negatives (p.1333)**)

Matthew 11

Matthew 11 Chapter Introduction

Structure and Formatting

Jesus teaches about the gospel of the kingdom of God, and opposition to Jesus begins (11:1–12:50)

- Jesus and John the Baptist (11:1–19)
  - John asks about who Jesus is (11:1–6)
  - Jesus teaches about John (11:7–15)
  - Jesus speaks about himself and John (11:16–19)
- Judgment on Galilean cities (11:20–24)
- Jesus speaks about his ministry (11:25–30)

Some translations set quotations from the Old Testament farther to the right on the page than the rest of the text. The ULT does this with the quotation from Malachi 3:1 in 11:10.

Religious and Cultural Concepts in This Chapter

"Elijah"

In 11:14, Jesus says that John the Baptist is "Elijah, the one being about to come." Here Jesus refers to a prophecy in Malachi 4:5–6 that indicates that God will send "Elijah" to prepare the way before God comes to judge his enemies and reward his people. Malachi is referring to a prophet who lived even earlier. This prophet, named Elijah, performed many miracles and spoke messages from God (see 1 Kings 17–19 and 2 Kings 2:1–17). So, when Jesus says that John is "Elijah," he means that John fulfills the prophecy in Malachi that someone like the prophet Elijah will prepare the way before God comes to judge and reward people. If your readers would not know the prophecy in Malachi or the stories about the prophet Elijah, you may need to include some of this information in your translation or in a footnote.

The day of judgment

In 11:21–24, Jesus refers to "the day of judgment." He says that, on that day, it will be more tolerable for wicked people who lived in cities like Tyre, Sidon, and Sodom than it will be for people who reject Jesus' ministry in cities like Chorazin, Bethsaida, and Capernaum. The phrase "day of judgment" refers to a specific time in the future when God will judge everyone, punish those who disobey him, and reward those who believe in and obey him. What Jesus means is that even wicked people who lived in cities like Tyre, Sidon, and Sodom will receive less punishment than people who reject him and his message. See the notes on these verses for translation options.

Translation Issues in This Chapter

The comparison with children in 11:16–19

In these verses, Jesus compares how people treat him and John with how children play in the marketplace. There are two primary ways to understand the comparison. First, Jesus and John could be like the children who play flutes or sing funeral songs. In this case, Jesus is saying that people reject both John's mournful ministry and Jesus' joyful ministry. Second, the people whom Jesus is speaking about could be like the children who play flutes or sing funeral songs. In this case, Jesus is saying that these people are upset that John and Jesus do not behave as they want them to behave. Since both of these options have similar meanings, and because Jesus does not clearly

explain which option he intended, if possible express the comparison in such a way that either interpretation could make sense.

Jesus rebuking cities in 11:20–24

In these verses, Jesus speaks to specific cities as if they were among the crowds who were listening to him. He speaks in this way to express his attitude towards these cities. Further, when Jesus refers to the cities, he uses their names to refer to the people who live in those cities. So, when Jesus speaks directly to Chorazin, Bethsaida, and Capernaum, he is expressing his attitude toward the people who live in those cities. See the notes on these verses for translation strategies and options.

The yoke and burden metaphor in 11:28–30

In these verses, Jesus promises rest, an easy yoke, and a light burden to those who are laboring and heavy-burdened. There are several ways to understand these images. First, Jesus could be referring to how people struggle and suffer for many reasons, and he promises to make these things better. Second, Jesus could be referring to how people struggle to obey what the religious leaders say to do, and he promises to give them better and easier commands. Third, Jesus could be referring to how people suffer under the Roman empire, and he promises to be a better leader and ruler. Since Jesus is speaking to a crowd of people, most likely he used the images of yokes and burdens so that what he was saying would be relevant to all the people, no matter what they were struggling with. So, if possible preserve the figure of speech or express the idea in a general way that could refer to many different difficult or hard things.

The meaning of 11:12

This verse contains two clauses, and both clauses can be interpreted in several ways. First, there are several options for understanding the meaning of the clause “the kingdom of the heavens suffers violence”:

The “kingdom” could be what experiences the “violence.” In this case, the violence could come from:

- people who hate and attack the kingdom
- people who want to make the kingdom stronger by using violence

The “kingdom” could be what performs the “violence.” In this case, the kingdom advances or becomes stronger in forceful and powerful ways.

Second, there are also several options for understanding the meaning of the clause “violent men take it by force”:

The “men” could be evil or wicked. In this case, they could be trying to:

- attack and destroy the kingdom
- take the kingdom away from Jesus and his disciples

The “men” could be trying to do what is right. In this case, they are trying to become part of the kingdom in forceful or powerful ways.

Almost any combination of these options is possible for understanding the meaning of the verse. However, the most common interpretations are these:

The kingdom experiences violence, and violent people attack it and try to destroy it
The kingdom advances forcefully, and forceful people want to be part of it
The kingdom advances forcefully, but violent people attack it and try to destroy it
Violent people want to make the kingdom stronger by violence, and they try to take the kingdom away from Jesus and his disciples

See the translation notes on this verse for possible ways to express the ideas. Since there are many ways to understand the verse, if possible make your translation general enough to allow for several or all of these interpretations.

Singular and plural forms of “you”

Most of the forms of “you” in this chapter appear in speeches that Jesus gives to many people around him. Because of this, most forms of “you” in this chapter are plural. You should assume forms of “you” are plural unless a note specifies that the form is singular. (See: **Forms of ‘You’ — Singular (p.1354)**)

Matthew 11:1

And it happened that when Jesus had finished giving orders to his 12 disciples, he departed from there to teach and to preach in their cities

This sentence marks the end of Jesus' instructions by summarizing what Jesus did and then describing what he did next. Use the natural form in your language for expressing the conclusion of a story. Alternate translation: [Then Jesus finished giving orders to his 12 disciples. After that, he departed from there to teach and to preach in their cities] (See: **End of Story (p.1341)**)

he departed

Matthew implies that the **12 disciples** also left that place to do what Jesus had instructed them to do. You could include this information if that would be helpful to your readers. Alternate translation: [he sent them out, and then he departed] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

from there

The word **there** refers to the place where Jesus was when he gave his disciples the instructions that are quoted in the previous chapter. You could include this information if that would be helpful to your readers. Alternate translation: [from where he had been] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

to teach and to preach

The terms **teach** and **preach** mean similar things. Matthew is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [to teach frequently] or [to preach often] (See: **Doublet (p.1336)**)

their cities

The word **their** refers to Jewish people in general, particularly those who lived in Galilee. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [the Jewish cities] or [the cities in Galilee] (See: **Pronouns — When to Use Them (p.1444)**)

Matthew 11:2

Now

The word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then] (See: **Introduction of a New Event (p.1384)**)

John, having heard in the prison about

Matthew has not yet told the story of why **John** was **in prison**. Since Matthew narrates this story in 14:4–5, you do not need to explain it to your reader here. If it would be helpful in your language, you could clarify that John is **in the prison** when he hears about **the deeds of Christ**. Alternate translation: [John, who was in prison, having heard about] (See: **When to Keep Information Implicit (p.1491)**)

the deeds of Christ

Matthew is using the possessive form to describe **deeds** that **Christ** did. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the deeds that Christ had done] (See: **Possession (p. 1438)**)

having sent through his disciples

Matthew means that John **sent** his **disciples** to Jesus and had them speak to Jesus for him. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [having sent his disciples to speak to Jesus for him] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

his

The pronoun **his** refers to John. If this is not clear for your readers, you could refer to him more directly. Alternate translation: [his own] (See: **Pronouns — When to Use Them (p.1444)**)

Matthew 11:3

you

Since John's disciples are talking to Jesus, the word **you** in this verse is singular. (See: **Forms of 'You' — Singular (p. 1354)**)

the one coming

John uses the phrase **the one coming** to refer to a special person whom God promised would come and help God's people. People sometimes called this special person "the Messiah." If it would be helpful to your readers, you could make that idea more explicit. Alternate translation: [the special person whom God said would come] or [the Messiah whom God said would come] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

should we expect another

John is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [should we expect another person to be the coming one] (See: **Ellipsis (p.1338)**)

Matthew 11:4

answering, Jesus said

Together the words **answering** and **said** mean that Jesus responded to the question that John's disciples had asked him. Consider natural ways of introducing direct quotations in your language. Alternate translation: [Jesus responded] (See: **Quotations and Quote Margins (p.1449)**)

Matthew 11:5

The blind see again, and the lame walk, lepers are cleansed, and the deaf hear, and the dead are raised, and the poor are being told the gospel

When he answers John's disciples, Jesus lists many things that he has done. John's disciples would have known that this list is similar to the lists found in Isaiah 35:5–6 and Isaiah 61:1 that describe what will happen when God acts to help his people. Jesus does not directly quote either of these lists, but he wants John's disciples to know that what he has done is what God promised would happen when the Messiah came. If it would be helpful in your language, you could include a footnote that refers to the lists in Isaiah, or you could include a small amount of explanatory information. Alternate translation: [Just as God promised, the blind are seeing again, and the lame walk, lepers are cleansed, and the deaf hear, and the dead are raised, and the poor are being told the gospel] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

The blind & the lame & the deaf & the dead & the poor

Jesus is using the adjectives **blind**, **lame**, **deaf**, **dead**, and **poor** as nouns in order to describe groups of people. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: [Blind people … lame people … deaf people … dead people … poor people] (See: **Nominal Adjectives (p.1413)**)

lepers are cleansed, & the dead are raised, and the poor are being told the gospel

If your language does not use these passive forms, you could express the ideas in active form or in another way that is natural in your language. Alternate translation: [lepers become clean … the dead come back to life, and the poor hear the gospel] (See: **Active or Passive (p.1271)**)

lepers are cleansed

Much as in 10:8, Jesus speaks of ceremonially cleansing lepers, but he implies that the lepers are healed of their skin diseases, since these are what make lepers unclean. You could include this information if that would be helpful to your readers. Alternate translation: [lepers are healed from their unclean diseases] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the dead are raised

The phrase **the dead are raised** refers to people who have died becoming alive again. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the dead live again] (See: **Idiom (p.1375)**)

Matthew 11:6

blessed is whoever

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [God will bless any person who] (See: **Active or Passive (p.1271)**)

whoever is not caused to stumble on me

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [whoever does not stumble on me] (See: **Active or Passive (p. 1271)**)

is not caused to stumble on me

Jesus speaks as if he were a lump or rock that people could **stumble on**. He means that some people will reject and desert him because of what he does and because of what will happen to him. However, those who do not reject or desert him will be **blessed**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [does not desert me because of what I do] or [does not run away from me] (See: **Metaphor (p.1405)**)

Matthew 11:7

Now

The word **Now** introduces the next event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

these

The pronoun **these** refers to John's disciples. If this is not clear for your readers, you could refer more directly to these people. Alternate translation: [John's disciples] (See: **Pronouns — When to Use Them (p.1444)**)

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

Jesus is using the question form to teach the crowds about John. If you would not use the question form for this purpose in your language, you could translate these questions as statements or exclamations. Alternate translation: [Surely you did not go out into the wilderness to see a reed shaken by the wind!] or [I know what you went out into the wilderness to see. It was not a reed shaken by the wind.] (See: **Rhetorical Question (p.1460)**)

What did you go out into the wilderness to see

Jesus implies that the people went out to see and hear John the Baptist. You could include this information if that would be helpful to your readers. Alternate translation: [When you visited John in the wilderness, what did you go out to see] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

A reed shaken by the wind

The phrase **a reed being shaken by the wind** could describe: (1) a person who changes his or her mind or message whenever there is any trouble or difficulty, just like a **reed** moves whenever the **wind** blows. Alternate translation: [a man who changes his message whenever it is convenient] or [a man who changes his mind as easily as a reed is shaken by the wind]; (2) something or someone ordinary, just like **a reed being shaken by the wind** was a common or normal sight in Matthew's culture. Alternate translation: [something ordinary, like a reed being shaken by the wind] (See: **Metaphor (p.1405)**)

A reed shaken by the wind

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [a reed that the wind shakes] (See: **Active or Passive (p.1271)**)

Matthew 11:8

But

The word **But** introduces a contrast with the possibility that Jesus asked about in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: [If not that,] or [So,] (See: **Connect — Contrast Relationship (p.1304)**)

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

Jesus is using the question form to teach the crowds about John. If you would not use the question form for this purpose in your language, you could translate these questions as statements or exclamations. Alternate translation: [Surely you did not go out to see a man dressed in soft clothing!] or [I know what you went out to see. It was not a man dressed in soft clothing.] (See: **Rhetorical Question (p.1460)**)

A man dressed in soft clothing

Matthew assumes that readers will know that John wore crude, rugged clothing. Like his residence in the desert, his clothing was a symbolic protest against the established order. As such, it would have been offensive rather than attractive. So no one would have gone out just to see a person dressed that way. If it would be helpful to your readers, you could make that idea more explicit. Alternate translation: [A man wearing splendid clothing? You would not have gone to hear John if that was what you wanted to see.] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

dressed in

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [who had put on] (See: **Active or Passive (p.1271)**)

soft clothing? & soft clothing

The term **soft clothing** refers to luxurious or expensive clothes, since normal clothing was rough. You could include this information if that would be helpful to your readers. Alternate translation: [splendid clothing ... splendid clothing] or [expensive clothing ... expensive clothing] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Behold

The word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: [Listen] or [As you know] (See: **Metaphor (p.1405)**)

Matthew 11:9

But

Here, much as in 11:8, the word **But** introduces a contrast with the possibility that Jesus asked about in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: [If not that,] or [So,] (See: **Connect — Contrast Relationship (p.1304)**)

why did you go out? To see a prophet

Here the two questions could be divided so that the phrase **To see** goes with: (1) **a prophet**. See the ULT. (2) **go out**. Alternate translation: [what did you go out to see? A prophet?] (See: **Information Structure (p.1381)**)

But why did you go out? To see a prophet

Jesus is using the question form to teach the crowds about John. If you would not use the question form for this purpose in your language, you could translate these questions as statements or exclamations. Alternate translation: [Surely you went out to see a prophet!] or [I know why you went out. It was to see a prophet.] (See: **Rhetorical Question (p.1460)**)

I say to you

Jesus uses the clause **I say to you** to emphasize what he is telling the crowds. Use a natural form in your language for emphasizing the truth and importance of a statement. Alternate translation: [I want you to know]

and more than

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [and he was more than] (See: **Ellipsis (p.1338)**)

more than a prophet

Jesus means that John was indeed a prophet, but that he was even **more** than a typical prophet. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [not just an ordinary prophet] or [greater than the other prophets] (See: **Idiom (p.1375)**)

Matthew 11:10

This

The pronoun **This** refers to John the Baptist. If this is not clear for your readers, you could use the person's name here. Alternate translation: [John] (See: **Pronouns — When to Use Them (p.1444)**)

it is written

In Matthew's culture, **it is written** was a normal way to introduce a quotation from an important text, in this case, the book of Malachi (see Malachi 3:1). If it would be helpful in your language, you could use a comparable phrase that indicates that Jesus is quoting from an important text. Alternate translation: [you can read in the Scriptures] or [it says in the book of Malachi] (See: **Quotations and Quote Margins (p.1449)**)

it is written

If your language does not use the passive form, you can state this in active form or in another way that is natural in your language. Alternate translation: [Malachi wrote in the Scriptures] (See: **Active or Passive (p.1271)**)

Behold

The word **Behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **Behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: [See] or [Listen] (See: **Metaphor (p.1405)**)

before your face

The phrase **before your face** means before or in front of the person. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [in front of you] or [before I send you] (See: **Idiom (p.1375)**)

your & your & you

The words **your**, **your**, and **you** are singular because God is speaking to the Messiah individually in this quotation. (See: **Forms of 'You' — Singular (p.1354)**)

will prepare your way before you

The author of the quotation speaks of helping people to get ready for the coming of the Messiah as if the messenger were preparing the **way** or road for the Messiah. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [will help people get ready for you to arrive] (See: **Metaphor (p.1405)**)

Matthew 11:11

among those born of women

The phrase **those born of women** refers to all people who have lived. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [among all the people who have ever lived] (See: **Idiom (p.1375)**)

among those born of women

If you would like to retain the idiom but your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [among those whom women have borne] (See: **Active or Passive (p.1271)**)

there has not arisen one greater than

Jesus is using a figure of speech here that expresses a strongly positive meaning by using a negative word, **not**, together with an expression that is the opposite of the intended meaning, **greater**. If it would be helpful in your language, you could express the positive meaning. Alternate translation: [there have only arisen ones lesser than] (See: **Litotes (p.1399)**)

there has not arisen

Jesus speaks of people having lived as if they had **arisen**, or stood up. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [there has not existed] or [there has not lived] (See: **Idiom (p.1375)**)

the least

Matthew is using the adjective **least** as a noun to mean people who are not very important. Your language may use adjectives in the same way. If not, you could translate this phrase with an equivalent phrase. Alternate translation: [the least important person] (See: **Nominal Adjectives (p.1413)**)

is greater than he

The implication is that being part of **the kingdom of the heavens** is greater than any human distinctive. So anyone who is part of **the kingdom** is greater than even John, whom Jesus said was the greatest person who had ever lived before the coming of **the kingdom**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [is greater than John is because he or she is part of something greater than anything that is human] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 11:12

But

Based on how this verse is interpreted (see the following notes and the chapter introduction), the word **But** could introduce: (1) a contrast with what Jesus said in the previous verse about how great the kingdom of the heavens is. In contrast with that, the **kingdom of the heavens** is attacked violently. Alternate translation: [However,]; (2) a development of what Jesus said in the previous verse about how great the kingdom of the heavens is. The kingdom advances and grows forcefully. Alternate translation: [Now,] (See: **Connecting Words and Phrases (p.1322)**)

the days

The word **days** refers to a specific period of time. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [the time period] (See: **Idiom (p.1375)**)

of John the Baptist

Jesus is using the possessive form to describe **days** in which **John the Baptist** preached. If this is not clear in your language, you could express the idea in another way. Alternate translation: [when John the Baptist ministered] (See: **Possession (p.1438)**)

the kingdom of the heavens suffers violence, and violent men take it by force

If you understand these two clauses to say similar things (see the following notes and the chapter introduction), then the second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the clauses with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: [the kingdom of the heavens suffers violence; yes, violent men take it by force] (See: **Parallelism (p.1429)**)

the kingdom of the heavens suffers violence

Christians disagree about what exactly this clause means. See the chapter introduction for more information and options. Most likely, the clause could mean: (1) that people attack God's kingdom. Alternate translation: [the kingdom of the heavens is attacked violently]; (2) that God's kingdom triumphs forcefully in the world. Alternate translation: [the kingdom of the heavens triumphs forcefully] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

suffers violence

If your language does not use an abstract noun for the idea of **violence**, you could express the same idea in another way. Alternate translation: [is violently treated] or [is attacked violently] (See: **Abstract Nouns (p.1268)**)

violent men take it by force

Christians disagree about what exactly this clause means. See the chapter introduction for more information and options. Most likely, the clause could mean: (1) that the **men** are evil and **violent**, and they attack the kingdom. Alternate translation: [violent men attack it forcefully]; (2) that the **men** are forceful and want to be part of the kingdom. Alternate translation: [forceful men take hold of it] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

violent men

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [violent men and women] (See: **When Masculine Words Include Women (p.1489)**)

take it by force

If your language does not use an abstract noun for the idea of **force**, you could express the same idea in another way. Alternate translation: [take it forcefully] (See: **Abstract Nouns (p.1268)**)

Matthew 11:13

For

The word **For** introduces a further explanation of how John is an important or significant person. As the last verse showed, the kingdom of the heavens has "suffered violence" since John began his ministry, and this verse shows that **the Prophets** and **the Law** prophesied about these things up to the time when John began his ministry. If it would be helpful in your language, you could use a word or phrase that introduces a further explanation, or you could leave **For** untranslated. Alternate translation: [Indeed,] or [In fact,] (See: **Connecting Words and Phrases (p. 1322)**)

all the Prophets and the Law have prophesied

Jesus speaks as if **the Prophets** and **the Law** were people who **have prophesied**. He means that these sections of Scripture contain prophecies. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [all the Prophets and the Law contain what people have prophesied] (See: **Personification (p.1432)**)

the Prophets and the Law

Jesus is referring to all of God's word that had been written up to that time. He is using the names of two of its major components to do so. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the Scriptures] (See: **Merism (p.1403)**)

have prophesied until John

Jesus implies that the Scriptures include prophecies about the kingdom of the heavens, Jesus' ministry, and all the things that were happening once John and then Jesus began their ministries. You could include this information if that would be helpful to your readers. If possible, use a general phrase that could refer to many of these events and actions. Alternate translation: [have prophesied until John about what has begun to happen] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

until John

Jesus could mean that: (1) **the Prophets and the Law** contain prophecies written down only **until John** began his ministry. Alternate translation: [up to when John began his ministry]; (2) what **the Prophets and the Law** prophesied was a prediction about the future only **until John** began his ministry. Now these prophecies have come true. Alternate translation: [until John began his ministry, when the prophecies came true] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 11:14

to accept {it}, he

Jesus leaves out what will happen if the people are **willing to accept {it}**. He implies that, when they **accept {it}**, they will learn or understand what he is about to tell them. If it would be helpful in your language, you could include this implied idea. Alternate translation: [to accept it, you can be sure that he] or [to accept it, you will understand that he] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

to accept {it

Jesus could be implying that they need to be willing to **accept**: (1) what Jesus says about John. Alternate translation: [to accept what I tell you]; (2) what the Law and the Prophets prophesied (see 11:13). Alternate translation: [to accept what the Law and the Prophets said] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

he is Elijah, the one being about to come

Jesus is referring to a prophecy in Malachi 4:5–6. This prophecy states that God will send **Elijah** before the day of the Lord arrives, and he will prepare people. **Elijah** was a prophet who did many powerful things a long time before Malachi wrote down this prophecy. What Jesus implies is that John the Baptist fulfills this prophecy, and so he is like **Elijah**, just as Malachi prophesied. You could include this information if that would be helpful to your readers. Alternate translation: [he is the person about whom it is prophesied that someone like Elijah would come] or [he is the one being about to come, whom the prophets named Elijah] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

he

The pronoun **he** refers to John the Baptist. If this is not clear for your readers, you could use the person's name here. Alternate translation: [John the Baptist] (See: **Pronouns — When to Use Them (p.1444)**)

Matthew 11:15

The one having ears to hear let him hear

The phrase **ears to hear** represents the willingness to understand and obey. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [The one who wishes to understand, let him understand and obey] or [The one who can listen to me should pay attention] (See: **Metonymy (p.1411)**)

The one having ears to hear let him hear

Jesus is speaking directly to his audience, not about other people. If it would be helpful in your language, you could use the second person plural here. Alternate translation: [You who have ears to hear should hear] or [If you have ears to hear, then hear] (See: **First, Second or Third Person (p.1349)**)

to hear

Many ancient manuscripts read **to hear**. The ULT follows that reading. Other ancient manuscripts do not include these words. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.1475)**)

let him hear

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [he should hear] (See: **Third-Person Imperatives (p.1477)**)

let him hear

Although the term **him** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [let that person hear] (See: **When Masculine Words Include Women (p.1489)**)

Matthew 11:16

Now

The word **Now** introduces the next topic. If it would be helpful in your language, you could use a word or phrase that introduces the next topic, or you could leave **Now** untranslated. Alternate translation: [Indeed,] (See: **Connecting Words and Phrases (p.1322)**)

Now to what will I compare this generation

Jesus is using the question form to introduce a comparison between **this generation** and **children sitting in the marketplace**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [Here is what I compare this generation to.] (See: **Rhetorical Question (p.1460)**)

this generation

Here, **generation** represents the people who are part of the **generation**, which means that they are adults who are currently alive. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [today's people] or [the people of this generation] (See: **Metonymy (p.1411)**)

It is like

These words are the beginning of Jesus' comparison. His opponents complain about John being too austere, and they complain about Jesus not being austere enough, just like children who complain when other children don't dance with them, and then complain again when they don't cry with them. Since Jesus explains this comparison in the following verses, you do not need to explain it here in your translation. (See: **Simile (p.1464)**)

the marketplace

A **marketplace** is a large, open-air area where people buy and sell goods. If your readers would not be familiar with this type of area, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [the town square] or [the park] (See: **Translate Unknowns (p.1480)**)

Matthew 11:17

saying, ‘We played a flute for you, and you did not dance. We sang a funeral song, and you did not mourn

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [saying that they played the flute for them, and they did not dance, and that they sang a funeral song, and they did not mourn.] (See: **Quotes within Quotes (p.1452)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they say] (See: **Quotations and Quote Margins (p.1449)**)

We played a flute

The children are referring to the **flute** to indicate that they played a happy, upbeat tune, for which the **flute** was well suited. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [We played a happy tune] (See: **Metonymy (p.1411)**)

and & and

In both places, the children are expressing a contrast between what they expected their playmates to do and what those playmates actually did. If it would be helpful in your language, you could use a word or phrase that introduces a contrast. Alternate translation: [and yet ... and yet] (See: **Connect — Contrast Relationship (p.1304)**)

Matthew 11:18

came

The word **came** refers to John living and behaving in certain ways. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [was] or [lived] (See: **Idiom (p. 1375)**)

neither eating nor drinking

This does not mean that John never ate food. It means he fasted often, and when he ate, he did not eat expensive food or drink. If it would be helpful for your readers, you could make this idea more explicit. Alternate translation: [frequently fasting] or [neither eating good food nor drinking wine] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

they say

The pronoun **they** refers to people in general. If this is not clear for your readers, you could use a form that refers to people in general. Alternate translation: [many say] or [others say] (See: **Pronouns — When to Use Them (p. 1444)**)

they say, ‘He has a demon

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [they say that he has a demon.] (See: **Quotes within Quotes (p.1452)**)

He has a demon

To say that someone **has a demon** is to say that the demon possesses or controls that person. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [He is demon-possessed] or [He is controlled by a demon] (See: **Idiom (p.1375)**)

Matthew 11:19

The Son of Man

Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [I, who am the Son of Man,] (See: **First, Second or Third Person (p.1349)**)

came

The word **came** refers to Jesus entering this world as a human to do what God called him to do. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [came to this world] or [lived] (See: **Idiom (p.1375)**)

eating and drinking

Jesus means that he did not fast and that he participated in feasts and enjoyed **eating and drinking**. If it would be helpful for your readers, you could state this explicitly. Alternate translation: [eating good food and drinking wine] or [feasting] (See: **Connect — Contrast Relationship (p.1304)**)

they say, ‘Behold a man, a glutton and a drunkard, a friend of tax collectors and sinners

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [they say that he is a man who is a glutton and a drunkard, a friend of tax collectors and sinners!] (See: **Quotes within Quotes (p.1452)**)

Behold

The word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience’s attention in another way. Alternate translation: [This is] or [Observe] (See: **Metaphor (p.1405)**)

a glutton and a drunkard

The word **glutton** refers to a person who eats too much food. The word **drunkard** refers to a person who drinks too much wine and gets drunk as a result. If you do not have words for these kinds of people, you could use descriptive phrases. Alternate translation: [one who eats and drinks more than he should] (See: **Translate Unknowns (p.1480)**)

wisdom has been justified by her children

Jesus uses or invents a proverb that he applies to what people say about him and John. Translate this proverb in a way that will be recognized as a proverb and be meaningful in your language and culture. Alternate translation: [the saying is true that wisdom is justified by all her children] (See: **Proverbs (p.1447)**)

wisdom has been justified by her children

Jesus speaks as if **wisdom** were a woman who had **children**. The **children** could be: (1) people who are wise. Alternate translation: [wisdom has been justified by wise people]; (2) the **children** could be the results of wise behavior. Alternate translation: [wisdom has been justified by its results] (See: **Personification (p.1432)**)

wisdom has been justified by her children

If your language does not use an abstract noun for the idea of **wisdom**, you could express the same idea in another way. Make sure your translation fits with how you chose to translate **children** (see the previous note). Here, the word **wisdom** could refer to: (1) wise behavior and thinking. Alternate translation: [what is wise has been justified by wise people]; (2) how God is wise. Alternate translation: [how wise God is has been justified by wise people] (See: **Abstract Nouns (p.1268)**)

wisdom has been justified by her children

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [wisdom's children justify her] (See: **Active or Passive (p.1271)**)

her children

Many ancient manuscripts read **her children**. The ULT follows that reading. Other ancient manuscripts read "her works." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.1475)**)

Matthew 11:20

Then

The word **Then** introduces what happened after Jesus finished saying the things which Matthew has included in the previous verses. If it would be helpful in your language, you could use a word or phrase that introduces the next thing that happened. Alternate translation: [After that,] (See: **Connect — Sequential Time Relationship (p.1318)**)

Then he began to rebuke the cities in which most of his miracles were done, because they had not repented

If it would be more natural in your language, you could reverse the order of these clauses, since the second phrase gives the reason for the result that the first clause describes. Alternate translation: [Then, because the cities in which most of his miracles were done had not repented, he began to rebuke them] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

the cities

Here, **the cities** refers to the people who live in the cities. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the people of the cities] (See: **Metonymy (p.1411)**)

most of his miracles were done

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was Jesus. Alternate translation: [he had done most of his miracles] (See: **Active or Passive (p.1271)**)

Matthew 11:21

Woe to you, Chorazin! Woe to you, Bethsaida! & you

Jesus is addressing something that he knows cannot hear him, the cities of **Chorazin** and **Bethsaida**. He is doing this to show his listeners in a strong way how he feels about those cities. If it would be helpful in your language, you could translate these words as if he were speaking directly to people about these cities. Alternate translation: [There will be woe for Chorazin! There will be woe for Bethsaida! ... those cities] (See: **Apostrophe (p.1274)**)

Woe to you, & Woe to you

The phrase **woe to you** is the opposite of "blessed are you." It indicates that bad things are going to happen to the people being addressed, because they have displeased God. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [How bad it is for you ... How bad it is for you] or [Trouble will come to you ... Trouble will come to you] (See: **Idiom (p.1375)**)

to you, & to you

Jesus is addressing an individual city in each of these phrases, so **you** is singular in both cases. (See: **Forms of 'You' — Singular (p.1354)**)

Chorazin! & Bethsaida

The words **Chorazin** and **Bethsaida** are the names of two cities. (See: **How to Translate Names (p.1364)**)

Chorazin! & Bethsaida! & in Tyre and Sidon

The words **Chorazin**, **Bethsaida**, and **Tyre and Sidon** refer to the people who live in those cities. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [people of Chorazin ... people of Bethsaida ... among the people of Tyre and Sidon] (See: **Metonymy (p.1411)**)

For

The word **For** introduces a reason why Jesus pronounces **Woe** to these cities. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a statement, or you could leave **For** untranslated. Alternate translation: [I rebuke you because] or [That is because] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

For if the miracles had happened in Tyre and Sidon which happened in you, they would have repented long ago in sackcloth and ashes

Jesus assumes that his audience will know that God destroyed the cities of **Tyre** and **Sidon** because the people in them were so wicked. You could include this information if that would be helpful to your readers. Alternate translation: [God destroyed the cities of Tyre and Sidon because they were so wicked. But even they would have repented if they had seen the miracles which happened in you. So the people of Chorazin and Bethsaida certainly should have repented as well] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

if the miracles had happened in Tyre and Sidon which happened in you, they would have repented long ago in sackcloth and ashes

Jesus is describing a situation that might have happened in the past but actually did not. He is doing this to express disappointment and regret about what is happening in the present. Be sure to translate this in such a way that your readers will know that this event actually did not happen but they will understand why Jesus is imagining it. Alternate translation: [suppose that the miracles had happened in Tyre and Sidon which happened in you. They would have repented long ago in sackcloth and ashes] (See: **Connect — Hypothetical Conditions (p.1313)**)

you

Since Jesus is addressing two cities, **you** would be dual here if your language uses that form. Otherwise, it would be plural. (See: **Forms of 'You' — Dual/Plural (p.1352)**)

they would have repented long ago in sackcloth and ashes

Jesus is saying that the people of Tyre and Sidon would have worn **sackcloth** and put **ashes** on their heads. These actions are signs of humility and sorrow that show that they were very sorry for doing what was wrong. If this would not be clear to your readers, you could explain the significance of these actions in the text or in a footnote. Alternate translation: [they would have shown how sorry they were for their sins by wearing sackcloth and putting ashes on their heads] (See: **Symbolic Action (p.1471)**)

Matthew 11:22

Nevertheless

The word **Nevertheless** introduces a contrast with how people might think about the wicked people of **Tyre** and **Sidon**. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **Nevertheless** untranslated. Alternate translation: [Yet] or [As a matter of fact] (See: **Connect — Contrast Relationship (p.1304)**)

I say to you, it will be

Jesus uses the clause **I say to you** to emphasize what he is about to say. Use a natural form in your language for emphasizing the truth and importance of a statement. Alternate translation: [I want you to know that it will be] (See: **Exclamations (p.1345)**)

it will be more tolerable for Tyre and Sidon in the day of judgment than for you

Jesus assumes that his audience will know that God destroyed the cities of Tyre and Sidon because the people in them were so wicked. The implication is that it must therefore be an extremely grave offense to reject the messengers of the kingdom of God. You could include this information if that would be helpful to your readers. Alternate translation: [God will judge you more severely than he will judge the people who lived in Tyre and Sidon, even though he destroyed their cities because they were so wicked] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

for Tyre and Sidon

The words **Tyre and Sidon** refer to the people who live in those cities. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [for the people of Tyre and Sidon] (See: **Metonymy (p.1411)**)

in the day of judgment

Jesus is using the possessive form to describe a **day** on which **judgment** will happen. If this is not clear in your language, you could express the idea in another way. Alternate translation: [on the day when God judges everyone] (See: **Possession (p.1438)**)

of judgment

If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way. Alternate translation: [when people are judged] (See: **Abstract Nouns (p.1268)**)

Matthew 11:23

And you, Capernaum, you will not be exalted to heaven, will you? You will be brought down as far as Hades.For if the miracles that happened in you had happened in Sodom, it would have remained until today

Much as in 11:21, Jesus is addressing something that he knows cannot hear him, the city of **Capernaum**. He is doing this to show his listeners in a strong way how he feels about that city. If it would be helpful in your language, you could translate these words as if he were speaking directly to people about these cities. Alternate translation: [And Capernaum will not be exalted to heaven, will it? It will go down to Hades. For if the miracles that happened in it had happened in Sodom, Sodom would have remained until today] (See: **Apostrophe (p.1274)**)

And you, Capernaum, you will not be exalted to heaven, will you? You will be brought down as far as Hades

Many ancient manuscripts read **And you, Capernaum, you will not be exalted to heaven, will you? You will be brought down as far as Hades**. The ULT follows that reading. Other ancient manuscripts read “And you, Capernaum, the one being exalted to heaven, will be brought down as far as Hades.” If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.1475)**)

you, Capernaum, you will not be exalted to heaven, will you

Jesus uses a rhetorical question to rebuke the people of Capernaum for their pride, because they think that they will be **exalted to heaven**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [you, Capernaum, will certainly not be exalted to heaven.] or [you, Capernaum, will by no means be exalted to heaven!] (See: **Rhetorical Question (p. 1460)**)

you, & you will not be exalted & will you? You will be brought down & you

Jesus is addressing an individual city in each of these phrases, so **you** is singular throughout this verse. (See: **Forms of ‘You’ — Singular (p.1354)**)

Capernaum, & in Sodom

The words **Capernaum** and **Sodom** refer to the people who live in those cities. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [people of Capernaum ... among the people of Sodom] (See: **Metonymy (p.1411)**)

you will not be exalted to heaven, will you

The phrase **be exalted** refers to receiving honor. To **be exalted** all the way up to **heaven** indicates that this honor is very great. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [you will not be honored greatly, will you] (See: **Metaphor (p.1405)**)

you will not be exalted to heaven, will you

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is God. Alternate translation: Alternate translation: [God will not exalt you to heaven, will he?] (See: **Active or Passive (p. 1271)**)

You will be brought down as far as Hades

The phrase **be brought down** refers to experiencing punishment and dishonor. To **be brought down** all the way to **Hades** indicates that this punishment and dishonor are very great. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [You will be punished severely] (See: **Metaphor (p.1405)**)

You will be brought down as far as Hades

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is God. Alternate translation: [God will bring you down as far as Hades] (See: **Active or Passive (p.1271)**)

For

The word **For** introduces a reason why Jesus says that **Capernaum** will **go down to Hades**. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a statement, or you could leave **For** untranslated. Alternate translation: [I say this about you because] or [That is because] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

For if the miracles that happened in you had happened in Sodom, it would have remained until today

In Jesus' culture, people knew that **Sodom** was a city where many wicked people had lived. God punished these people by destroying them. You can read about what happened in Genesis 19:1–29. You could include this information if that would be helpful to your readers. Alternate translation: [God destroyed the city of Sodom because it was so wicked. But even those people would have repented, and Sodom would have remained until today, if they had seen the miracles which happened in you. So the people of Capernaum certainly should have repented as well] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

if the miracles that happened in you had happened in Sodom, it would have remained until today

Jesus is describing a situation that might have happened in the past but actually did not. He is doing this to express disappointment and regret about what is happening in the present. Be sure to translate this in such a way that your readers will know that this event actually did not happen, but make sure they will understand why Jesus is imagining Capernaum suffering as did Sodom. Alternate translation: [suppose that the miracles had happened in Sodom which happened in you. That city would have remained until today] (See: **Connect — Hypothetical Conditions (p.1313)**)

it would have remained until today

Jesus means that God would not have destroyed the city of **Sodom** because its people would have repented when they saw the **miracles**. You could include this information if that would be helpful to your readers. Alternate

translation: [it would have remained until today because its people would have repented] or [they would have stopped sinning, and so the city would not have been destroyed] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

until today

The phrase **until today** indicates that something is true or exists at the time when the speaker is speaking. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [up to our time] or [even now] (See: **Idiom (p.1375)**)

Matthew 11:24

Nevertheless

The word **Nevertheless** introduces a contrast with how people might think about the wicked people of **Sodom**. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **Nevertheless** untranslated. Alternate translation: [Yet] or [As a matter of fact] (See: **Connect — Contrast Relationship (p.1304)**)

I say to you

Jesus uses the clause **I say to you** to emphasize what he is about to say. Use a natural form in your language for emphasizing the truth and importance of a statement. Alternate translation: [I want you to know] (See: **Exclamations (p.1345)**)

it will be more tolerable for the land of Sodom in the day of judgment than for you

Jesus assumes that his audience will know that God destroyed **the land of Sodom** because the people in it were so wicked. The implication is that it must therefore be an extremely grave offense to reject the messengers of the kingdom of God. You could include this information if that would be helpful to your readers. Alternate translation: [God will judge you more severely than he will judge the people who lived in the land of Sodom, even though he destroyed that land because they were so wicked] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

for the land of Sodom

The phrase **the land of Sodom** refers to the people who live in that land. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [for the people of the land of Sodom] (See: **Metonymy (p.1411)**)

in the day of judgment

Jesus is using the possessive form to describe a **day** on which **judgment** will happen. If this is not clear in your language, you could express the idea in another way. Alternate translation: [on the day when God judges everyone] (See: **Possession (p.1438)**)

of judgment

If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way. Alternate translation: [when people are judged] (See: **Abstract Nouns (p.1268)**)

for you

Since Jesus is addressing an individual city, Capernaum, **you** here is singular. (See: **Forms of 'You' — Singular (p. 1354)**)

Matthew 11:25

answering, Jesus said

The word **answering** indicates that Jesus is responding to what he has said in the previous verses about how people have not repented in response to Jesus' message and miracles. You could include this information if that would be helpful to your readers. Alternate translation: [because of how people were not repenting, Jesus said] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

you, & you concealed

Because Jesus is praying to God the Father, all forms of **you** in this verse are singular. (See: **Forms of 'You' — Singular (p.1354)**)

Father

Father is an important title that describes the relationship between God the Father and Jesus the Son. (See: **Translating Son and Father (p.1483)**)

Lord of heaven and earth

Jesus is referring to all of creation by naming the parts that are at the extreme ends of it. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Lord over everything that exists] or [Lord of all creation] (See: **Merism (p.1403)**)

these things & them

The phrase **these things** and the word **them** refer generally to the meaning and significance of Jesus and his ministry. You could include this information if that would be helpful to your readers. Alternate translation: [what my ministry means ... its meaning] or [my message ... it] (See: **Assumed Knowledge and Implicit Information (p. 1276)**)

from the wise and intelligent

Jesus is using the adjectives **wise** and **intelligent** as nouns in order to describe groups of people. Your language may use adjectives in the same way. If not, you could translate these with noun phrases. Alternate translation: [from people who are wise and intelligent] (See: **Nominal Adjectives (p.1413)**)

the wise and intelligent

Jesus calls these people **wise and intelligent** because that is what they think about themselves. Jesus knows that God has not revealed things to them, so they are not actually that **wise** or **intelligent**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [people who think they are wise and intelligent] (See: **Irony (p.1390)**)

the wise and intelligent

The terms **wise** and **intelligent** mean similar things. Jesus uses the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [people who think they understand everything] (See: **Doublet (p.1336)**)

to little children

The phrase **little children** refers to people who may not have much education but who are willing to accept Jesus' teachings in the same way that little children willingly listen to those they trust. If it would be helpful in your language, you could use simile form or state the meaning plainly. Alternate translation: [to people who are like little children] or [to people who trust you completely] or [to uneducated people] (See: **Metaphor (p.1405)**)

Matthew 11:26

Yes

The word **Yes** emphasizes that God has indeed done what Jesus said he had in the previous verse. You could include this information if that would be helpful to your readers. Alternate translation: [You have indeed done that] or [You have done those things] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Father

Father is an important title that describes the relationship between God the Father and Jesus the Son. (See: **Translating Son and Father (p.1483)**)

before you

The phrase **before you** indicates that it is **well-pleasing** according to God's evaluation or judgment. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [in your sight] or [in your judgment] (See: **Idiom (p.1375)**)

you

Because Jesus is praying to God the Father, **you** here is singular. (See: **Forms of 'You' — Singular (p.1354)**)

Matthew 11:27

All things have been handed over to me by my Father

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [My Father has handed over all things to me] (See: **Active or Passive (p.1271)**)

All things have been handed over

The phrase **All things** could refer to: (1) knowledge about the **Father** and what the **Father** does. Alternate translation: [All things about the Father have been handed over] or [All knowledge has been handed over]; (2) authority over everything that the **Father** has created. Alternate translation: [All authority has been handed over] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

my Father; & the Son & the Father, & the Father & the Son, & the Son

The words **Father** and **Son** are important titles for God that describe the relationship between God the Father and Jesus. (See: **Translating Son and Father (p.1483)**)

no one knows the Son except the Father

If, in your language, it would appear that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: [the only one who knows the Son is the Father] (See: **Connect — Exception Clauses (p.1306)**)

the Son & the Son, & the Son desires

Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [me, the Son, ... me, the Son ... I, the Son, desire] (See: **First, Second or Third Person (p.1349)**)

and no one knows the Father except the Son, and to whomever the Son desires to reveal him

If, in your language, it would appear that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: [and the only ones who know the Father are the Son and anyone to whom the Son desires to reveal him] (See: **Connect — Exception Clauses (p.1306)**)

Matthew 11:28

Come to me

The phrase **Come to me** is an invitation to be with Jesus as his disciples. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [Be my disciples] or [Be with me as my students] (See: **Idiom (p.1375)**)

all the ones laboring and heavy burdened, and I will give you rest

Jesus could be speaking about: (1) how many experiences and situations make people tired and exhausted. Jesus promises **rest** from these things. Alternate translation: [all the ones whose lives are full of labor and heavy burdens, and I will give you rest from these things]; (2) how the religious leaders' interpretation of the law made people tired and exhausted when they tried to obey it. Jesus promises **rest** and offers a different interpretation of the law. Alternate translation: [all the ones laboring under the law and heavy burdened by it, and I will give you rest from that law] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

laboring

The word **laboring** could describe: (1) people who are tired. Alternate translation: [who are tired] or [who are exhausted]; (2) people who are working hard. Alternate translation: [who are working hard] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

heavy burdened

Jesus speaks of how people struggle or suffer as if they were **burdened** by a **heavy** load. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [suffering] or [being oppressed] (See: **Metaphor (p.1405)**)

will give you rest

If your language does not use an abstract noun for the idea of **rest**, you could express the same idea in another way. Alternate translation: [will make you restful] or [cause you to rest] (See: **Abstract Nouns (p.1268)**)

Matthew 11:29

Take my yoke on you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls

If it would be more natural in your language, you could reverse the order of these clauses, since the last two clauses give the reason for the result that the first clause describes. Alternate translation: [I am gentle and humble in heart, and you will find rest for your souls. Therefore, take my yoke on you and learn from me] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

Take my yoke on you

Jesus speaks of people who obey his commands and teaching as if they were farm animals that accepted a **yoke**. If it would be helpful in your language, you could use simile form or state the meaning plainly. Alternate translation: [Obey me as if you were a farm animal wearing a yoke] or [Obey me] (See: **Biblical Imagery — Extended Metaphors (p.1287)**)

I am gentle and humble

The terms **gentle** and **humble** mean similar things. Jesus is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [I am very gentle] or [I am very humble] (See: **Doublet (p.1336)**)

I am gentle and humble in heart

The phrase **gentle and humble in heart** means that Jesus has a **gentle** and **humble** attitude. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [I have a gentle and humble attitude] or [I am gentle and humble] (See: **Idiom (p.1375)**)

you will find rest for your souls

Jesus speaks as if **rest** were an object that his audience could **find**. He means that they will be able to experience **rest**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [your souls will be able to rest] (See: **Metaphor (p.1405)**)

rest for your souls

If your language does not use an abstract noun for the idea of **rest**, you could express the same idea in another way. Alternate translation: [that your souls can rest] (See: **Abstract Nouns (p.1268)**)

for your souls

The word **souls** refers to the people who **find rest**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [for yourselves] (See: **Synecdoche (p.1473)**)

Matthew 11:30

For

The word **For** introduces a reason why people should take Jesus' yoke and find rest (see 11:30). If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: [You should do that because] or [That is because] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

my yoke {is} easy and my burden is light

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second clause is repeating the first one, not saying something additional. Alternatively, you could combine the two clauses. Alternate translation: [my yoke is easy; yes, my burden is light] or [my yoke and burden are easy] (See: **Parallelism (p.1429)**)

my yoke {is} easy and my burden is light

Jesus continues to speak of people who obey his commands and teaching as if they were farm animals that accepted a **yoke** or carried a **burden**. If it would be helpful in your language, you could use simile form or state the meaning plainly. Alternate translation: [obeying me is easy. It is as if you were a farm animal wearing an easy yoke. Accepting my teaching is not difficult. It is as if you were a farm animal carrying a light burden] or [Obeying me is easy, and accepting my teaching is not difficult] (See: **Biblical Imagery — Extended Metaphors (p.1287)**)

Matthew 12

Matthew 12 Chapter Introduction

Structure and Formatting

Jesus teaches about the gospel of the kingdom of God, and opposition to Jesus begins (11:1–12:50)

- Arguments with the Pharisees about the Sabbath (12:1–14)
  - Picking heads of grain on the Sabbath (12:1–8)
  - Healing a man on the Sabbath (12:9–14)
- Jesus fulfills a quotation from Isaiah (12:15–21)
- Argument with the Pharisees about casting out demons (12:22–30)
- Jesus teaches on words and God's judgment (12:31–37)
- Jesus condemns "this generation" (12:38–45)
- Jesus' true family (12:46–50)

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 12:18–21, which is a quotation from Isaiah 42:1–4.

Religious and Cultural Concepts in This Chapter

The Sabbath

In the law that God gave to Moses, God commanded the Israelites to rest on the seventh day, which was called the Sabbath. The Jewish religious leaders disagreed with each other about what kinds of things a person could do on the Sabbath and still rest as God had commanded. For example, they debated which emergencies were serious enough that someone could do work on the Sabbath without disobeying God's command. In 12:1–14, the Pharisees and Jesus engage in these kinds of debates about the Sabbath. Jesus disagrees with how the Pharisees understand the Sabbath, and he argues for a different view. If your readers may not understand what the Sabbath is and why Jesus and the Pharisees are debating about it, you may need to include some information in a footnote. (See: **Sabbath (p.1507)**)

Casting out demons

Demons are evil spiritual beings who can control people and who serve Satan. They usually use the people they control to hurt themselves or others. In 12:22, Matthew briefly describes how Jesus drove out a demon who caused the man it controlled to be blind and mute, that is, unable to see or speak. In response, the crowds wonder whether Jesus is the special "Son of David." However, the Pharisees accuse Jesus of using the power of Beelzebul, that is, Satan, to cast out demons. Jesus tells them that it does not make sense for Satan, who rules the demons, to empower someone to cast out demons.

"Blasphemy against the Spirit"

In 12:31–32, Jesus speaks about "blasphemy of the Spirit" and speaking "against the Holy Spirit." He indicates that God will forgive all kinds of sins, including speaking against Jesus himself. However, God will not forgive people who speak against the Holy Spirit. Jesus says these things because the Pharisees said that he cast out demons by the power of Beelzebul. Jesus implies that he actually cast out demons by the power of the Holy Spirit. So, since the Pharisees have called the Holy Spirit Beelzebul, they have blasphemed or spoken against the Spirit. Christians debate what counts as this kind of blasphemy and why God will not forgive people for it. In your translation, you

should express the idea as generally as Jesus does. (See: [[rc:*///tw/dict/bible/kt/blasphemy]] and [[rc:*///tw/dict/bible/kt/holyspirit]])

The sign of Jonah

In 12:39–41, Jesus refers to a story about a prophet named Jonah. God told Jonah to prophesy in the city of Nineveh that God would destroy it. Jonah instead got on a boat to go the opposite direction. God sent a bad storm on the ocean, and to stop the storm Jonah had the sailors throw him into the ocean. God then had a huge fish swallow Jonah. He was inside the fish for three days and three nights, and then the fish spit Jonah out onto the shore. Jonah then did prophesy in the city of Nineveh, and the people there repented and asked God for mercy. In response, God chose not to destroy the city. You can read this story in Jonah 1–4. When Jesus refers to "the sign of Jonah," he is speaking about this story, particularly about how Jonah was in the fish for three days and nights. Jesus indicates that he will be in his tomb for three days, just as Jonah was in the fish for three days.

Translation Issues in This Chapter

The parable about the strong man

In 12:29, Jesus describes how thieves must subdue and tie up a strong man before they can steal things from his house. Jesus does not directly state how to apply this proverb. However, most Christians think that Satan is like the strong man, and the demons that Jesus casts out are like the strong man's things. In this case, Jesus is like the thieves who tie up the strong man. Jesus is saying that, since he can cast out demons, it proves that he has subdued and conquered Satan, just as thieves can only steal things after they have subdued the strong man. You should not include this extra information in your translation, but if it would be helpful for your readers, you could include it in a footnote. (See: **Parables (p.1427)**)

Demons living in people as if they were houses

In 12:43–45, Jesus tells a story that describes people as if they were houses that demons could live in. When a demon is living in someone, this means that the demon is controlling that person. If possible, preserve this metaphor. If it is necessary, you could use simile form or state the meaning more plainly. See the notes on this verse for translation options. (See: **Metaphor (p.1405)**)

Jesus' mother and brothers

In 12:46–50, Jesus' mother and brothers arrive and want to talk with Jesus. In response, Jesus says that his disciples, those who do God's will, are his mother and brothers and sisters. In other words, Jesus calls his disciples, who are those who do God's will, his family members. He means that they are as close and important to him as his own family. This is an important metaphor that appears throughout the Bible, so preserve the metaphor or express the idea in simile form. See the notes on these verses for translation options. (See: **Metaphor (p.1405)**)

Singular and plural forms of "you"

Most of the forms of "you" in this chapter appear in speeches that Jesus gives to many people around him. Because of this, most forms of "you" in this chapter are plural. You should assume forms of "you" are plural unless a note specifies that the form is singular. (See: **Forms of 'You' — Singular (p.1354)**)

The quotation from Isaiah 42:1–4 in 12:18–21

Matthew quotes a long section of Isaiah in this chapter. However, he does not quote every line, specifically leaving out parts of Isaiah 42:4. Also, in many places his quotation does not directly match the Hebrew version of Isaiah.

However, since Matthew quotes these verses for a specific reason and in a different language (Greek), you should translate what Matthew wrote, not what you might find in Isaiah 42:1–4.

Matthew 12:1

At that time

The phrase **At that time** introduces a new event that happened some time after the events the story has just related. The story does not say how long after those events this new event happened. Use a natural form in your language for introducing a new event. Alternate translation: [Soon after that] or [Then] (See: **Introduction of a New Event (p.1384)**)

on the Sabbaths

Matthew uses the phrase **on the Sabbaths** to indicate that this event occurred on one specific Sabbath day. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [on one of the Sabbath days] or [during a Sabbath day] (See: **Idiom (p.1375)**)

the grainfields

The word **grainfields** refers to places where grain is grown and harvested. This grain is usually ground and made into bread. If your readers would not be familiar with this type of field, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [fields where grain is grown] (See: **Translate Unknowns (p.1480)**)

but

The word **but** introduces a contrast with how people were expected to behave **on the Sabbaths**, which included not picking grain or other crops. If it would be helpful in your language, you could use a different word or phrase that introduces this contrast. Alternate translation: [but, even though it was the Sabbath,] or [and, despite the fact that it was the Sabbath,] (See: **Connect — Contrast Relationship (p.1304)**)

heads of grain

The **heads** are the topmost part of the grain plant, which is a kind of tall grass. The heads hold the mature grain or seeds of the plant, which are the parts that people eat. If it would be helpful in your language, you could state this more explicitly. Alternate translation: [the tops of the grain plants] or [the edible parts of the grain plants] (See: **Translate Unknowns (p.1480)**)

Matthew 12:2

Behold

The word **behold** is meant to draw the attention of Jesus. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the person to listen or pay attention. Alternate translation: [Listen] or [See] (See: **Metaphor (p.1405)**)

your

The word **your** is singular since the Pharisees are speaking to Jesus. (See: **Forms of 'You' — Singular (p.1354)**)

are doing what is not lawful to do on a Sabbath

The Pharisees considered even the small action of picking heads of grain to be harvesting, and therefore, to them it was work. This kind of work was prohibited on the **Sabbath**. You could include this information if that would be helpful to your readers. Alternate translation: [are harvesting grain, and that is work that is not lawful to do on the Sabbath] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 12:3

Have you not read what David did when he was hungry, and the ones with him & how he went into the house of God and ate the loaves of the Presence, which was not lawful for him to eat, nor for the ones with him, except only for the priests

Jesus is using the question form to show the Pharisees that they should have learned a principle from the story about **David** that indicates that they are wrong to criticize the disciples. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [You have not understood what you have read about what David did when he was hungry, and the ones with him—how he went into the house of God and ate the loaves of the Presence, which was not lawful for him to eat, nor for the ones with him, except only for the priests.] (See: **Rhetorical Question (p.1460)**)

Have you not read what David did when he was hungry, and the ones with him & how he went into the house of God and ate the loaves of the Presence, which was not lawful for him to eat, nor for the ones with him, except only for the priests

Jesus refers to a story about **David** before he became king. The current king, Saul was trying to kill David, so David ran away to the priest who was serving God at the time. David and the men who ran away with him were very hungry, so they asked the priest for food. The priest gave them the special bread that was laid out in God's presence every day, and David and his men ate this bread. You can read this story in 1 Samuel 21:1–6. If it would be helpful in your language, you could include some extra information in your translation or in a footnote. Alternate translation: [Have you not read what David did when he was hungry after he escaped from King Saul, who wanted to kill him? He and the ones with him visited the priest, went into the house of God, and ate the loaves of the Presence, which was not lawful for him to eat, nor for the ones with him, except only for the priests.] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 12:4

the house of God

Jesus uses the phrase **the house of God** to refer to the tabernacle, the place where God's presence was. You could include this information if that would be helpful to your readers. Alternate translation: [the tabernacle] or [the sanctuary] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the loaves of the Presence

The phrase **the loaves of the Presence** refers to loaves of bread that were placed every day on a table in the tabernacle or temple as an offering to God. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [the loaves that were presented to God] or [the bread that was placed in God's presence every morning] (See: **Translate Unknowns (p.1480)**)

except only for the priests

Jesus indicates that the only people who were allowed to eat this **bread** were **the priests**. If it would be helpful in your language, you could use a form that introduces this kind of exception. Alternate translation: [since only the priests could eat it] or [which was lawful only for the priests to eat] (See: **Connect — Exception Clauses (p.1306)**)

Matthew 12:5

Or have you not read in the law that on the Sabbaths the priests in the temple profane the Sabbath, but are innocent

Jesus is using the question form to show the Pharisees that they should have learned a principle from the laws about priests working on **the Sabbath** that indicates that they are wrong to criticize the disciples. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [Again, you have not understood what you have read in the law about how on the Sabbaths the priests in the temple profane the Sabbath, but are innocent.] (See: **Rhetorical Question (p.1460)**)

Or

The word **Or** introduces a second example from the Scriptures that Jesus uses to prove his point. If it would be helpful in your language, you could use a word or phrase that introduces another example. Alternate translation: [Similarly,] or [Further,] (See: **Connecting Words and Phrases (p.1322)**)

profane the Sabbath

The priests were said to **profane the Sabbath** because they had to fulfill their priestly duties on the Sabbath. If it would be helpful to your readers, you could make that idea more explicit. Alternate translation: [profane the Sabbath by doing priestly work] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

are innocent

Jesus means that, although the priests do work on the Sabbath, the law does not condemn them, since doing priestly work on the Sabbath is an exception to the Sabbath requirements. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [are innocent, since God permits this kind of work on the Sabbaths] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 12:6

But

The word **But** introduces a slight contrast with what Jesus has said about how serving in **the temple** is an exception to keeping the Sabbath. In this verse, Jesus indicates that there is an even **greater** thing that provides an exception to keeping the Sabbath. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: [And yet] or [But now] (See: **Connect — Contrast Relationship (p.1304)**)

something greater than

The word **something** is a very general term. It could refer to the kingdom of God, Jesus himself, the ministry that Jesus begins, what Jesus calls his disciples to do, or many other things. If possible, you should use a general term that could refer to many or all of these things. Alternate translation: [an entity greater than] or [a new thing greater than] (See: **When to Keep Information Implicit (p.1491)**)

Matthew 12:7

But

The word **But** introduces a further development of what Jesus has been saying about the Sabbath. If it would be helpful in your language, you could use a word or phrase that introduces a development, or you could leave **But** untranslated. Alternate translation: [Now] or [In fact,] (See: **Connecting Words and Phrases (p.1322)**)

if you had known what this is, ‘I desire mercy and not sacrifice,’ you would not have condemned the innocent

Jesus is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He has concluded that the Pharisees have not understood this quotation, because they have indeed **condemned the innocent**. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: [since you do not know what this is, ‘I desire mercy and not sacrifice,’ you have condemned the innocent] (See: **Connect — Contrary to Fact Conditions (p.1301)**)

what this is

Jesus means that they should learn the meaning of the passage he is about to quote. See how you translated this phrase in 9:13. Alternate translation: [what this means] or [the meaning of this passage] (See: **Idiom (p.1375)**)

I desire mercy and not sacrifice

Jesus introduces a quotation from Hosea 6:6, where God is speaking to the Israelites. Jesus has already quoted this verse in 9:13, so translate it exactly as you did there. (See: **Quotations and Quote Margins (p.1449)**)

the innocent

Jesus is using the adjective **innocent** as a noun in order to describe his disciples. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: [people who are innocent] or [my innocent disciples] (See: **Nominal Adjectives (p.1413)**)

the innocent

Jesus means that his disciples are **innocent** of breaking the Sabbath laws. You could include this information if that would be helpful to your readers. Alternate translation: [those who are innocent of breaking the Sabbath] or [those who have not disobeyed Sabbath laws] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 12:8

For

The word **For** introduces the basis for what Jesus has said about the Sabbath in the previous verses. If it would be helpful in your language, you could use a word or phrase that introduces a basis for a claim, or you could leave **For** untranslated. Alternate translation: [I can say those things because] or [Here is why I am able to say such things:] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

the Son of Man is

Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [I, who am the Son of Man, am] (See: **First, Second or Third Person (p.1349)**)

is Lord of the Sabbath

Jesus is using the possessive form to describe a **Lord** who rules over **the Sabbath**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [has authority over the Sabbath] or [rules over the Sabbath] (See: **Possession (p.1438)**)

Matthew 12:9

from there

The phrase **from there** refers to the grainfields that Jesus and his disciples were walking through when the Pharisees confronted them. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [from those fields] or [from that place] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

their synagogue

The pronoun **their** refers to the Jewish people living in this region. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: [the Jewish synagogue] or [the synagogue in that area] (See: **Pronouns — When to Use Them (p.1444)**)

Matthew 12:10

behold, a man having a withered hand

Matthew is using the phrase **behold, a man** to introduce this man with **a withered hand** as a new participant in the story. If your language has its own way of introducing new participants, you could use it in your translation. Alternate translation: [a certain man was in the synagogue, and he had a withered hand] (See: **Introduction of New and Old Participants (p.1387)**)

having a withered hand

This means that the man's hand was damaged in such a way that he could not stretch it out. It was probably bent almost into a fist, making it look smaller. Use a word or phrase that expresses this idea clearly. Alternate translation: [having a shriveled hand] or [whose hand was atrophied] (See: **Translate Unknowns (p.1480)**)

they questioned him, saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [they questioned him] (See: **Quotations and Quote Margins (p.1449)**)

they questioned & they might accuse

The pronoun **they** in both cases could refer to: (1) the Pharisees, the ones who had asked about the disciples picking grain on the Sabbath. Alternate translation: [these Pharisees questioned ... they might accuse]; (2) some people who were in the synagogue. Alternate translation: [some people there questioned ... they might accuse] (See: **Pronouns — When to Use Them (p.1444)**)

him, & him

The pronoun **him** in both places refers to Jesus. If this is not clear for your readers, you could use the person's name here. Alternate translation: [Jesus ... Jesus] (See: **Pronouns — When to Use Them (p.1444)**)

saying, "Is it lawful to heal on the Sabbaths?" so that

It may be more natural in your language to have an indirect quotation here. Alternate translation: [asking whether it was lawful to heal on the Sabbaths, in order that] (See: **Direct and Indirect Quotations (p.1328)**)

so that

The phrase **so that** introduces the purpose for which the Pharisees ask this question. They intend to **accuse** Jesus based on how he answers the question. If it would be helpful in your language, you could use a word or phrase that introduces this kind of purpose. Alternate translation: [so that, when he answered,] or, starting a new sentence, [They asked this question so that] (See: **Connect — Goal (Purpose) Relationship (p.1310)**)

they might accuse him

Matthew implies that they would accuse Jesus of breaking the Sabbath commandments. You could include this information if that would be helpful to your readers. Alternate translation: [they could accuse him of wrongdoing] or [they could accuse him of breaking the law of Moses] (See: **Assumed Knowledge and Implicit Information (p. 1276)**)

Matthew 12:11

What man will there be among you who will have one sheep, and if it might fall into a pit on the Sabbaths, will 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. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [Every man among you, if he has one sheep that falls into a pit on the Sabbaths, will definitely grasp hold of it and lift it out.] or [There is no man among you who, having one sheep that falls into a pit on the sabbaths, will not grasp hold of it and lift it out!] (See: **Rhetorical Question (p. 1460)**)

What man will there be among you who will have one sheep, and if it might fall into a pit on the Sabbaths, will not grasp hold of it and lift {it} out

Jesus uses an imaginary situation to help explain when it is appropriate to work **on the Sabbaths**. Use a natural method in your language for introducing an imaginary situation. Alternate translation: [What would one of you do if you had one sheep, and it fell into a pit on the Sabbaths? You would grasp hold of it and lift it out, would you not] (See: **Hypothetical Situations (p.1372)**)

one sheep

The phrase **one sheep** could imply that: (1) the person only owns **one sheep**. Alternate translation: [only one sheep]; (2) the person owns more than one sheep, but only this **one** falls into **a pit**. Alternate translation: [a sheep] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

man

Although the term **man** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [person] (See: **When Masculine Words Include Women (p.1489)**)

on the Sabbaths

Jesus uses the phrase **on the Sabbaths** to indicate that this event would occur on a Sabbath day. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [on one of the Sabbath days] or [during a Sabbath day] (See: **Idiom (p.1375)**)

will not grasp hold of it and lift {it} out

Jesus implies that these actions are considered work, which would normally break the Sabbath commandments. If it would be helpful in your language, you could express this idea more explicitly. Alternate translation: [will not work on the Sabbath by grasping hold of it and lifting it out] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 12:12

How much more valuable, then, {is} a man than a sheep

Jesus is using the question form to show that **a man** is **more valuable** than **a sheep** and should be treated accordingly. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [A man, then, is more valuable than a sheep.] or [A man, then, is much more valuable than a sheep!] (See: **Rhetorical Question (p.1460)**)

How much more valuable, then, {is} a man than a sheep

Jesus implies that, since even on Sabbath days people help sheep that are less valuable, they should also help people, who are more valuable, on Sabbath days. You could include this information if that would be helpful to your readers. Alternate translation: [How much more valuable, then, is a man than a sheep? So, even on the Sabbaths, you should assist other people more than you assist sheep.] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

How much more valuable, then, {is} a man than

If it would be more natural in your language, you could move the transition word **then** to the beginning of the question. Alternate translation: [Then how much more valuable is a man than] (See: **Information Structure (p. 1381)**)

then

The word **then** introduces an inference based on what Jesus said about the **sheep** in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces an inference. Alternate translation: [given what I have said about sheep] or [in light of that] (See: **Connect — Reason-and-Result Relationship (p. 1315)**)

is} a man

Although the term **man** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [is a person] (See: **When Masculine Words Include Women (p.1489)**)

Therefore, it is lawful

The word **Therefore** introduces an inference based on what Jesus has said about sheep and people. If it would be helpful in your language, you could use a different word or phrase that introduces an inference. Alternate translation: [Because of those things, you can see that it is lawful] or [Since that is true, you can tell that it is lawful] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

to do good

Alternate translation: [to help people]

Matthew 12:13

he says

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [he said] (See: **Irregular Use of Tenses (p.1393)**)

Stretch out your hand

This was not a command that the man was capable of obeying. Instead, this was a command that directly caused the man to be healed. If it would be helpful in your language, you could express the idea more explicitly. Alternate translation: [I heal you. Now stretch out your hand!] (See: **Imperatives — Other Uses (p.1378)**)

Stretch out your hand

The command and the word **your** are singular since Jesus is speaking directly to the man with the withered hand. (See: **Forms of 'You' — Singular (p.1354)**)

it was restored to health

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was Jesus. Alternate translation: [it became healthy] or [Jesus restored it to health] (See: **Active or Passive (p.1271)**)

it was restored to health

If your language does not use an abstract noun for the idea of **health**, you could express the same idea in another way. Alternate translation: [it was made healthy] (See: **Abstract Nouns (p.1268)**)

the other

Matthew is using the adjective **other** as a noun to mean the man's other hand. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the other hand] (See: **Nominal Adjectives (p.1413)**)

Matthew 12:14

But

The word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [After that,] (See: **Connecting Words and Phrases (p.1322)**)

took counsel against him

The phrase **took counsel against him** indicates that **the Pharisees** were working together to figure out ways to harm Jesus. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [made plans concerning Jesus] or [discussed ideas about how they could harm Jesus] (See: **Idiom (p.1375)**)

Matthew 12:15

But

The word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

having perceived this

Matthew implies that Jesus **perceived** that the Pharisees were planning to kill him. If it would be helpful in your language, you could express this idea more explicitly. Alternate translation: [having perceived that they were taking counsel against him] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

from there

The word **there** refers to the area where Jesus had been when he healed the man with the withered hand. If it would be helpful in your language, you could express that idea more explicitly. Alternate translation: [from that region] or [from where he had healed the man] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

many

Matthew is using the adjective **many** as a noun to mean many people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [many others] (See: **Nominal Adjectives (p.1413)**)

them all

Matthew implies that Jesus healed **all** the people who were sick. You could include this information if that would be helpful to your readers. Alternate translation: [all of them who had diseases] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 12:16

them so that they might not make him known

It may be more natural in your language to have a direct quotation here. Alternate translation: [them, “Do not make me known,”] (See: **Direct and Indirect Quotations (p.1328)**)

them so that they might not make

The pronoun **them** could refer to: (1) all the people who were following Jesus. Alternate translation: [all of them so that they might not make]; (2) just the people whom he healed. Alternate translation: [those he had healed so that they might not make] (See: **Pronouns — When to Use Them (p.1444)**)

they might not make him known

The phrase **make him known** refers to telling many people about him. You could include this information if that would be helpful to your readers. Alternate translation: [they might not talk about him with many other people] or [they might not speak about him with everyone] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 12:17

This verse is identical to 4:14, so express the idea as you did there.

Matthew 12:18

Behold, my servant

The word **Behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **Behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: [Look, my servant] or [Think about my servant] (See: **Metaphor (p.1405)**)

my beloved

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the one whom I love] (See: **Active or Passive (p.1271)**)

in whom my soul was well pleased

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [who pleases my soul] (See: **Active or Passive (p.1271)**)

my soul was well pleased

God is using **my soul** to represent himself. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [I myself am well pleased] (See: **Synecdoche (p.1473)**)

was well pleased

The past tense indicates that God **was well pleased** with the **servant** and continues to be **well pleased**. If it would be helpful in your language, you could use whatever tense makes this clear. Alternate translation: [is well pleased] or [has been well pleased] (See: **Irregular Use of Tenses (p.1393)**)

I will put my Spirit upon him

God speaks as if the **Spirit** were an object that he **will put** on the servant. He means that he will give the **Spirit** to the servant so that the servant can act with power. If it would be helpful in your language, you could use a comparable metaphor or state the meaning plainly. Alternate translation: [I will give him my Spirit] or [I will enable him to act by the power of my Spirit] (See: **Metaphor (p.1405)**)

my Spirit

The phrase **my Spirit** refers to the Holy Spirit. You could include this information if that would be helpful to your readers. Alternate translation: [my Holy Spirit] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

justice to the Gentiles

The word **justice** could indicate that: (1) God does what is just. Alternate translation: [to the Gentiles that God is just] or [to the Gentiles that God does what is just]; (2) God will judge justly. Alternate translation: [just judgment to the Gentiles] or [to the Gentiles that God will judge] (See: **Assumed Knowledge and Implicit Information (p. 1276)**)

justice to the Gentiles

If your language does not use an abstract noun for the idea of **justice**, you could express the same idea in another way. Make sure that your translation fits with the interpretation of **justice** that you chose in the previous verse. Alternate translation: [to the Gentiles that God will act justly] (See: **Abstract Nouns (p.1268)**)

to the Gentiles

The words translated as **to the Gentiles** could refer to: (1) people who are not Jewish. Alternate translation: [to Gentile people]; (2) all people, including Jewish people. Alternate translation: [to the nations] or [to all peoples] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

In these verses, Matthew quotes parts of Isaiah 42:1–4. He leaves out parts of Isaiah 42:4, and in many places his quotation does not match the Hebrew version of Isaiah. So, translate what Matthew writes, not what you might read in Isaiah 42:1–4. (See: **Quotations and Quote Margins (p.1449)**)

Matthew 12:19

his voice

Here, **his voice** represents him speaking. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [him talking] (See: **Metonymy (p.1411)**)

in the streets

In Jesus' culture, **the streets** were public, noisy places. The author of the quotation uses the phrase **the streets** as an example of any public, noisy place. If it would be helpful in your language, you could refer to a similar place in your culture. Alternate translation: [in the public square] or [in noisy places where there are many people] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 12:20

He will not break a bruised reed; and he will not quench a smoking flax

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and it would be good to show this to your readers by including both phrases in your translation rather than combining them. However, if it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: [He will not break a bruised reed; yes, he will not quench a smoking flax] (See: **Parallelism (p.1429)**)

He will not break a bruised reed

The author of the quotation speaks of weak or suffering people as if they were **a bruised** or damaged **reed**. He means that Jesus will not ignore or hurt these people. If it would be helpful in your language, you could express the idea in simile form or use plain language. Alternate translation: [He will not hurt suffering people, which would be like breaking a bruised reed] or [He will not hurt suffering people] (See: **Metaphor (p.1405)**)

he will not quench a smoking flax

The author of the quotation speaks of weak or suffering people as if they were **a smoking flax**. He means that Jesus will not ignore or hurt these people. If it would be helpful in your language, you could express the idea in simile form or use plain language. Alternate translation: [He will not ignore injured people, which would be like quenching a smoking flax] or [He will not ignore injured people] (See: **Metaphor (p.1405)**)

a smoking flax

A **flax** is a piece of cloth or thread made out of parts of the flax plant. People in the author's culture would use these pieces of cloth or thread as lamp wicks. If the **flax** was **smoking**, it was not burning properly and would normally be thrown away and replaced. If your readers would not be familiar with this type of cloth and its use, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [a smoldering wick] or [a lamp that is barely burning] (See: **Translate Unknowns (p.1480)**)

until

The word **until** indicates that the servant will continue to act as this verse describes up to the time when the goal of **justice** is accomplished. It does not mean that the servant will start acting differently at that time. If it would be helpful in your language, you could use a word or phrase that indicates a duration of time up to a point in the future. Alternate translation: [up to the time when] (See: **Connect — Sequential Time Relationship (p.1318)**)

he casts out justice

The phrase **casts out** indicates that the servant is producing **justice** or causing **justice** to happen. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [he produces justice] or [he causes justice to happen] (See: **Idiom (p.1375)**)

to victory

The phrase **to victory** could mean that **justice**: (1) is accomplished successfully. Alternate translation: [successfully] or [completely]; (2) lasts forever. Alternate translation: [forever] (See: **Idiom (p.1375)**)

he casts out justice to victory

If your language does not use an abstract noun for the ideas of **justice** or **victory**, you could express the same ideas in another way. Make sure that your translation fits with the choices you made in the previous two notes. Alternate translation: [he successfully accomplishes what is just] or [he makes everything just forever] (See: **Abstract Nouns (p.1268)**)

Matthew 12:21

in his name Gentiles will hope

The author of the quotation implies that the **Gentiles will hope** for the servant to help or save them. You could include this information if that would be helpful to your readers. Alternate translation: [Gentiles will hope in his name, that he will help them] or [Gentiles will hope in his name, that he will save them] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

in his name

Here, **name** represents the person who has that name. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [in my servant] (See: **Metonymy (p.1411)**)

Gentiles

Here, just as in 12:18, the words translated as **the Gentiles** could refer to: (1) people who are not Jewish. Alternate translation: [Gentile people]; (2) all people, including Jewish people. Alternate translation: [the nations] or [all peoples] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 12:22

Then

The word **Then** introduces a new event that happened some time after the events the story has just related. The story does not say how long after those events this new event happened. Use the natural form in your language for introducing a new event. Alternate translation: [Some time later,] (See: **Introduction of a New Event (p.1384)**)

one being demon-possessed was brought to him, blind and mute

Matthew is using the phrase **one being demon-possessed** to introduce this man as a new participant in the story. If your language has its own way of introducing new participants, you could use it in your translation. Alternate translation: [a person was brought to Jesus. He was demon-possessed, blind, and mute] (See: **Introduction of New and Old Participants (p.1387)**)

one being demon-possessed was brought to him, blind and mute

Matthew implies that the demon made the man **blind and mute**. You could include this information if that would be helpful to your readers. Alternate translation: [one being possessed by a demon that made him blind and mute was brought to Jesus] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

one being demon-possessed was brought to him

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [they brought to him one being demon-possessed] (See: **Active or Passive (p.1271)**)

one being demon-possessed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [one whom a demon had possessed] (See: **Active or Passive (p. 1271)**)

blind and mute

A **mute** person is a person who cannot speak, and a **blind** person is a person who cannot see. If your readers would not be familiar with these types of disorders or illnesses, you could use the names of similar things in your area or you could use more general terms. Alternate translation: [who was unable to talk or see things] (See: **Translate Unknowns (p.1480)**)

he healed him

Matthew implies that Jesus **healed** the man in every way, which would include casting out the demon. You could include this information if that would be helpful to your readers. Alternate translation: [he cast out the demon and healed him] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the mute one

Matthew uses the phrase **the mute one** to indicate that the man had been **mute**, and also **blind**, before Jesus healed him. If it would be helpful in your language, you could indicate that this phrase describes what the man was

like before Jesus healed him, or you could refer back to the man in a different way. Alternate translation: [the man who had been mute and blind] or [he] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 12:23

were amazed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [were marveling] (See: **Active or Passive (p.1271)**)

Is this not the Son of David

The **crowds** are using the question form to suggest that Jesus might be **the Son of David**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [This might be the Son of David.] or [Maybe this is the Son of David!] (See: **Rhetorical Question (p.1460)**)

the Son of David

Here, the word **Son** means a male descendant. It does not mean that Jesus was the direct son of David. Express the idea as you did in 9:27. Alternate translation: [the Descendant of David] or [you who are descended from David] (See: **Metaphor (p.1405)**)

the Son of David

David was Israel's most important king, and God had promised him that one of his descendants would be the Messiah. So the title **Son of David** could implicitly mean "Messiah." Express the idea as you did in 9:27. Alternate translation: [the Son of David, the Messiah] (See: **Translate Unknowns (p.1480)**)

Matthew 12:24

having heard this

Matthew implies that Pharisees heard what the crowds were asking about Jesus (see 12:23). You could include this information if that would be helpful to your readers. Alternate translation: [having heard what the crowds were asking] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

He does not cast out demons except by Beelzebul

If, in your language, it would appear that the Pharisees were making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: [He is only able to cast out demons by Beelzebul] (See: **Connect — Exception Clauses (p.1306)**)

by Beelzebul

These people are using the name of this chief demon to refer by association to his power, which they are accusing Jesus of using. Alternate translation: [by the power of Beelzebul] (See: **Metonymy (p.1411)**)

Matthew 12:25

But

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

Every kingdom divided against itself is made desolate, and every city or house divided against itself will not stand

Jesus uses or invents two proverbs in order to teach the Pharisees that his power cannot come from the same source as the demon's power. Translate these proverbs in such a way that they will be recognized as proverbs and be meaningful in your language and culture. Alternate translation: [If a kingdom is divided against itself, it will be made desolate. Similarly, if a city or a house is divided against itself, it will not stand] (See: **Proverbs (p.1447)**)

Every kingdom divided against itself is made desolate, and every city or house divided against itself will not stand

These two sentences mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the sentences with a word other than **and** in order to show that the second sentence is repeating the first one, not saying something additional. Alternate translation: [Every kingdom divided against itself is made desolate; indeed, every city or house divided against itself will not stand] (See: **Parallelism (p.1429)**)

Every kingdom divided against itself is made desolate, and every city or house divided against itself will not stand

The words **kingdom**, **city**, and **house** represent the people who live in those places. If it would be helpful in your language, you could use equivalent expressions from your language or state the meaning plainly. Alternate translation: [People in one kingdom who are divided against each other will be made desolate, and people in one city or house who are divided against each other will not stand] (See: **Metonymy (p.1411)**)

divided against itself & divided against itself

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [that attacks itself ... that attacks itself] (See: **Active or Passive (p. 1271)**)

is made desolate

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [ruins itself] or [destroys itself] (See: **Active or Passive (p.1271)**)

will not stand

The phrase **will not stand** means that the **city or house** will not exist much longer. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [will fall] or [will no longer exist] (See: **Metaphor (p.1405)**)

Matthew 12:26

if Satan casts out Satan, he has been divided against himself

Jesus is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He has concluded that **Satan** is not **divided against himself**, because Satan has not **been divided against himself**. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: [were Satan to cast out Satan, he would have been divided against himself] (See: **Connect — Contrary to Fact Conditions (p.1301)**)

Satan casts out Satan

In both places, **Satan** represents people who act by the power of Satan. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [Satan's followers cast out Satan's followers] or [those who act by Satan's power cast out others who also act by Satan's power] (See: **Metonymy (p.1411)**)

he has been divided against himself

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [he has attacked himself] (See: **Active or Passive (p.1271)**)

How then will his kingdom stand

Jesus is using the question form to show that Satan's **kingdom** will not **stand** if he is divided against himself. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [His kingdom, then, will not stand.] or [His kingdom will certainly not stand!] (See: **Rhetorical Question (p.1460)**)

will his kingdom stand

Here, the word **stand** means that the **kingdom** would exist for a long time. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [will his kingdom continue to exist] or [will his kingdom remain] (See: **Metaphor (p.1405)**)

Matthew 12:27

if I cast out the demons by Beelzebul, by whom do your sons cast them out

Jesus is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that he does not **cast out demons by Beelzebul**, but he wants to show what would also be true if he did **cast out demons by Beelzebul**. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: [were I to be casting out the demons by Beelzebul, by whom would your sons be casting them out] (See: **Connect — Contrary to Fact Conditions (p.1301)**)

if I cast out the demons by Beelzebul, by whom do your sons cast them out

The implication is that the people challenging Jesus would not say that their own followers were using the power of Beelzebul, and so they should agree that he is not using that power himself. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [if I cast out the demons by Beelzebul, by whom do your sons cast them out? Since you do not believe that they cast out demons by Beelzebul, it must not be true about me, either.] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

by whom do your sons cast them out

Jesus is using the question form to show that the **sons** of the Pharisees must use the same power that he uses. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [your sons cast them out by that same power] or [then your sons also cast them out by Beelzebul] (See: **Rhetorical Question (p.1460)**)

your sons

Jesus is speaking of the disciples of the Pharisees as if they were their **sons**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [your disciples] or [your followers] (See: **Metaphor (p. 1405)**)

Because of this

Jesus implies that the Pharisees would not say that their **sons** cast out demons by Beelzebul, and the phrase **Because of this** introduces a result based on this implied answer. If it would be helpful in your language, you could make the reason for this result more explicit. Alternate translation: [Because you would not say that they cast out demons by Beelzebul,] or [Since you would not answer that they do it by Beelzebul,] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

they will be your judges

Jesus speaks of the **sons** of the Pharisees as if they were the Pharisees' **judges**. He means that what the **sons** do proves that the Pharisees are wrong about what they have said about Jesus. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [what they do proves that you are wrong] or [when they cast out demons, it shows that you have spoken falsely] (See: **Metaphor (p.1405)**)

Matthew 12:28

But

The word **But** introduces a contrast with what the Pharisees have said about how Jesus casts out demons. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: [On the other hand,] or [In contrast,] (See: **Connect — Contrast Relationship (p.1304)**)

if I cast out the demons by the Spirit of God, then the kingdom of God has come upon you

Jesus speaks as if this were a hypothetical situation, but he means that it must be true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Jesus is saying is uncertain, then you could translate his words as an affirmative statement. Alternate translation: [since I cast out the demons by the Spirit of God, the kingdom of God has come upon you] (See: **Connect — Factual Conditions (p. 1308)**)

the kingdom of God has come upon you

Jesus speaks as if **the kingdom of God** had **come upon** the Pharisees. He means that God is making where they and Jesus are into part of his **kingdom**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [God is ruling among you] or [this region has become part of God's kingdom] (See: **Metaphor (p.1405)**)

Matthew 12:29

Or

Jesus uses the word **Or** to introduce another explanation of the same point that he has been making. If it would be helpful in your language, you could use a different word or phrase that introduces an alternate explanation, or you could leave **Or** untranslated. Alternate translation: [In other words,] or [Think about it this way:] (See: **Connecting Words and Phrases (p.1322)**)

Or how is anyone able

To help the Pharisees understand what he has been saying, Jesus offers a brief illustration. If it would be helpful to your readers, you could indicate that explicitly. For an explanation of this parable, see the chapter introduction. Alternate translation: [Here is an illustration of what I mean: how is anyone able] (See: **Parables (p.1427)**)

Or how is anyone able to enter into the house of the strong man and steal his possessions if he has not first bound the strong man

Jesus is using the question form to show that a **strong man** must be **tied up** before someone can **steal his possessions**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [No one is able to enter into the house of the strong man and steal his possessions if he has not first tied up the strong man.] or [It is impossible for anyone to enter into the house of the strong man and steal his possessions if he has not first bound the strong man!] (See: **Rhetorical Question (p.1460)**)

how is anyone able to enter into the house of the strong man and steal his possessions if he has not first bound the strong man

If, in your language, it would appear that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: [how, unless he has first bound the strong man, is anyone able to enter into the house of that strong man and steal his belongings] (See: **Connect — Exception Clauses (p.1306)**)

he has not first bound & he will plunder

Although the term **he** in both these places is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [that person has not first bound ... that person will plunder] (See: **Generic Noun Phrases (p. 1357)**)

he will plunder his

The word **he** refers to the person who is stealing. The word **his** refers to the strong man. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: [the thief will plunder the strong man's] (See: **Pronouns — When to Use Them (p.1444)**)

Matthew 12:30

The one not being with me is against me, and the one not gathering with me scatters

Jesus is not referring to a specific individual. Rather, he is making a general statement that applies to any person or group of people. If it would be helpful in your language, you could use a form that refers to any person. Alternate translation: [Anyone who is not with me is against me, and anyone who does not gather with me scatters] or [Those who are not with me are against me, and those who do not gather with me scatter]

The one not being with me

The phrase **with me** describes people who support or are friendly to Jesus. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [The one not being my friend] or [The one not helping me] (See: **Idiom (p.1375)**)

the one not gathering with me scatters

Jesus implies that people are either **gathering** other people to him as disciples or scattering other people away from Jesus. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [the one not gathering people to be with me scatters people away from me] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 12:31

For this reason

The phrase **For this reason** introduces a conclusion based on what Jesus has said in 12:25–30. If it would be helpful in your language, you could use a different word or phrase that introduces a conclusion. Alternate translation: [Because of all that] or [Therefore] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

I say to you, every sin

Jesus uses the clause **I say to you** to emphasize what he is about to tell his audience. Use a natural form in your language for emphasizing the truth and importance of a statement. Alternate translation: [I want you to know that every sin]

every sin and blasphemy will be forgiven men, but the blasphemy of the Spirit will not be forgiven

If, in your language, it would appear that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: [the only sin or blasphemy that will not be forgiven men is the blasphemy of the Holy Spirit] or [most sins and blasphemies will be forgiven men, but the blasphemy of the Spirit will not be forgiven] (See: **Connect — Exception Clauses (p.1306)**)

every sin and blasphemy will be forgiven men, but the blasphemy of the Spirit will not be forgiven

If your language does not use these passive forms, you could express the ideas in active form or in another way that is natural in your language. If you need to say who does the actions, it is clear from the context that it is God. Alternate translation: [God will forgive men for every sin and blasphemy, but God will not forgive the blasphemy of the Holy Spirit] (See: **Active or Passive (p.1271)**)

every sin and blasphemy will be forgiven men

Jesus is indicating that God forgives all kinds of **sin** and **blasphemy**, not that God will forgive every single **sin** or **blasphemy**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [every sin and blasphemy can be forgiven men] or [all kinds of sin and blasphemy will be forgiven men] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

every sin and blasphemy

If your language does not use abstract nouns for the ideas of **sin** and **blasphemy**, you could express the same ideas in another way. Alternate translation: [all sinful and blasphemous things] or [whenever anyone sins or blasphemes, it] (See: **Abstract Nouns (p.1268)**)

men

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [men and women] (See: **When Masculine Words Include Women (p.1489)**)

the blasphemy of the Spirit

Here, Jesus is using the possessive form to describe **blasphemy** that is spoken against **the Spirit**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the blasphemy against the Spirit] or [the blasphemy spoken against the Spirit] (See: **Possession (p.1438)**)

the blasphemy of the Spirit

If your language does not use an abstract noun for the idea of **blasphemy**, you could express the same idea in another way. Alternate translation: [whenever anyone blasphemes against the Spirit, it] (See: **Abstract Nouns (p. 1268)**)

Matthew 12:32

speaks a word

Matthew is using the term **word** to mean something spoken in words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [says anything] (See: **Metonymy (p.1411)**)

the Son of Man

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [the Son of Man, that is, me] (See: **First, Second or Third Person (p.1349)**)

it will be forgiven him. & it will not be forgiven him

If your language does not use these passive forms, you could express the ideas in active form or in another way that is natural in your language. If you need to say who does the actions, it is clear from the context that it is God. Alternate translation: [God will forgive him ... God will not forgive him] (See: **Active or Passive (p.1271)**)

him. & him

Although the terms **him** and **him** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: [that person ... that person] (See: **When Masculine Words Include Women (p.1489)**)

in this age, nor in the one coming

Here, the phrase **this age** refers to the time before God judges everyone and renews the world, and the phrase **the one coming** refers to the time after God judges everyone and renews the world. If it would be helpful in your language, you could use comparable phrases or state the meaning plainly. Alternate translation: [in this life, nor in the life to come] or [before God judges everyone, nor after God judges everyone] or [now nor ever] (See: **Idiom (p. 1375)**)

Matthew 12:33

Either make the tree good and its fruit good, or make the tree rotten and its fruit rotten, for the tree is known by its fruit

Here Jesus speaks of people as if they were trees that produced fruit. It makes sense to say that a tree and its fruit together are either **good** or **rotten**. It does not make sense to say that a tree is good and its fruit **rotten** or that a tree is **rotten** and its fruit **good**. That is because trees are **known** by their fruits. Similarly, people who follow God do what is right, and people who do not follow God do what is wrong. It does not make sense to say that someone who does what is right is not following God or that someone who does what is wrong is following God. Most likely, Jesus wishes to apply this figure of speech both to himself (a good tree) and to the Pharisees (bad trees). If possible, preserve the figure of speech or use simile form. Alternate translation: [Either make the tree good and its fruit good, or make the tree rotten and its fruit rotten. Similarly, either call people good and their deeds good, or call people bad and their deeds bad. For, just as a tree is known by its fruit, so people are known by their deeds] (See: **Biblical Imagery — Extended Metaphors (p.1287)**)

Either make the tree good and its fruit good, or make the tree rotten and its fruit rotten

Here Jesus could be indicating that: (1) people should **make** consistent judgments or evaluations of both a tree and its fruit. Alternate translation: [Either consider both the tree and its fruit good, or consider both the tree and its fruit bad]; (2) people can **make** a tree either **good** or **rotten** by how they care for that tree. Then, the tree will **make** fruit that fits with how people cared for that tree. Alternate translation: [Either make the tree good, and it will make its fruit good, or make the tree rotten, and it will make its fruit rotten] or [Either make the tree good, and its fruit will be good, or make the tree rotten, and its fruit will be rotten]; (3) a tree produces fruit that fits with what kind of tree it is. Alternate translation: [Either a tree is good and produces good fruit, or a tree is rotten and produces rotten fruit] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the tree & the tree & the tree

The word **tree** represents trees in general, not one particular tree. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [any tree ... any tree ... every tree] (See: **Generic Noun Phrases (p.1357)**)

for

Here, the word **for** introduces a reason why a **tree** and **its fruit** must either be **good** or **rotten**. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **for** untranslated. Alternate translation: [since] or [which I command because] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

the tree is known by its fruit

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, you could use an indefinite subject. Alternate translation: [people know the tree by its fruit] (See: **Active or Passive (p.1271)**)

Matthew 12:34

You offspring of vipers, being

Translate this metaphor as you did in 3:7. Alternate translation: [You are like poisonous creatures! Being] or [You wicked people! Being] (See: **Metaphor (p.1405)**)

being evil

Here, the phrase **being evil** gives the reason why Jesus implies that the Pharisees cannot **say good things**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [since you are evil] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

how are you able to say good things

Jesus is using the question form to rebuke the Pharisees for failing to speak **good things**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [you are certainly not able to say good things] or [you are never able to say good things!] (See: **Rhetorical Question (p.1460)**)

For

Here, the word **For** introduces a reason why **evil** people cannot **say good things**. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: [That is because] or [The reason you are not able to say good things is that] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

out of the abundance of the heart the mouth speaks

Here Jesus speaks as if **the heart** were a container that could be full of an **abundance** of thoughts or desires. When **the heart** is full, it overflows out through **the mouth**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [whatever fills the heart comes out of the mouth] or [whatever is in the heart is what the mouth speaks] (See: **Metaphor (p.1405)**)

of the heart the mouth speaks

The words **heart** and **mouth** represents people's hearts and mouths in general, not one particular person's heart and mouth. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [of their hearts people's mouths speak] (See: **Generic Noun Phrases (p.1357)**)

of the heart

In Matthew's culture, **the heart** is the place where humans think and feel. If it would be helpful in your language, you could translate **heart** by referring to the place where humans think and feel in your culture or by stating the meaning plainly. Alternate translation: [of the thoughts] or [of the desires] (See: **Metonymy (p.1411)**)

the mouth speaks

Here, the word **mouth** represents the person as a whole, in the act of speaking. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [the person speaks] (See: **Synecdoche (p.1473)**)

Matthew 12:35

The good man from his good treasure brings forth good things, and the evil man from his evil treasure brings forth evil things

Here, Jesus uses or invents a proverb in order to teach that people say and do whatever they value and think about. Translate this proverb in a way that will be recognized as a proverb and be meaningful in your language and culture. Alternate translation: [A good man brings forth good things from his good treasure. Similarly, an evil man brings forth evil things from his evil treasure] (See: **Proverbs (p.1447)**)

The good man from his good treasure & the evil man from his evil treasure

Although the terms **man** and **his** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that makes this clear. Alternate translation: [The good person from his or her good treasure ... the evil person from his or her evil treasure] (See: **When Masculine Words Include Women (p.1489)**)

The good man & the evil man

The phrases **The good man** and **the evil man** represents good and evil men in general, not two particular men. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [Every good man ... every evil man] (See: **Generic Noun Phrases (p.1357)**)

from his good treasure brings forth good things, & from his evil treasure brings forth evil things

Jesus is speaking of the thoughts and desires of people as if they were their **treasure** that they bring forth when they act and especially when they speak. If it would be helpful in your language, you could use a comparable metaphor or state the meaning plainly. Alternate translation: [from the good things that he values produces good things ... from the evil things that he values produces evil things] or [from his good thoughts speaks good things ... from his evil thoughts speaks evil things] (See: **Metaphor (p.1405)**)

his good treasure & his evil treasure

Here, the word **treasure** could refer to: (1) a place where treasures are kept or stored. Alternate translation: [his good treasury ... his evil treasury] or [his storehouse of good things ... his storehouse of evil things]; (2) the treasures that the person has. Alternate translation: [his good treasures ... his evil treasures] (See: **Metonymy (p. 1411)**)

Matthew 12:36

But

Here, the word **But** introduces a development in what Jesus is saying. If it would be helpful in your language, you could use a word or phrase that introduces a development, or you could leave **But** untranslated. Alternate translation: [Now] (See: **Connecting Words and Phrases (p.1322)**)

every careless word

Here, the word **careless** could indicate that the **word** is: (1) unproductive or useless. In other words, the **word** does not accomplish anything. Alternate translation: [every unproductive word] or [every word with no value]; (2) hurtful to others, even if the person who said it did not intend it to be hurtful. Alternate translation: [every hurtful word] or [every damaging word] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

men

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [men and women] (See: **When Masculine Words Include Women (p.1489)**)

they will give an account concerning it

Here, to **give an account** refers to giving reasons and explanations for something that one has done. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [they will have to give reasons for it] or [they will have to explain it] (See: **Idiom (p.1375)**)

in the day of judgment

Here, Jesus is using the possessive form to describe a **day** on which **judgment** will happen. If this is not clear in your language, you could express the idea in another way. Alternate translation: [on the day when God judges everyone] (See: **Possession (p.1438)**)

of judgment

If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way. Alternate translation: [when people are judged] (See: **Abstract Nouns (p.1268)**)

Matthew 12:37

For

Here, the word **For** introduces a further explanation of what Jesus said in the previous verse about the day of judgment. If it would be helpful in your language, you could use a word or phrase that introduces a further explanation, or you could leave **For** untranslated. Alternate translation: [Indeed,] (See: **Connecting Words and Phrases (p.1322)**)

by your words you will be justified, and by your words you will be condemned

These two clauses use the same form to give two options. The second provides a contrasting alternative to the first. If it would be helpful to your readers, you could combine parts of the two clauses together to form a natural contrast in your language. Alternate translation: [by your words you will be justified or condemned] or [by your words either you will be justified or you will be condemned] (See: **Parallelism (p.1429)**)

your words you will be justified, & your words you will be condemned

Even though Jesus is speaking to many people, he is addressing an individual situation, so **your** and **you** are singular throughout this verse. But if the singular form would not be natural in your language for someone who was speaking to a group of people, you could use the plural forms of **you** and **your** in your translation. (See: **Singular Pronouns that refer to Groups (p.1467)**)

you will be justified, & you will be condemned

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is God. Alternate translation: [God will justify you ... God will condemn you] (See: **Active or Passive (p.1271)**)

Matthew 12:38

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said] (See: **Quotations and Quote Margins (p.1449)**)

to see a sign from you

The implication is that the people who were challenging Jesus wanted him to do a miracle to prove that his authority came from God. Alternate translation: [to see you do a sign that shows that your authority is from God] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

you

Here, the word **you** is singular since the scribes and Pharisees are speaking to Jesus. (See: **Forms of 'You' — Singular (p.1354)**)

Matthew 12:39

An evil and adulterous generation seeks a sign, but a sign will not be given to it

Jesus is speaking about his audience in the third person instead of directly addressing them. If it would be helpful in your language, you could use the second person instead. Alternate translation: [You, an evil and adulterous generation, seek a sign, but no sign will be given to you] (See: **First, Second or Third Person (p.1349)**)

An evil and adulterous generation seeks & to it

Here, **generation** represents the people who are part of the **generation**, which means that they are adults who are currently alive. See how you translated the similar expression in 11:16. Alternate translation: [today's people, who are evil and adulterous, seek ... to them] or [Evil and adulterous people of this generation seek ... to them] (See: **Metonymy (p.1411)**)

adulterous

Here Jesus speaks of people who do not fully trust and obey God as if they were **adulterous**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [unfaithful] or [disobedient] (See: **Metaphor (p.1405)**)

a sign

Here, just as in 12:38, the implication is that the **sign** is a miracle that proves that Jesus' authority comes from God. You could include this information if that would be helpful to your readers. Alternate translation: [a sign that shows that my authority is from God] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

but a sign will not be given to it except the sign of Jonah the prophet

If it would appear in your language that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: [but the only sign that it will be given is the sign of Jonah the prophet] (See: **Connect — Exception Clauses (p.1306)**)

a sign will not be given to it

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it could be: (1) God the Father. Alternate translation: [God will not give it a sign]; (2) Jesus. Alternate translation: [I will not give it a sign] (See: **Active or Passive (p.1271)**)

the sign of Jonah the prophet

Here, Jesus is using the possessive form to describe a **sign** that happened to **Jesus**. Jesus will describe this sign in the following verse. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the sign that Jonah the prophet experienced] or [the sign related to Jonah the prophet] (See: **Possession (p.1438)**)

Matthew 12:40

For

Here, the word **For** introduces an explanation of "the sign of Jonah" (see 12:39). If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: [Here is that sign:] or [Now] (See: **Connecting Words and Phrases (p.1322)**)

just as Jonah was three days and three nights in the belly of the big fish

Here Jesus refers to part of the story of **Jonah**. God told Jonah to preach to people in the town of Nineveh, but Jonah ran away instead. God had a **big fish** swallow Jonah, and Jonah was inside this fish for **three days and three nights**. After that, God had the fish spit Jonah out. You can read this story in Jonah 1–2. If it would be helpful in your language, you could include some extra information in your translation or in a footnote. Alternate translation: [just as Jonah was swallowed by a big fish and was in its belly for three days and three nights before it spit him out] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

three days and three nights & three days and three nights

The phrase **three days and three nights** refers to three periods of 24 hours in a row. If it would be helpful in your language, you could use a comparable expression. Alternate translation: [three straight days ... three straight days] (See: **Merism (p.1403)**)

the belly of the big fish

Here, the phrase **big fish** refers to any large creature that lives in the sea or ocean. Its **belly** is its stomach. If your readers would not be familiar with this type of sea creature, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [the stomach of the large sea creature] or [the stomach of the sea monster] (See: **Translate Unknowns (p.1480)**)

the Son of Man

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [the Son of Man, that is, me,] (See: **First, Second or Third Person (p.1349)**)

three days and three nights in the heart of the earth

Here Jesus implies that after the **three days and three nights** he will no longer be **in the heart of the earth**. You could include this information if that would be helpful to your readers. Alternate translation: [three days and three nights in the heart of the earth, and then he will arise] (See: **Assumed Knowledge and Implicit Information (p. 1276)**)

in the heart of the earth

Here, the phrase **the heart of the earth** refers to how people are buried deep in the ground. Jesus means that he will be in a tomb for **three days and three nights**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [deep in the ground] or [in a grave] (See: **Idiom (p.1375)**)

Matthew 12:41

The men of Nineveh will rise up in the judgment with this generation and condemn it, for they repented at the preaching of Jonah, and behold, something greater than Jonah {is} here

If it would be more natural in your language, you could reverse the order of these clauses, since the second half of the verse gives the reason for the result that the first half of the verse describes. Alternate translation: [The men of Nineveh repented at the preaching of Jonah, and behold, something greater than Jonah is here. So, they will rise up in the judgment with this generation and condemn it] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

The men

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [The inhabitants] or [The men and women] (See: **When Masculine Words Include Women (p.1489)**)

will rise up in the judgment with this generation

Here, the phrase **rise up** could mean: (1) to stand up. In this culture, people would stand up to give testimony in a legal proceeding. Alternate translation: [will stand up at the judgment to give testimony before God against this generation]; (2) to resurrect. Alternate translation: [will be resurrected with this generation at the judgment] (See: **Symbolic Action (p.1471)**)

will rise up in the judgment

If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way. Alternate translation: [will, when people are judged, rise up] (See: **Abstract Nouns (p.1268)**)

this generation & it

Translate the phrase **this generation** as you did in 12:39. Alternate translation: [today's people ... them] or [the people of this generation ... them] (See: **Metonymy (p.1411)**)

behold

The word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **Behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: [see] or [listen carefully] (See: **Metaphor (p.1405)**)

something greater than Jonah {is} here

Here Jesus implies that the people of **this generation** have not repented, unlike the **men of Nineveh**. You could include this information if that would be helpful to your readers. Alternate translation: [something greater than Jonah is here, but you have not repented] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

something greater than

Here, the phrase **something greater** is a very general term. It could refer to the kingdom of God, Jesus himself, the ministry that Jesus begins, what Jesus calls his disciples to do, or many other things. If possible, you should use a general term that could refer to many or all of these things. See how you translated the similar phrase in 12:6. Alternate translation: [an entity greater than] or [a new thing greater than] (See: **When to Keep Information Implicit (p.1491)**)

Matthew 12:42

The Queen of the South will stand up in the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon {is} here

If it would be more natural in your language, you could reverse the order of these clauses, since the second half of the verse gives the reason for the result that the first half of the verse describes. Alternate translation: [The Queen of the South came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon is here. So, she will stand up in the judgment with this generation and condemn it] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

The Queen of the South

Here, the phrase **The Queen of the South** refers to the **Queen** of the country called Sheba. Sheba was a land south of Israel. If it would be helpful in your language, you could state this more explicitly. Alternate translation: [The Queen who ruled Sheba, the country to the south,] (See: **How to Translate Names (p.1364)**)

will stand up in the judgment with this generation

Here, as in 12:41, the phrase **stand up** could mean: (1) to stand on one's feet. In this culture, people would **stand up** to give testimony in a legal proceeding. Alternate translation: [will stand up at the judgment to give testimony before God against this generation]; (2) to resurrect. Alternate translation: [will be resurrected with this generation at the judgment] (See: **Symbolic Action (p.1471)**)

will stand up in the judgment

If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way. See how you translated the similar phrase in 12:41. Alternate translation: [will, when people are judged, stand up] (See: **Abstract Nouns (p.1268)**)

this generation & it

Translate the phrase **this generation** as you did in 12:41. Alternate translation: [today's people ... them] or [the people of this generation ... them] (See: **Metonymy (p.1411)**)

she came from the ends of the earth

Here, the phrase **the ends of the earth** describes any place that is very far away. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [she traveled a long way] or [she came from a faraway place] (See: **Idiom (p.1375)**)

the wisdom of Solomon

If your language does not use an abstract noun for the idea of **wisdom**, you could express the same idea in another way. Alternate translation: [Solomon speak wisely] (See: **Abstract Nouns (p.1268)**)

behold

The word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **Behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: [see] or [listen carefully] (See: **Metaphor (p.1405)**)

something greater than Solomon {is} here

Here Jesus implies that the people of **this generation** have not listened to wisdom, unlike the **Queen of the South**. You could include this information if that would be helpful to your readers. Alternate translation: [something greater than Solomon is here, but you have not listened] (See: **Assumed Knowledge and Implicit Information (p. 1276)**)

something greater than

Here, the phrase **something greater** is a very general term. It could refer to the kingdom of God, Jesus himself, the ministry that Jesus begins, what Jesus calls his disciples to do, or many other things. If possible, you should use a general term that could refer to many or all of these things. See how you translated the similar phrase in 12:6. Alternate translation: [an entity greater than] or [a new thing greater than] (See: **When to Keep Information Implicit (p.1491)**)

Matthew 12:43

Now

Here, the word **Now** introduces the next topic that Jesus wants to speak about. If it would be helpful in your language, you could use a word or phrase that introduces the next topic, or you could leave **Now** untranslated. Alternate translation: [Next,] (See: **Connecting Words and Phrases (p.1322)**)

when the unclean spirit

To further explain what he has been saying about “this generation,” Jesus tells a short story that continues through 12:45. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [here is an illustration about this generation: when the unclean spirit] (See: **Parables (p.1427)**)

when the unclean spirit has gone out from the man

With this clause, Jesus introduces **the unclean spirit** and **the man** as characters in his story. If your language has its own way of introducing new participants, you could use it in your translation. Alternate translation: [there was an unclean spirit possessing a man. When the unclean spirit has gone out from the man] (See: **Introduction of New and Old Participants (p.1387)**)

waterless places

Jesus is describing the desert by reference to the lack of water there. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [a desert] or [the wilderness] (See: **Metonymy (p.1411)**)

rest

If your language does not use an abstract noun for the idea of **rest**, you could express the same idea in another way. Alternate translation: [a place to rest] (See: **Abstract Nouns (p.1268)**)

rest

Here, **rest** represents a place to live or stay, which for an **unclean spirit** would be a person to possess or control. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [a place to live] or [a home] or [a person to control] (See: **Metonymy (p. 1411)**)

Matthew 12:44

it says, ‘I will return to my house from which I came out.’ And having come

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [it says that it will return to its house from which it came out. And having come] (See: **Quotes within Quotes (p.1452)**)

to my house from which I came out

Here the demon refers to the person it formerly controlled as if he were its **house**. If it would be helpful in your language, you could use simile form or state the meaning plainly. Alternate translation: [to the person whom I used to control, who is like a house from which I came out] or [to the man from whom I came out] (See: **Biblical Imagery — Extended Metaphors (p.1287)**)

having come

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone] (See: **Go and Come (p.1359)**)

it finds {it} being empty, having been swept out and put in order

Here Jesus refers to the person whom the demon formerly controlled as if he were a house that was **empty**, **swept out**, and **put in order**. This means that no one is living in the house, so it is ready for someone to move in. Similarly, the person is not serving or obeying anyone, so he is ready for someone to lead or control him. If it would be helpful in your language, you could use simile form or state the meaning plainly. Alternate translation: [it finds the man like an empty house, having been swept out and put in order] or [it finds that the man is not serving anybody, but he is living a good life] (See: **Biblical Imagery — Extended Metaphors (p.1287)**)

having been swept out and put in order

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [and a person has swept it out and put it in order] (See: **Active or Passive (p.1271)**)

Matthew 12:45

it goes

In a context such as this, your language might say “comes” instead of **goes**. Alternate translation: [it comes] (See: **Go and Come (p.1359)**)

they having entered, it resides there

Here Jesus implies that the evil spirits **entered** the man and lived in him. You could include this information if that would be helpful to your readers. Alternate translation: [they having entered the man, it resides in him] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

they having entered, it resides there

Here Jesus continues to refer to the person whom the evil spirit formerly controlled as if he were a house. When the evil spirits control the man, it is as if they are living in him as their home. If it would be helpful in your language, you could use simile form or state the meaning plainly. Alternate translation: [having entered, they reside there as if he were their home] or [having overpowered the man, they possess him] (See: **Biblical Imagery — Extended Metaphors (p.1287)**)

it resides

Here Jesus speaks of the evil spirit living in the man, but he implies that the **seven other spirits** also live in the man. You could include this information if that would be helpful to your readers. Alternate translation: [the spirits reside] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the last things of that man become worse than the first things

Here, the phrase **last things** refers to the situation or condition of the man after the evil spirits return. The phrase **the first things** refers to the situation or condition of the man before the first evil spirit left him. Jesus means that the man’s situation or condition is now **worse** than it was when he only had one evil spirit possessing him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [that man’s condition is now worse than it was before] or [the current situation of that man has become worse than the previous situation] (See: **Idiom (p.1375)**)

with this evil generation

Here, **generation** represents the people who are part of the **generation**, which means that they are adults who are currently alive. See how you translated the similar expression in 12:39. Alternate translation: [with today’s people who are evil] or [with evil people of this generation] (See: **Metonymy (p.1411)**)

Matthew 12:46

behold

The word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: [take note] or [look] (See: **Metaphor (p.1405)**)

brothers

These were Jesus' younger **brothers**. They were sons of Mary and Joseph. Since the Father of Jesus was God, and their father was Joseph, they were actually his half-brothers. That detail is not normally translated, but if your language has a specific word for "younger brother," you could use it here. (See: **Kinship (p.1397)**)

had stood outside

Matthew implies that Jesus' mother and brothers arrived and then stood **outside** wherever Jesus was. Since 13:1 describes Jesus leaving a house, he may have been in a house while he was teaching. If it would be helpful in your language, you could make some or all of this information more explicit. Alternate translation: [had come and stood outside the house] or [had arrived outside the place where he was teaching] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 12:47

Now someone said to him, “Behold, your mother and your brothers have stood outside, seeking to speak to you

Some ancient manuscripts do not include this verse. However, many ancient manuscripts do include this verse. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to include the verse, as the ULT does. (See: **Textual Variants (p. 1475)**)

Now

Here, the word **Now** introduces the next event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

to him, “Behold, your mother and your brothers have stood outside, seeking to speak to you

It may be more natural in your language to have an indirect quotation here. Alternate translation: [to him that his mother and his brothers had stood outside, seeking to speak to him] (See: **Direct and Indirect Quotations (p. 1328)**)

Behold

The word **Behold** is intended to draw the attention of Jesus and to ask him to listen carefully. If it would be helpful in your language, you could express **Behold** with a word or phrase that asks someone to listen or pay attention. Alternate translation: [Listen] or [Jesus] (See: **Metaphor (p.1405)**)

your & your & to you

Here, the words **your**, **your**, and **you** are singular since this person is speaking to Jesus. (See: **Forms of ‘You’ — Singular (p.1354)**)

your brothers

Translate this phrase as you did in 12:46. (See: **Kinship (p.1397)**)

Matthew 12:48

But

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then,] (See: **Connecting Words and Phrases (p.1322)**)

answering, he said

Together the two words **answering** and **said** mean that Jesus responded to the information that the person gave him. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [he responded] (See: **Hendiadys (p.1361)**)

Who is my mother and who are my brothers

Jesus is using the question form to teach his audience about whom he considers to be part of his family. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Since Jesus answers the question in 12:49, you should not include an implied answer here. Alternate translation: [I will inform you about whom I call my mother and my brothers.] or [Let me tell you whom I love as if they were my mother or my brothers.] (See: **Rhetorical Question (p.1460)**)

my brothers

Translate **brothers** as you did in 12:46. (See: **Kinship (p.1397)**)

Matthew 12:49

having stretched out his hand toward his disciples

Matthew describes how Jesus used **his hand** to motion toward or indicate **his disciples**. If it would be helpful in your language, you could describe a motion that indicates a specific group of people, or you could use a general phrase. Alternate translation: [having gestured with his hand toward his disciples] or [having indicated his disciples] (See: **Symbolic Action (p.1471)**)

Behold, my mother

The word **Behold** indicates that the audience should look where Jesus indicated when he **stretched out his hand**. You could include this information if that would be helpful to your readers. Alternate translation: [I consider these people to be my mother] or [These are my mother] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

my mother and my brothers

Here Jesus speaks of his **disciples** as if they were his **mother** and **brothers**. He means that he considers them to be part of his family. If it would be helpful in your language, you could use simile form or state the meaning of the metaphor more explicitly. Alternate translation: [those whom I call my mother and my brothers] or [the people I love as if they were my mother and my brothers] (See: **Metaphor (p.1405)**)

my brothers

Translate **brothers** as you did in 12:46. (See: **Kinship (p.1397)**)

Matthew 12:50

For

Here, the word **For** introduces an explanation concerning why Jesus can call the disciples his mother and brothers. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: [Indeed,] or [I say that because] (See: **Connecting Words and Phrases (p.1322)**)

the will of my Father in the heavens

If your language does not use an abstract noun for the idea of **will**, you could express the same idea in another way. Alternate translation: [what my Father in the heavens desires] (See: **Abstract Nouns (p.1268)**)

of my Father

Father is an important title that describes the relationship between God the Father and Jesus the Son. (See: **Translating Son and Father (p.1483)**)

in the heavens

Here, the phrase **in the heavens** identifies the location in which God the **Father** is specially present and from which he rules. If it would be helpful in your language, you make this idea more explicit. Alternate translation: [who is in the heavens] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

he is my brother and sister and mother

Here Jesus speaks of everyone who does God's will as if they were his **brother** and **sister** and **mother**. He means that he considers them to be part of his family. Express the idea as you did in the previous verse (12:49). Alternate translation: [I call him my brother and sister and mother] or [he is a person whom I love as if he were my brother and sister and mother] (See: **Metaphor (p.1405)**)

he

Although the term **he** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [he or she] or [such a person] (See: **When Masculine Words Include Women (p.1489)**)

Matthew 13

Matthew 13 Chapter Introduction

Structure and Formatting

Jesus tells parables about the kingdom of God (13:1–52)

- The parable of the sower (13:1–9)
- Jesus explains why he uses parables (13:10–17)
- Jesus explains the parable of the sower (13:18–23)
- The parable of the darnel (13:24–30)
- The parable of the mustard seed (13:31–32)
- The parable of the yeast (13:33)
- Summary statement (13:34–35)
- Jesus explains the parable of the darnel (13:36–43)
- The parable of the treasure in the field (13:44)
- The parable of the pearl (13:45–46)
- The parable of the net (13:47–50)
- Jesus concludes his teaching (13:51–52)

Further opposition to Jesus and misunderstanding of the kingdom of God (13:53–17:27)

- Jesus visits his hometown (13:53–58)

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 13:14–15, which is a quote from Isaiah 6:9–10, and in 13:35, which is a quote from Psalm 78:2.

Religious and Cultural Concepts in This Chapter

Farming

Jesus refers to many different farming practices in this chapter. In his culture, farmers often threw seeds over their fields, a process called sowing. After throwing the seeds, they would use a tool called a plow to cover the seeds with dirt. Then they would water and take care of the seeds until they sprouted and grew. Finally, when the plants produced grain or other kinds of crops, they would cut down the plants, separate the edible parts from the inedible parts, and store the edible parts in a safe place. See the notes on the verses in which Jesus discusses farming practices for specific information and translation options.

Darnel

Darnel are plants that look much like wheat plants. However, they do not produce the same kind of grain, and the grain that they do produce is somewhat poisonous. In your translation, you could refer to a plant that looks like wheat or grain plants, or you could use a descriptive phrase. See the notes for translation options.

Translation Issues in This Chapter

Parables

Throughout this chapter, Jesus uses many parables to teach the crowds and his disciples. Each parable is a short story that includes a specific lesson. Jesus uses parables to teach so that people who already know his message will learn more but people who do not know his message will not learn anything (see 13:10–17). Jesus explains three of the parables, but he does not explain any of the others. Possible explanations for each parable are included below, but only for help in translation. Your translation should not directly explain the meaning of any parable more than Jesus does. (See: **Parables (p.1427)**)

- **The parable of the sower**—In 13:3–9, Jesus tells a story about a man who sows seed and about what happens to the seed. Jesus explains this parable in 13:18–23. Even with this explanation, Christians debate who the sower is, what the seed represents, and what the different areas in the field represent. The sower could be Jesus himself, God, or anyone who preaches the gospel. The seed could be the gospel or the person who hears the gospel. The different areas in the field could be regions or areas where people hear the gospel, different kinds of people, or different ways of responding to the gospel. Most likely, the seed and the area in the field together describe what happens when people respond to the gospel in these four ways.
- **The parable of the darnel**—In 13:24–30, Jesus tells a story about a farmer who planted good seed and the farmer's enemy who planted darnel seed in the same field. Jesus explains this parable in 13:37–43. Jesus is the farmer, and the good seed are people who believe in him. The enemy is the devil, and the darnel seed are people who serve him. The farmer in the story allows the darnel to grow until the harvest, when he has them cut down and burned. Similarly, Jesus allows people who serve the devil to live until this time period ends, when he will have his angels collect these people. Then, he will judge and punish them, and he will reward those who believed in him.
- **The parable of the mustard seed**—In 13:31–32, Jesus tells a story about how a very small seed (a mustard seed) grows into a very large plant. Most likely, he is describing how his group of followers was very small but will eventually become very large. Jesus mentions that birds nest in the branches of this large plant. Some people think that Jesus is referring to passages like Ezekiel 17:23, which could suggest that the birds represent Gentiles who become part of God's kingdom. Others think that the detail about the birds simply illustrates how large the plant is. If possible, your translation should allow for all of these interpretations.
- **The parable of the yeast**—In 13:33, Jesus tells a story about how a woman leavened a large amount of flour with some yeast. Most likely, he is describing how his message and his followers will affect many things. He could be speaking about how his message completely changes people. Or, he could be speaking about how his message and his followers will spread throughout the whole world. Or, he could be speaking about how his message and his followers are small and insignificant but affect the whole world. If possible, your translation should allow for all of these interpretations.
- **The parable of the treasure in the field**—In 13:44, Jesus tells a story about a worker who discovered a hidden treasure in a field that belonged to someone else. To obtain the treasure, the worker sold everything that he had and bought the field. Most likely, Jesus means that being part of God's kingdom is very valuable, like a treasure, and people should be willing to give up everything to be part of the kingdom.
- **The parable of the pearl**—In 13:45–46, Jesus tells a story about a merchant who wanted to obtain valuable pearls. When he saw a very expensive pearl, he sold everything that he had and bought the pearl. Most likely, Jesus means that being part of God's kingdom is very valuable, like an expensive pearl, and that people should be willing to give up everything to be part of the kingdom.
- **The parable of the net**—In 13:47–48, Jesus tells a story about fishermen who use a net to catch many kinds of fish, some useful and some useless. They sort through the fish, keeping the good ones and throwing away the bad ones. Jesus explains this parable in 13:49–50. The fish are like people, and the fishermen are like angels. At the end of this time period, the angels will separate righteous people from wicked people, just like the fishermen sorted the fish. Then, the wicked people will be punished, just as the useless fish were thrown away.

Singular and plural forms of “you”

Most of the forms of “you” in this chapter appear in speeches that Jesus gives to many people around him. Because of this, most forms of “you” in this chapter are plural. You should assume forms of “you” are plural unless a note specifies that the form is singular. (See: **Forms of ‘You’ — Singular (p.1354)**)

Matthew 13:1

On that day

Here, the phrase **On that day** introduces the next major event in the story, an event that happened on the same day as the teaching recorded in the previous chapter. If it would be helpful in your language, you could use a different word or phrase that introduces an event that happened later during the same day. Alternate translation: [Sometime later that day] (See: **Introduction of a New Event (p.1384)**)

having gone out

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come out] (See: **Go and Come (p.1359)**)

of the house

Matthew refers to **the house** that Jesus was in while he was teaching what is recorded in the previous chapter. You could include this information if that would be helpful to your readers. Alternate translation: [of the house where he had been] or [of the house in which he had been teaching] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

was sitting

In Jesus’ culture, teachers usually sat down when they were going to teach. You could include this information if that would be helpful to your readers. Alternate translation: [was sitting down to instruct people] or [was sitting down as a teacher does] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 13:2

large crowds were gathered to him

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [large crowds gathered to him] or [large crowds came to listen to him] (See: **Active or Passive (p.1271)**)

sat down

Just as in the previous verse, Jesus **sat down** to teach. You could include this information if that would be helpful to your readers. Alternate translation: [sat down down to instruct the people] or [sat down as a teacher does] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

on the beach

The word **beach** refers to the ground next to a body of water when this ground is covered by sand or small rocks. If your readers would not be familiar with this type of terrain, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [on the edge of the sea] or [on the sandy area by the water] (See: **Translate Unknowns (p.1480)**)

Matthew 13:3

in parables, saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [in parables. Here is what he said:] (See: **Quotations and Quote Margins (p.1449)**)

Behold, the sower went out

To teach the people in the crowd, Jesus offers a story or illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [Listen to this story: the sower went out] (See: **Parables (p.1427)**)

Behold, the sower

Here Jesus introduces a **sower** as a character in his story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: [Behold, there was a sower. He] (See: **Introduction of New and Old Participants (p.1387)**)

Behold

The word **Behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **Behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: [Look] or [Listen] (See: **Metaphor (p.1405)**)

Matthew 13:4

as he sowed

While there are many ways to sow or plant seeds, here Jesus is describing a practice in which farmers pick up handfuls of seed and throw them so that they are scattered all over the top of the soil. This method is a quick and easy way to plant seeds in large fields, but some seeds land on ground that is not good for them to grow in. If it would be helpful in your language, you could make it more explicit what kind of sowing this is. Alternate translation: [as he threw the seeds over the ground] or [as he scattered the seeds over the field] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

some fell beside the road, and the birds came and devoured them

Here Jesus implies that the seeds that fall **beside the road** do not sink into the ground. Instead, they just sit on top of the hard-packed dirt by the **road** and are unprotected from birds. You could include this information if that would be helpful to your readers. Alternate translation: [some fell on the hard ground beside the road, and the birds came and easily devoured them] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

some

Jesus is using the adjective **some** as a noun to mean some of the seeds. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [some seeds] (See: **Nominal Adjectives (p.1413)**)

the birds

The phrase **the birds** represents any birds, not particular birds. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [birds] (See: **Generic Noun Phrases (p.1357)**)

Matthew 13:5

others

Jesus is using the adjective **others** as a noun to mean some of the rest of the seeds that did not fall beside the road. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [some of the rest of the seeds] (See: **Nominal Adjectives (p.1413)**)

the rocky ground, where it did not have much soil

Here Jesus describes an area that has a thin layer of **soil** on top of a layer of rocks. If it would be helpful in your language, you could use a word or phrase that describes this kind of area. Alternate translation: [a thin layer of soil on top of rocks] or [a rocky area, where there was very little soil] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

it did not have & it sprang up, because it did not have

Here Jesus refers back to the **others** as a group using singular words. If it would be helpful in your language, you could use plural words to refer back to the **others**. Alternate translation: [they did not have ... they sprang up, because they did not have]

immediately it sprang up, because it did not have deep soil

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first phrase describes. Alternate translation: [because it did not have deep soil, immediately it sprang up] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

it sprang up

Here, the phrase **sprang up** refers to how plants sprout or begin to grow. If it would be helpful in your language, you could use a comparable phrase. Alternate translation: [it came up] or [it began to grow] (See: **Idiom (p.1375)**)

Matthew 13:6

when} the sun had risen

Here, the phrase **the sun had risen** refers to the sun coming up over the horizon in the morning. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [when the sun came up] or [in the morning when the sun began to shine] (See: **Idiom (p.1375)**)

it was scorched, and because it had no root, it withered

Here, much as in 13:5, Jesus refers to the plants that sprouted from the seeds by using singular words. If it would be helpful in your language, you could use plural words to refer to these plants. Alternate translation: [they were scorched, and because they had no roots, they withered]

it was scorched

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the sun. Alternate translation: [the sun scorched it] (See: **Active or Passive (p.1271)**)

it had no root

Jesus says **no root** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [it had almost no root] or [it had very small roots] (See: **Hyperbole (p.1368)**)

Matthew 13:7

others

Jesus is using the adjective **others** as a noun to mean some of the rest of the seeds that did not fall beside the road or on rocky soil. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. See how you translated the word in 13:5. Alternate translation: [some of the rest of the seeds] (See: **Nominal Adjectives (p.1413)**)

the thorns grew up and choked them

Here Jesus means that the **thorns** grew quickly and took all the nutrients, water, and sunlight, so the farmer's plants could not grow well. You could include this information if that would be helpful to your readers. Alternate translation: [the thorns grew very large and crowded them out] or [the thorns grew faster and kept them from growing well] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 13:8

others

Jesus is using the adjective **others** as a noun to mean some of the rest of the seeds that did not fall beside the road or on rocky soil. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. See how you translated the word in 13:5. Alternate translation: [some of the rest of the seeds] (See: **Nominal Adjectives (p.1413)**)

were giving fruit

Here the word **fruit** refers to the crop that the plants that grew from the seeds produced. Since the farmer is sowing wheat seeds, this crop would be more wheat seeds. You could include this information if that would be helpful to your readers. Alternate translation: [were producing more seeds] or [sprouted and produced a harvest] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

fruit

Here, the word **fruit** is singular in form, but it refers to many fruits as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: [fruits] (See: **Collective Nouns (p.1295)**)

some 100, and some 60, and some 30

Here Jesus means that plants produced **100**, **60**, or **30** new seeds. Scholars estimate that these numbers are very good in Jesus' time period, although not impossible or unheard of. If it would be helpful in your language, you could make these ideas more explicit. Alternate translation: [and they produced a very good harvest, with some plants producing 100 seeds, and some plants producing 60 seeds, and other plants producing 30 seeds] or [many times more than the farmer planted: some 100 times more, and some 60 times more, and some 30 times more] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 13:9

The one having ears let him hear

This verse is almost identical to 11:15, although that verse includes the phrase “to hear” after **ears**. Express the idea as you did in 11:15, but omit the phrase “to hear” if you expressed it explicitly there. (See: **Metonymy (p.1411)**)

having ears

Many ancient manuscripts read **having ears**. The ULT follows that reading. Other ancient manuscripts read “having ears to hear.” If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.1475)**)

Matthew 13:10

said to him, “For what reason do you speak to them in parables

It may be more natural in your language to have an indirect quotation here. Alternate translation: [asked him for what reason he spoke to them in parables.] (See: **Direct and Indirect Quotations (p.1328)**)

do you speak

Here, the word **you** is singular since the disciples are speaking to Jesus. (See: **Forms of ‘You’ — Singular (p.1354)**)

to them

The pronoun **them** refers to the “crowd” that was standing on the shore of the sea to listen to Jesus (see 13:2). If this is not clear for your readers, you could refer to these people more directly. Alternate translation: [to the crowd] (See: **Pronouns — When to Use Them (p.1444)**)

Matthew 13:11

But

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

has been given & it has not been given

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: [God has given ... God has not given] (See: **Active or Passive (p.1271)**)

the mysteries of the kingdom of the heavens

Here, Jesus is using the possessive form to describe **mysteries** that are about **the kingdom of the heavens**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the mysteries concerning the kingdom of the heavens] (See: **Possession (p.1438)**)

to those it has not been given

Here Jesus implies that **those** people have not **been given** the **mysteries of the kingdom of the heavens**. You could include this information if that would be helpful to your readers. Alternate translation: [to those it has not been given to know the mysteries of the kingdom of the heavens] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

to those

Jesus is using the adjective **those** as a noun to mean the people whom the disciples asked him about. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [to those people] or [to the crowds] (See: **Nominal Adjectives (p.1413)**)

Matthew 13:12

For

Here, the word **For** could introduce: (1) a reason why God reveals the mysteries of the kingdom to some people and not to other people. Alternate translation: [That is because] or [Here is why that happens:]; (2) an explanation concerning why God reveals the mysteries of the kingdom to some people and not to other people. Alternate translation: [Indeed,] or [Here is what I mean:] (See: **Connecting Words and Phrases (p.1322)**)

whoever has, it will be given to him, and he will have an abundance. But whoever does not have, even what he has will be taken away from him

Jesus uses or invents a proverb in order to teach that people who have something usually gain more of it, while people who have very little usually lose everything. Translate this proverb in a way that will be recognized as a proverb and be meaningful in your language and culture. Alternate translation: [people who have things receive more, and they have an abundance. But people who do not have things lose what they used to have] (See: **Proverbs (p.1447)**)

whoever has, it will be given to him, and he will have an abundance. But whoever does not have, even what he has will be taken away from him

Jesus implies that what the person **has** or **does not have** is knowledge or understanding about the “mysteries of the kingdom of heaven” (see 13:11). You could include this information if that would be helpful to your readers. Alternate translation: [whoever has understanding, it will be given to him, and he will have an abundance. But whoever does not have understanding, even what he has will be taken away from him] or [whoever has knowledge about the kingdom, more will be given to him, and he will have an abundance of knowledge. But whoever does not have knowledge about the kingdom, even what knowledge he has will be taken away from him] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

it will be given & will be taken away

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is God. Alternate translation: [God will give ... God will take away] (See: **Active or Passive (p.1271)**)

to him, and he will have an abundance. & what he has & him

Although the terms **him** and **he** are masculine in this verse, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: [to that person, and he or she will have an abundance ... what that person has ... him or her] (See: **When Masculine Words Include Women (p.1489)**)

he will have an abundance

If your language does not use an abstract noun for the idea of **abundance**, you could express the same idea in another way. Alternate translation: [he will abound] or [he will have very much] (See: **Abstract Nouns (p.1268)**)

But whoever does not have

Jesus says **whoever does not have** here as a generalization for emphasis. It is clear in the second half of the sentence that the person did have something. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [But whoever has almost nothing] or [But whoever does not have much] (See: **Hyperbole (p.1368)**)

Matthew 13:13

For this reason

Here, the pronoun **this** could refer to: (1) what Jesus is about to say, beginning with the word **because**. Alternate translation: [Here is why]; (2) what Jesus said in the previous two verses. Alternate translation: [That is why] or [For those reasons] (See: **Pronouns — When to Use Them (p.1444)**)

to them

The pronoun **them** refers to the “crowd” that was standing on the shore of the sea to listen to Jesus (see 13:2). Express the idea as you did in 13:10. Alternate translation: [to the crowd] (See: **Pronouns — When to Use Them (p. 1444)**)

seeing, they do not see; and hearing, they do not hear nor understand

Here Jesus means that the people **see** things, but they do not look carefully. They **hear** things, but they do not listen carefully or **understand**. You could include this information if that would be helpful to your readers. Alternate translation: [although they see, they do not really see; and although they hear, they do not really hear nor understand] or [seeming to see, they do not actually see, and seeming to hear, they do not actually hear nor understand] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 13:14

in them the prophecy of Isaiah is being fulfilled

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [they are fulfilling the prophecy of Isaiah] or [what they do fulfills the prophecy of Isaiah] (See: **Active or Passive (p.1271)**)

the prophecy of Isaiah is being fulfilled, which says

In Jesus's culture, this was a normal way to introduce a quotation from an important text, in this case, the Old Testament book written by Isaiah the prophet (see Isaiah 6:9–10). If it would be helpful in your language, you could use a comparable phrase that indicates that Jesus is quoting from an important text. Alternate translation: [the prophecy from the book of Isaiah is being fulfilled. Here is the prophecy:] or [is being fulfilled what Isaiah prophesied when he wrote] (See: **Quotations and Quote Margins (p.1449)**)

In hearing you will hear, & seeing, you will see

The author of the quotation repeats the words **hear** and **see** in order to emphasize that the people really do **hear** and **see**. If your language can repeat words for emphasis, it would be appropriate to use that construction here in your translation. Otherwise, you could express the emphasis in another way. Alternate translation: [You will certainly hear ... you will certainly see] or [You will indeed hear ... you will indeed see] (See: **Reduplication (p.1455)**)

certainly not & certainly not

The words translated as **certainly not** are two negative words in the original Greek. In this construction, the second negative does not cancel the first to create a positive meaning. Instead, it gives greater emphasis to the negative. If your language can use two negatives that do not cancel one another to create a positive meaning, you could use a double negative here. If your language does not use two negatives in that way, you could translate with one strong negative, as the ULT does. Alternate translation: [by no means ... by no means] (See: **Double Negatives (p.1333)**)

Matthew 13:15

For

Here, the word **For** introduces a reason why the people hear but do not understand and see but do not perceive. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: [That is because] or [That happens since] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

the heart of this people has been thickened, and with {their} ears they have hardly heard, and they have shut their eyes, lest they might see with {their} eyes, and they might hear with {their} ears, and they might understand with {their} heart and turn back, and I would heal them

The author of the quotation switches from speaking to the Israelite people in the second person (see 13:14) to speaking about them in the third person. If this would not be natural in your language, you could use second person forms in this verse. Alternate translation: [the heart of you people has been thickened, and with your ears you have hardly heard, and you have shut your eyes, lest you might see with your eyes, and you might hear with your ears, and you might understand with your heart and turn back, and I would heal you] (See: **First, Second or Third Person (p.1349)**)

the heart of this people has been thickened, and with {their} ears they have hardly heard, and they have shut their eyes

These three clauses mean basically the same thing. The second and third emphasize the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the clauses with a word other than **and** in order to show that the second and third phrase are repeating the first one, not saying something additional. Alternatively, you could express the idea with just one or two clauses. Alternate translation: [the heart of this people has been thickened; yes, with their ears they have hardly heard; indeed, they have shut their eyes] or [the heart of this people has been thickened, and they barely use their ears and eyes] (See: **Parallelism (p.1429)**)

the heart of this people has been thickened

Here the author of the quotation is speaking as if the **heart** of the people of Israel has literally been **thickened**. He means that they are resisting God stubbornly. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [this people has been made stubborn] (See: **Metaphor (p.1405)**)

the heart of this people has been thickened, & with {their} heart

If it would not be natural in your language to speak as if a group of people had only one **heart**, you could use the plural form of that word in your translation. Alternate translation: [the hearts of these people have been thickened ... with their hearts] (See: **Collective Nouns (p.1295)**)

the heart of this people has been thickened, & with {their} heart

In the author's culture, the **heart** is the place where humans think and feel. If it would be helpful in your language, you could translate **heart** by referring to the place where humans think and feel in your culture or by expressing

the idea plainly. Alternate translation: [the mind of this people was made dull ... with their mind] or [the thoughts of this people were made dull ... in their thoughts] (See: **Metonymy (p.1411)**)

has been thickened

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [has become thick] (See: **Active or Passive (p.1271)**)

with {their} ears they have hardly heard, and they have shut their eyes, lest they might see with {their} eyes, and they might hear with {their} ears

It may be that these expressions contains extra information that would be unnatural to express in your language. If so, you could shorten them. Alternate translation: [and they have hardly heard anything, and they have shut their eyes, lest they might see clearly, and they might hear clearly] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1401)**)

and with {their} ears they have hardly heard, and they have shut their eyes

The author of the quotation is speaking as if the people of Israel have become unable to hear and have **shut their eyes** so that they will not see. He means that they are refusing to consider what God wants to tell them. If it would be clearer in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: [and they are refusing to pay attention to God, as if they were closing their ears and eyes] or [and they are refusing to consider what God wants to tell them] (See: **Metaphor (p.1405)**)

they might see with {their} eyes, and they might hear with {their} ears, and they might understand with {their} heart

These three clauses mean basically the same thing. The second and third emphasize the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the clauses with a word other than **and** in order to show that the second and third phrase are repeating the first one, not saying something additional. Alternatively, you could express the idea with just one or two clauses. Alternate translation: [they might see with their eyes; yes, they might hear with their ears; indeed, they might understand with their heart] or [they might use their eyes and ears, and they might understand with their heart] (See: **Parallelism (p.1429)**)

turn back

The author of the quotation is speaking of the people of Israel as if they had been traveling somewhere and had taken the wrong way and needed to **turn back** onto the right way. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [start obeying the Lord again] (See: **Metaphor (p.1405)**)

I would heal them

Here the author of the quotation does not mean God would only **heal** the people physically. He would also **heal** them spiritually by forgiving their sins. You could include this information if that would be helpful to your readers. Alternate translation: [I would heal them and forgive them] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 13:16

your eyes, for they see; and your ears, for they hear

Jesus is using **eyes** and **ears** to represent people as they **see** and **hear**. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [you, for you see; and blessed are you, for you hear] or [you as you look at things, for you see; and as you listen to things, for you hear] (See: **Synecdoche (p.1473)**)

they see; & they hear

Here Jesus implies that their **eyes** can **see** properly and their **ears** can **hear** properly. You could include this information if that would be helpful to your readers. Alternate translation: [they see well ... they hear well] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

and your ears

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [and blessed are your ears] (See: **Ellipsis (p.1338)**)

Matthew 13:17

For

Here, the word **For** introduces a reason why the disciples are blessed. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: [You are blessed because] or [That is because] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

what you see, & what you hear

Here Jesus implies that what the disciples **see** and **hear** is what he does and teaches. You could include this information if that would be helpful to your readers. Alternate translation: [what you see me do ... what you hear me say] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

did not see, & did not hear

Here Jesus implies that these people did not **see** or **hear** what the disciples can see and hear. You could include this information if that would be helpful to your readers. Alternate translation: [did not see those things ... did not hear those things] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

did not see, & did not hear

Here Jesus implies that these people did not **see** or **hear** what the disciples see and hear because they lived before Jesus was born. You could include this information if that would be helpful to your readers. Alternate translation: [because they lived before this time, did not see ... because they lived before this time, did not hear] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

and to hear

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [and they longed to hear] (See: **Ellipsis (p.1338)**)

Matthew 13:18

therefore

Here, the word **therefore** introduces an inference or conclusion based on what Jesus has said in the previous verses about how the disciples are blessed because they can listen to Jesus. If it would be helpful in your language, you could use a different word or phrase that introduces an inference, or you could leave **therefore** untranslated. Alternate translation: [then] or [given all that] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

listen to the parable

Here Jesus means that he is going to explain the **parable** that he just spoke. He does not mean that he is going to tell it again. You could include this information if that would be helpful to your readers. Alternate translation: [listen to the explanation of the parable] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 13:19

the word of the kingdom

Here, Jesus is using the possessive form to describe a **word** that is about **the kingdom**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the word concerning the kingdom] (See: **Possession (p.1438)**)

the word

Matthew is using the term **word** to mean something spoken in words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the proclamation] or [the news] (See: **Metonymy (p.1411)**)

the evil one comes and snatches away {what} had been sown in his heart

Here Jesus speaks about the message about the kingdom as if it were seed that **had been sown** in a person's **heart**. He speaks of **the evil one** as if he were a bird that swooped down and snatched away the seed. Since these figures of speech connect to the parable that Jesus told, if possible you should preserve them or express the ideas in simile form. Alternate translation: [the evil one comes like a bird and snatches away the word, which had been sown like a seed in his heart] (See: **Metaphor (p.1405)**)

the evil one

Here, the phrase **the evil one** refers to the devil, Satan. If it would be helpful to your readers, you could make this idea more explicit. Alternate translation: [the devil] or [the evil one, Satan,] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

what} had been sown in his heart

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [what someone sowed] (See: **Active or Passive (p.1271)**)

in his heart

In Jesus's culture, the **heart** is the place where humans think and feel. If it would be helpful in your language, you could translate **heart** by referring to the place where humans think and feel in your culture or by expressing the idea plainly. Alternate translation: [in his head] or [in his thoughts] (See: **Metonymy (p.1411)**)

his

Although the term **his** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [his or her] or [that person's] (See: **When Masculine Words Include Women (p.1489)**)

This is {what} was sown beside the road

Here Jesus speaks about what happens to this person as if it were what happened in the parable when the seed was sown **beside the road**. If it would be helpful in your language, you could express the idea in simile form.

Alternate translation: [When this happens, it is like what happened to the seed that was sown beside the road] (See: **Metaphor (p.1405)**)

This

The pronoun **This** refers to the person whom Jesus has described in the previous sentence. If this is not clear for your readers, you could refer to the person more directly. Alternate translation: [That person] or [He] (See: **Pronouns — When to Use Them (p.1444)**)

what} was sown beside the road

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the farmer who was sowing seed. Alternate translation: [what the farmer sowed beside the road] (See: **Active or Passive (p. 1271)**)

Matthew 13:20

Now

Here, the word **Now** introduces the next thing that Jesus wants to say. If it would be helpful in your language, you could use a word or phrase that introduces the next topic, or you could leave **Now** untranslated. Alternate translation: [Next,] (See: **Connecting Words and Phrases (p.1322)**)

the one having been sown on the rocky ground, this is the one hearing the word and immediately receiving it with joy

Here Jesus speaks about what happens to this person as if it were what happened in the parable when the seed was sown **on the rocky ground**. If it would be helpful in your language, you could express the idea in simile form. Alternate translation: [what happened to the seed having been sown on the rocky ground is like what happens to the one hearing the word and immediately receiving it with joy] (See: **Metaphor (p.1405)**)

the one having been sown on the rocky ground, this

Here, the word **this** refers directly back to **the one having been sown on the rocky ground**. Jesus expresses the idea in this way to introduce **the one having been sown on the rocky ground** and then explain what it means. If stating the topic and then referring back to it with the word **this** would be redundant in your language, you could omit the redundant information. Alternate translation: [the one having been sown on the rocky ground] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1401)**)

having been sown

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the farmer who was sowing seed. Alternate translation: [that the farmer sowed] (See: **Active or Passive (p.1271)**)

the rocky ground

Here, just as in 13:5, Jesus refers to an area that has a thin layer of soil on top of a layer of rocks. Express the idea as you did in that verse. Alternate translation: [a thin layer of soil on top of rocks] or [a rocky area] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the word

Here, just as in 13:19, Jesus is using the term **word** to mean something spoken in words. Express the idea as you did there. Alternate translation: [the proclamation] or [the news] (See: **Metonymy (p.1411)**)

the word

Here Jesus implies that this is the same “word of the kingdom” that he mentioned in the previous verse. You could include this information if that would be helpful to your readers. Alternate translation: [the word about the kingdom] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

with joy

If your language does not use an abstract noun for the idea of **joy**, you could express the same idea in another way. Alternate translation: [joyfully] (See: **Abstract Nouns (p.1268)**)

Matthew 13:21

but he has no root in himself but is temporary

Here Jesus speaks about these people as if they were the plants in the parable that had **no root** and were only **temporary** since they withered when the sun rose. Since this figure of speech connects to the parable that Jesus told, if possible you should preserve it or express the ideas in simile form. Alternate translation: [but he is like a plant with no roots that does not live for long] (See: **Metaphor (p.1405)**)

he has & himself & he is caused to stumble

Although the terms **he**, **himself**, and **he** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [that person has ... himself or herself ... he or she is caused to stumble] (See: **When Masculine Words Include Women (p.1489)**)

no root

Here, just as in 13:6, Jesus says **no root** as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [almost no root] or [very small roots] (See: **Hyperbole (p.1368)**)

and tribulation or persecution having happened

If your language does not use abstract nouns for the ideas of **tribulation** and **persecution**, you could express the same ideas in another way. Alternate translation: [and when he is afflicted or persecuted] (See: **Abstract Nouns (p. 1268)**)

the word

Here, just as in 13:19, Jesus is using the term **word** to mean something spoken in words. Express the idea as you did there. Alternate translation: [the proclamation] or [the news] (See: **Metonymy (p.1411)**)

the word

Here Jesus implies that this is the same “word of the kingdom” that he mentioned in the previous verses. You could include this information if that would be helpful to your readers. Alternate translation: [the word about the kingdom] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

he is caused to stumble

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [he stumbles] (See: **Active or Passive (p.1271)**)

he is caused to stumble

Here, Jesus speaks of ceasing to believe the gospel as if it were stumbling. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [he stops believing] or [he ceases to trust the good news] (See: **Metaphor (p.1405)**)

Matthew 13:22

Now

Here, the word **Now** introduces the next thing that Jesus wants to say. If it would be helpful in your language, you could use a word or phrase that introduces the next topic, or you could leave **Now** untranslated. Alternate translation: [Next,] (See: **Connecting Words and Phrases (p.1322)**)

the one having been sown among the thorns, this is the one hearing the word, but the worry of this age and the deceitfulness of riches choke the word, and it becomes unfruitful

Jesus speaks about what happens to this person as if it were what happened in the parable when the seed was sown **among the thorns**, thorns which **choke** the plant grown from the seed and make it **unfruitful**. If it would be helpful in your language, you could express the idea in simile form. Alternate translation: [what happened to the seed having been sown among the thorns is like what happens to the one hearing the word, but the worry of this age and the deceitfulness of riches, like thorns, choke the word, so that it is not effective, just like that seed which becomes unfruitful] (See: **Metaphor (p.1405)**)

the one having been sown among the thorns, this

Here, the word **this** refers directly back to **the one having been sown among the thorns**. Jesus expresses the idea in this way to introduce **the one having been sown among the thorns** and then explains what it means. If stating the topic and then referring back to it with the word **this** would be redundant in your language, you could omit the redundant information. Alternate translation: [the one having been sown among the thorns] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1401)**)

having been sown

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the farmer who was sowing seed. Alternate translation: [that the farmer sowed] (See: **Active or Passive (p.1271)**)

the word, & the word

Here, just as in 13:19, Jesus is using the term **word** to mean something spoken in words. Express the idea as you did there. Alternate translation: [the proclamation ... the proclamation] or [the news ... the news] (See: **Metonymy (p.1411)**)

the word, & the word

Here Jesus implies that this is the same “word of the kingdom” that he has mentioned in the previous verses. You could include this information if that would be helpful to your readers. Alternate translation: [the word about the kingdom ... this word] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the worry of this age and the deceitfulness of riches

If your language does not use abstract nouns for the ideas of **worry** and **deceitfulness**, you could express the same ideas in another way. Alternate translation: [this person worries about this age and is deceived by riches. These things] (See: **Abstract Nouns (p.1268)**)

the worry of this age

Here, Jesus is using the possessive form to describe **worry** that is related to **this age**. In other words, the **worry** is about things and problems that exist in **this age** or world. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the worry about things in this age] or [the worry about what happens in this age] (See: **Possession (p.1438)**)

the deceitfulness of riches

Here, Jesus is using the possessive form to describe **riches** that are characterized by **deceitfulness**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [deceitful riches] or [riches that deceive] (See: **Possession (p.1438)**)

Matthew 13:23

Now

Here, the word **Now** introduces the next thing that Jesus wants to say. If it would be helpful in your language, you could use a word or phrase that introduces the next topic, or you could leave **Now** untranslated. Alternate translation: [Next,] (See: **Connecting Words and Phrases (p.1322)**)

the one having been sown on the good soil, this is the one hearing the word and understanding {it}, who indeed bears fruit and yields, some 100, and some 60, and some 30

Here Jesus speaks about what happens to this person as if it were what happened in the parable when the seed was **sown on the good soil** and produced a crop of various sizes. If it would be helpful in your language, you could express the idea in simile form. Alternate translation: [what happened to the seed having been sown on the good soil is like what happens to the one hearing the word understanding it. That person will be like a seed that bears fruit and yields, some 100, and some 60, and some 30] (See: **Metaphor (p.1405)**)

the one having been sown on the good soil, this

Here, the word **this** refers directly back to **the one having been sown on the good soil**. Jesus expresses the idea in this way to introduce **the one having been sown on the good soil** and then explains what it means. If stating the topic and then referring back to it with the word **this** would be redundant in your language, you could omit the redundant information. Alternate translation: [the one having been sown on the good soil] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1401)**)

having been sown

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the farmer who was sowing seed. Alternate translation: [that the farmer sowed] (See: **Active or Passive (p.1271)**)

the word

Here, just as in 13:19, Jesus is using the term **word** to mean something spoken in words. Express the idea as you did there. Alternate translation: [the proclamation] or [the news] (See: **Metonymy (p.1411)**)

the word

Here Jesus implies that this is the same “word of the kingdom” that he has mentioned in the previous verses. You could include this information if that would be helpful to your readers. Alternate translation: [the word about the kingdom] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

bears fruit and yields, some 100, and some 60, and some 30

Here Jesus means that plants produced **100**, **60**, or **30** new seeds. Scholars estimate that these numbers are very good in Jesus’ time period, although not impossible or unheard of. Express the idea as you did in 13:8. Alternate translation: [bears fruit, with some plants yielding 100 seeds, and some plants yielding 60 seeds, and other plants

yielding 30 seeds] or [bears fruit and yields many times more than the farmer planted: some 100 times more, and some 60 times more, and some 30 times more] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

bears fruit

Here, the word **fruit** is singular in form, but it refers to many fruits as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: [bears fruits] (See: **Collective Nouns (p.1295)**)

Matthew 13:24

He set before them

Matthew speaks as if the **parable** were an object that Jesus could **set before** the people. He means that Jesus told them **another parable**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [He spoke to them] or [He narrated to them] (See: **Metaphor (p. 1405)**)

them

The pronoun **them** refers to the people who were standing by the side of the Sea of Galilee (see 13:2). If this is not clear for your readers, you could refer to those people more directly. Alternate translation: [the people standing on the shore] or [those people] (See: **Pronouns — When to Use Them (p.1444)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said] (See: **Quotations and Quote Margins (p.1449)**)

The kingdom of the heavens is compared to a man

To teach the people in the crowd, Jesus offers a story or illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [Listen to this story: the kingdom of the heavens is compared to a man] (See: **Parables (p.1427)**)

The kingdom of the heavens is compared to

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the comparing, it is clear from the context that it is Jesus himself. Alternate translation: [I compare the kingdom of the heavens to] or [The kingdom of the heavens is comparable to] (See: **Active or Passive (p.1271)**)

a man & his

Here Jesus is telling a story about a specific **man**. It is not important for the story whether the person is a man or a woman. If you have a form that refers to any person without identifying a gender, you could use it here. Otherwise, you could identify the person as a man, as the UST does. (See: **When Masculine Words Include Women (p.1489)**)

good seed

Here, the phrase **good seed** refers to seed that sprouts into plants that produce helpful crops. If it would be helpful to your readers, you could make this idea more explicit. Alternate translation: [seed that sprouts into productive plants] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

seed

The word **seed** is singular in form, but it refers to many seeds as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: [seeds] (See: **Collective Nouns (p.1295)**)

Matthew 13:25

the men

The phrase **the men** could refer to: (1) the farmer and the people who help take care of his field and crops. Alternate translation: [the man and his helpers]; (2) people in general. Alternate translation: [people] or [everyone] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

darnel

The word **darnel** refers to a plant that looks like a wheat plant, but the grain that it produces can be poisonous. If your readers would not be familiar with this type of plant, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [weeds] or [poisonous plants that look like wheat] (See: **Translate Unknowns (p.1480)**)

went away

The implication is that the **enemy** sowed the **darnel** and **went away** without the farmer and his workers noticing what he had done. You could include this information if that would be helpful to your readers. Alternate translation: [went away without the men noticing what he had done] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 13:26

the blades sprouted and produced a crop

Here Jesus refers to the how seeds sprouted as small **blades** of grass and then grew until they began to produce heads of grain. You could include this information if that would be helpful to your readers. Alternate translation: [the wheat sprouted and grew until it began to produce heads of grain] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the darnel became visible also

Here Jesus means that the field workers recognized that some plants were **darnel** once the wheat and the darnel had **sprouted** and grown. You could include this information if that would be helpful to your readers.Alternate translation: [the darnel also grew and became recognizable] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the darnel

Translate the word **darnel** as you did in 13:24. Alternate translation: [the weeds] or [the poisonous plants that look like wheat] (See: **Translate Unknowns (p.1480)**)

Matthew 13:27

Now

Here, the word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then,] (See: **Connecting Words and Phrases (p.1322)**)

of the master of the house

The **master of the house** is the farmer who owns the field. He is the "man" whom Jesus already mentioned in 13:24. You could include this information if that would be helpful to your readers. Alternate translation: [of the man, the one who owned the field] or [of the farmer who owned the field] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

said to him, 'Master, did you not sow good seed in your field? From where then does it have darnel

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [asked him, their master, about whether he had sown good seed in his field and about where the darnel came from.] (See: **Quotes within Quotes (p.1452)**)

did you not sow good seed in your field

The servants are using the question form to indicate that they know that the farmer sowed **good seed**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [we realize that you sowed good seed in your field.] or [you certainly sowed good seed in your field!] (See: **Rhetorical Question (p.1460)**)

did you not sow & your

Here, the words **you** and **your** are singular since the servants are speaking to the master of the house. (See: **Forms of 'You' — Singular (p.1354)**)

did you not sow

The landowner probably had his servants plant the seeds. You could include this information if that would be helpful to your readers. Alternate translation: [did you not have us sow] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

good seed

Here, the phrase **good seed** refers to seed that sprouts into plants that produce helpful crops. Express the idea as you did in 13:24. Alternate translation: [seed that sprouts into productive plants] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

seed

Here, the word **seed** is singular in form, but it refers to many seeds as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: [seeds] (See: **Collective Nouns (p.1295)**)

From where then does it have darnel

The servants could be using the question form to: (1) inform the **landowner** that there is **darnel** in the field and they are not sure where it came from. Alternate translation: [Despite that, there is darnel in the field, and we are not sure where it came from.]; (2) ask the **landowner** if he knows where the **darnel** came from. Alternate translation: [So, from where did the darnel in the field come?] (See: **Rhetorical Question (p.1460)**)

darnel

Translate the word **darnel** as you did in 13:24. Alternate translation: [weeds] or [poisonous plants that look like wheat] (See: **Translate Unknowns (p.1480)**)

Matthew 13:28

But

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

to them, ‘A hostile man did this

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [to them that a hostile man had done this.] (See: **Quotes within Quotes (p.1452)**)

did this

The pronoun **this** refers to the action of planting the weed seeds. If this is not clear for your readers, you could refer to this action more directly. Alternate translation: [planted the weeds] (See: **Pronouns — When to Use Them (p.1444)**)

But

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

say to him, ‘Do you therefore desire that, having gone out, we would gather them

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [ask him whether he would desire that, having gone out, they would gather them.] (See: **Quotes within Quotes (p.1452)**)

say

To call attention to a development in the story, Jesus uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [said] (See: **Irregular Use of Tenses (p.1393)**)

Do you therefore desire that

Here, the word **you** is singular since the servants are speaking to the master of the house. (See: **Forms of ‘You’ — Singular (p.1354)**)

having gone out, we would gather them

Here the servants mean that they could go to the field, pull up the weeds, and **gather them** in one place. You could include this information if that would be helpful to your readers. Alternate translation: [having gone out to your field, we would pull up and gather them together] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

we would gather

By **we**, the servants means themselves but not the farmer, so use the exclusive form of that word in your translation if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p.1347)**)

them

The pronoun **them** refers to the weed plants. If this is not clear for your readers, you could refer to them more directly. Alternate translation: [the weeds] (See: **Pronouns — When to Use Them (p.1444)**)

Matthew 13:29

But

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

gathering the darnel, you might uproot the wheat along with them

Here the farmer is implying that they will pull up the **darnel** before they gather it. He also implies that pulling up the **darnel** may also **uproot the wheat**, since their roots are growing together. If it would be helpful in your language, you could make these ideas more explicit. Alternate translation: [pulling up and gathering the darnel, you might uproot the wheat that is growing with them in the ground] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the darnel

Translate the word **darnel** as you did in 13:24. Alternate translation: [the weeds] or [the poisonous plants that look like wheat] (See: **Translate Unknowns (p.1480)**)

them

The pronoun **them** refers to **the darnel**. If this is not clear for your readers, you could use the plant's name here. Alternate translation: [the darnel] (See: **Pronouns — When to Use Them (p.1444)**)

But he says, 'Certainly not, lest gathering the darnel, you might uproot the wheat along with them & Permit both to grow together until the harvest, and at the time of the harvest I will say to the reapers, "First gather the darnel and tie them in bundles to burn them up but gather the wheat into my barn

If it would be clearer in your language, you could translate these verses so that there are no quotations within quotations. Alternate translation: [he says that they should certainly not, lest gathering the darnel, they might uproot the wheat along with them. He told them to permit both to grow together until the harvest, and at the time of the harvest he would say to the reapers that they should first gather the darnel and tie them in bundles to burn them up, but that they should gather the wheat into his barn] (See: **Quotes within Quotes (p.1452)**)

Matthew 13:30

both

Here, the word **both** refers to the wheat and the darnel. You could include this information if that would be helpful to your readers. Alternate translation: [both wheat and darnel] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

until the harvest, and at the time of the harvest

The expressions **until the harvest** and **at the time of the harvest** contain extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expressions. Alternate translation: [until the harvest, when] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1401)**)

at the time of the harvest

Here, the farmer is using the possessive form to describe a **time** in which to perform the **harvest**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [at harvest time] or [at the time when we harvest] (See: **Possession (p.1438)**)

the darnel

Translate the word **darnel** as you did in 13:24. Alternate translation: [the weeds] or [the poisonous plants that look like wheat] (See: **Translate Unknowns (p.1480)**)

gather the wheat

Here the farmer implies that the **reapers** should first harvest the **wheat** and then **gather** it. You could include this information if that would be helpful to your readers. Alternate translation: [harvest the wheat and gather it] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

my barn

The word **barn** refers to a place where food is stored. If your readers would not be familiar with this term, you could use a more general one. Alternate translation: [the place where my food is stored] (See: **Translate Unknowns (p.1480)**)

Matthew 13:31

He set before them

Matthew speaks as if the **parable** were an object that Jesus could **set before** the people. He means that Jesus told them another parable. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. See how you expressed the idea in 13:24. Alternate translation: [He spoke to them] or [He narrated to them] (See: **Metaphor (p.1405)**)

them

The pronoun **them** refers to the people who were standing by the side of the Sea of Galilee (see 13:2). If this is not clear for your readers, you could refer to those people more directly. See how you expressed the idea in 13:24. Alternate translation: [the people standing on the shore] or [those people] (See: **Pronouns — When to Use Them (p.1444)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said] (See: **Quotations and Quote Margins (p.1449)**)

The kingdom of the heavens is like a mustard seed

To teach the people in the crowd, Jesus offers a story or illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [Listen to this story: the kingdom of the heavens is like a mustard seed] (See: **Parables (p.1427)**)

a mustard seed

A **mustard seed** is a very small seed that grows into a large plant. If your readers would not be familiar with this kind of seed, in your translation you could use the name of another seed like it, or you could use a general phrase. Alternate translation: [a very small seed] (See: **Translate Unknowns (p.1480)**)

a man & his

Here Jesus is telling a story about a specific **man**. However, it is not important for the story whether the person is a man or a woman. If you have a form that refers to any person without identifying a gender, you could use it here. Otherwise, you could identify the person as a man, as the UST does. (See: **When Masculine Words Include Women (p.1489)**)

Matthew 13:32

the smallest of all the seeds

Jesus says **smallest of all the seeds** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [one of the smallest seeds] or [smaller than most seeds] (See: **Hyperbole (p.1368)**)

the vegetable plants

The phrase **vegetable plants** refers to plants that people grow so that they can eat them or parts of them. If your readers would not be familiar with this type of plant, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [other plants that people grow to eat] or [plants that people have in their gardens] (See: **Translate Unknowns (p.1480)**)

becomes a tree

Here, the phrase **becomes a tree** means that the plant grows until it becomes the size of a tree. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [becomes as large as a tree] (See: **Idiom (p.1375)**)

the birds of the sky

In your language, it might seem that this phrase expresses unnecessary extra information. If so, you could abbreviate it. Alternate translation: [the birds] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1401)**)

nest

Here, the word **nest** could indicate that: (1) the birds are building nests in the **branches** of the mustard plant. Alternate translation: [build nests]; (2) the birds are perching or resting on the **branches** of the mustard plant. Alternate translation: [perch] or [roost] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 13:33

to them

The pronoun **them** refers to the people who were standing by the side of the Sea of Galilee (see 13:2). If this is not clear for your readers, you could refer to those people more directly. See how you expressed the idea in 13:24. Alternate translation: [to the people standing on the shore] or [to those people] (See: **Pronouns — When to Use Them (p.1444)**)

The kingdom of the heavens is like yeast

To teach the people in the crowd, Jesus offers a story or illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [Listen to this story: the kingdom of the heavens is like yeast] (See: **Parables (p.1427)**)

yeast

Jesus assumes that his listeners will know that only a little bit of **yeast** is needed to make a lot of dough rise. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [a little bit of yeast] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

three seahs of flour

The term **seahs** is the plural of “seah,” a dry measure equivalent to nearly eight liters or two gallons. You can express this quantity in terms of a measure that your culture uses, or you can use a general expression. Alternate translation: [a large amount of flour] (See: **Biblical Volume (p.1292)**)

until it was all leavened

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the **yeast**. Alternate translation: [until the yeast leavened it all] (See: **Active or Passive (p.1271)**)

Matthew 13:34

All these things Jesus spoke in parables to the crowds, and he was speaking nothing to them without a parable

This sentence marks the end of Jesus' teaching by summarizing how Jesus taught the crowds. Use a natural form in your language for expressing the conclusion of a speech. Alternate translation: [Then Jesus stopped speaking to the crowds. He had spoken all those things in parables to them, and he was speaking nothing to them without a parable] (See: **End of Story (p.1341)**)

All these things

The phrase **All these things** is referring to the parables which Jesus just taught. If it would be helpful to your readers, you could make this idea more explicit. Alternate translation: [All those teachings] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

he was speaking nothing to them without a parable

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative word **nothing** and the negative preposition **without**. Alternate translation: [he was only speaking to them with a parable] (See: **Double Negatives (p.1333)**)

Matthew 13:35

so that

Here, the phrase **so that** could introduce: (1) a result from Jesus teaching in parables. Alternate translation: [with the result that]; (2) a purpose for which Jesus was teaching in parables. Alternate translation: [in order that] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

what} had been said through the prophet might be fulfilled

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the speaking, it is clear from the context that it was God. Alternate translation: [this might fulfill that which God said through the prophet] (See: **Active or Passive (p.1271)**)

saying

In Matthew's culture, use of the word "saying" was a normal way to introduce a quotation from an important text, in this case the Old Testament book of Psalms (see Psalm 78:2). If it would be helpful in your language, you could use a comparable phrase that indicates that Matthew is quoting from an important text. Alternate translation: [who wrote in the book of Psalms] or [who declared] (See: **Quotations and Quote Margins (p.1449)**)

I will open my mouth

Here, the phrase **I will open my mouth** refers to speaking words. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [I will talk] (See: **Idiom (p.1375)**)

what} has been hidden

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: [what God has hidden] (See: **Active or Passive (p.1271)**)

from the foundation of the world

If your language does not use an abstract noun for the idea of **foundation**, you could express the same idea in another way. Alternate translation: [from when God founded the world] (See: **Abstract Nouns (p.1268)**)

Matthew 13:36

Then

Here, the word **Then** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Then** untranslated. Alternate translation: [After that] or [Next] (See: **Introduction of a New Event (p.1384)**)

the house

Matthew refers to **the house** that Jesus had been in before he taught in parables (see 13:1). You could include this information if that would be helpful to your readers. Alternate translation: [the house where he had been] or [the house in which he had taught previously] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said] (See: **Quotations and Quote Margins (p.1449)**)

saying, “Explain to us the parable of the darnel of the field

It may be more natural in your language to have an indirect quotation here. Alternate translation: [asking him to explain to them the parable of the darnel of the field] (See: **Direct and Indirect Quotations (p.1328)**)

Explain to us

This is an imperative, but it communicates a polite request rather than a command. Use a form in your language that communicates a polite request. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: [We ask that you explain to us] (See: **Imperatives — Other Uses (p.1378)**)

Explain

Here, the command is singular because the disciples are speaking to Jesus. (See: **Forms of ‘You’ — Singular (p. 1354)**)

the parable of the darnel of the field

Here the disciples are using the possessive form to describe the **parable** that was about **the darnel** that grew in **the field**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the parable concerning the darnel that grew in the field] (See: **Possession (p.1438)**)

of the darnel

Translate the word **darnel** as you did in 13:24. Alternate translation: [of the weeds] or [of the poisonous plants that look like wheat] (See: **Translate Unknowns (p.1480)**)

Matthew 13:37

Now

The word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [And] (See: **Connecting Words and Phrases (p.1322)**)

The one sowing the good seed is the Son of Man

Jesus speaks as if the **one sowing** were **the Son of Man**. He means that the sower represents or is like **the Son of Man**. If it would be helpful in your language, you could express the idea in simile form or in another way. Alternate translation: [The one sowing the good seed represents the Son of Man] or [The one sowing the good seed should be interpreted as the Son of Man] (See: **Metaphor (p.1405)**)

the good seed

Translate the phrase **good seed** as you did in 13:24. Alternate translation: [the seed that sprouts into productive plants] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

seed

The word **seed** is singular in form, but it refers to many seeds as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: [seeds] (See: **Collective Nouns (p.1295)**)

the Son of Man

Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [I, who am the Son of Man] (See: **First, Second or Third Person (p.1349)**)

Matthew 13:38

the field is the world

Here Jesus speaks as if **the field** were **the world**. He means that **the field** represents or is like **the world**. If it would be helpful in your language, you could express the idea in simile form or in another way. Alternate translation: [the field represents the world] or [the field should be interpreted as the world] (See: **Metaphor (p. 1405)**)

the good seed—these are the sons of the kingdom

Here Jesus speaks as if **the good seed** were **the sons of the kingdom**. He means that **the good seed** represents or is like **the sons of the kingdom**. If it would be helpful in your language, you could express the idea in simile form or in another way. Alternate translation: [the good seed—these represent the sons of the kingdom] or [the good seed—these should be interpreted as the sons of the kingdom] (See: **Metaphor (p.1405)**)

the good seed—these

Here, the word **these** refers directly back to **the good seed**. Jesus expresses the idea in this way to introduce **the good seed** and then explain what it means. If stating the topic and then referring back to it with the word **these** would be redundant in your language, you could omit the redundant information. Alternate translation: [the good seed] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1401)**)

the good seed

Translate the phrase **good seed** as you did in 13:37. Alternate translation: [the seed that sprouts into productive plants] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

seed

Here, the word **seed** is singular in form, but it refers to many seeds as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: [seeds] (See: **Collective Nouns (p.1295)**)

the sons of the kingdom

The expression **the sons of the kingdom** refers to people who are part of God's kingdom. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [people who are part of the kingdom] or [people who are in the kingdom] (See: **Idiom (p.1375)**)

the sons & the sons

Although the term **sons** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [the children] or [the sons and daughters] (See: **When Masculine Words Include Women (p.1489)**)

the darnel are the sons of the evil one

Here Jesus speaks as if **the darnel** were **the sons of the evil one**. He means that **the darnel** represent or are like **the sons of the evil one**. If it would be helpful in your language, you could express the idea in simile form or in

another way. Alternate translation: [the darnel represent the sons of the evil one] or [the darnel should be interpreted as the sons of the evil one] (See: **Metaphor (p.1405)**)

the darnel

Translate the word **darnel** as you did in 13:24. Alternate translation: [the weeds] or [the poisonous plants that look like wheat] (See: **Translate Unknowns (p.1480)**)

the sons of the evil one

The expression **the sons of the evil one** refers to people who belong to or follow **the evil one**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [people who belong to the evil one] or [people who follow the evil one] (See: **Idiom (p.1375)**)

of the evil one

Here, the phrase **the evil one** refers to the devil, Satan. If it would be helpful to your readers, you could make this idea more explicit. Express the idea as you did in 13:19. Alternate translation: [of the devil] or [of the evil one, Satan,] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 13:39

the enemy having sowed them is the devil

Here Jesus speaks as if **the enemy having sowed them** were **the devil**. He means that **the enemy** represents or is like **the devil**. If it would be helpful in your language, you could express the idea in simile form or in another way. Alternate translation: [the enemy having sowed them represents the devil] or [the enemy having sowed them should be interpreted as the devil] (See: **Metaphor (p.1405)**)

them

The pronoun **them** refers to the darnel. If this is not clear for your readers, you could refer to the plant more directly. Alternate translation: [the darnel] or [the weeds] (See: **Pronouns — When to Use Them (p.1444)**)

And the harvest is the end of the age

Here Jesus speaks as if **the harvest** were **the end of the age**. He means that **the harvest** represents or is like **the end of the age**. If it would be helpful in your language, you could express the idea in simile form or in another way. Alternate translation: [And the harvest represents the end of the age] or [the harvest should be interpreted as the end of the age] (See: **Metaphor (p.1405)**)

the end of the age

The phrase **the end of the age** refers to when the current time period will cease and a new **age** will begin. If your language has a way to refer to the end of the way things are now, you could use it here, or you could use a descriptive phrase. Alternate translation: [the end of the world] or [the moment in the future when the current way of doing things will cease] (See: **Idiom (p.1375)**)

the reapers are angels

Here Jesus speaks as if **the reapers** were **angels**. He means that **the reapers** represent or are like **angels**. If it would be helpful in your language, you could express the idea in simile form or in another way. Alternate translation: [the reapers represent angels] or [the reapers should be interpreted as angels] (See: **Metaphor (p. 1405)**)

Matthew 13:40

Therefore

The word **Therefore** introduces an inference or conclusion based on how Jesus has interpreted the story about the **darnel** and the grain. If it would be helpful in your language, you could use a word or phrase that introduces an inference or conclusion, or you could leave **Therefore** untranslated. Alternate translation: [So then] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

just as the darnel are gathered and burned with fire, thus it will be at the end of the age

Jesus compares how **the darnel are gathered and burned with fire** to what will happen **at the end of the age**. Jesus explains this comparison in the following verses, so you do not need to explain it here. If it would be helpful in your language, you could use a form that clearly compares **the end of the age** with how **the darnel are gathered and burned with fire**. Alternate translation: [think about how the darnel are gathered and burned with fire. That is what the end of the age will be like] (See: **Simile (p.1464)**)

the darnel are gathered and burned with fire

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the workers who were harvesting. Alternate translation: [the ones who are harvesting gather the darnel and burn them with fire] (See: **Active or Passive (p.1271)**)

at the end of the age

See how you translated the phrase **the end of the age** in 13:39. Alternate translation: [during the end of the world] or [at the moment in the future when the current way of doing things will cease] (See: **Idiom (p.1375)**)

Matthew 13:41

The Son of Man will send out his angels, & his kingdom

Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [I, who am the Son of Man, will send out my angels ... my kingdom] (See: **First, Second or Third Person (p.1349)**)

they will gather from his kingdom

Here Jesus implies that the angels will **gather** these things and people and remove them **from his kingdom**. You could include this information if that would be helpful to your readers. Alternate translation: [they will gather and take out of his kingdom] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

all the stumbling blocks

Here Jesus speaks of things that cause people to sin as if they were **stumbling blocks**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [all the things that lead people to disobey] (See: **Metaphor (p.1405)**)

the stumbling blocks

Here, the phrase **stumbling blocks** could refer to: (1) things that cause people to stumble. Alternate translation: [the things that cause people to stumble]; (2) people who cause others to stumble. Alternate translation: [the ones who cause others to stumble] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the ones doing lawlessness

If your language does not use an abstract noun for the idea of **lawlessness**, you could express the same idea in another way. Alternate translation: [the ones who are lawless] or [the ones doing what is lawless] (See: **Abstract Nouns (p.1268)**)

Matthew 13:42

they will throw them

The pronoun **they** refers to the angels. The pronoun **them** refers to the people and things that the angels gathered (see 13:41). If this is not clear for your readers, you could refer to these people and things more directly. Alternate translation: [those angels will throw the people and things that they gathered] (See: **Pronouns — When to Use Them (p.1444)**)

the furnace of fire

Jesus is using the possessive form to describe a **furnace** that is full of **fire**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the fiery furnace] or [the furnace blazing with fire] (See: **Possession (p.1438)**)

the furnace of fire

The phrase **the furnace of fire** refers to hell and describes it as a very unpleasant place. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: [hell, which is as hot as a furnace of fire] or [hell] (See: **Metaphor (p.1405)**)

grinding of the teeth

In Jesus' culture, people would grind their **teeth** when they experienced anger, grief, and pain. If it would be helpful in your language, you could refer to an action with comparable meaning or state the meaning of this action plainly. See how you translated this phrase in 8:12. Alternate translation: [beating of breasts] or [grinding of the teeth in anger and pain] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 13:43

the righteous

Jesus is using the adjective **righteous** as a noun to mean righteous people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [people who are righteous] (See: **Nominal Adjectives (p.1413)**)

will shine

Jesus speaks of how great and glorious **the righteous** will be by describing them as if they **will shine**. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: [will have glory, as if they were shining] or [will have glory] (See: **Metaphor (p.1405)**)

as the sun

Jesus compares the way in which **the righteous will shine** to how **the sun** shines. He means that both will shine very brightly. If it would be helpful in your language, you could state the meaning of the comparison more explicitly. Alternate translation: [as brightly as the sun shines] (See: **Simile (p.1464)**)

of their Father

This is a figurative expression. God is not the **Father** of humans in the same actual way that he is the Father of Jesus. Even so, it would probably be best to translate **Father** with the same word that your language would naturally use to refer to a human father. If it would be helpful to your readers, you could indicate that this means God. Alternate translation: [of God, who is their Father] (See: **Metaphor (p.1405)**)

The one having ears let him hear

See how you translated the identical sentence in 13:9. (See: **Metonymy (p.1411)**)

Matthew 13:44

The kingdom of the heavens is like a treasure

To teach the disciples, Jesus offers a story or illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [Listen to this story: the kingdom of the heavens is like a treasure] (See: **Parables (p.1427)**)

hidden

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [that someone had hidden] (See: **Active or Passive (p.1271)**)

which, having found, a man hid. And from his joy, he goes and sells everything, as much as he has, and buys that field

Here Jesus tells the story partly in the past tense and partly in the present tense. This was a natural way to tell the story in his language. Consider what tense your language might use to tell this kind of story. If it would be helpful in your language, you could use the same tense throughout the story. Alternate translation: [which, finding, a man hides. And from his joy, he goes and sells everything, as much as he has, and buys that field] (See: **Irregular Use of Tenses (p.1393)**)

which, having found, a man hid

Here Jesus means that the man **found** the treasure, but then he **hid** it again so that no one else would find it before he could buy the field. You could include this information if that would be helpful to your readers. Alternate translation: [which a man found and then hid again] (See: **Assumed Knowledge and Implicit Information (p. 1276)**)

from his joy, he goes

Here Jesus could mean that: (1) the man sold everything and bought the field because of **his joy**. Alternate translation: [because of his joy, he goes]; (2) the man sold everything and bought the field while he experienced **joy**. Alternate translation: [joyfully, he goes] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

from his joy

If your language does not use an abstract noun for the idea of **joy**, you could express the same idea in another way. Make sure that your translation fits with the interpretation you chose in the previous note. Alternate translation: [because of how joyful he was] (See: **Abstract Nouns (p.1268)**)

everything, as much as he has

The expression **everything, as much as he has** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [everything that he has] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1401)**)

buys that field

Here Jesus implies that the man **buys that field** so that he can also own the treasure. You could include this information if that would be helpful to your readers. Alternate translation: [buys that field and the treasure in it] or [buys that field so he can possess the treasure] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 13:45

Again

Here, the word **Again** introduces another parable or short story. If it would be helpful in your language, you could use a word or phrase that introduces another story, or you could leave **Again** untranslated. Alternate translation: [Also] or [Even further] (See: **Connecting Words and Phrases (p.1322)**)

the kingdom of the heavens is like a man

To teach the disciples, Jesus offers another story or illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [listen to this story: the kingdom of the heavens is like a man] (See: **Parables (p.1427)**)

a man, a merchant, seeking

A **merchant** is a trader who buys merchandise and sells it to people. If your readers would not be familiar with this occupation, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [a man, a shopkeeper, seeking] or [a man, a seller of goods, who was seeking] (See: **Translate Unknowns (p.1480)**)

seeking fine pearls

Jesus implies that the man is **seeking fine pearls** because he wants to buy them. You could include this information if that would be helpful to your readers. Alternate translation: [seeking to buy fine pearls] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

fine pearls

The word **pearls** refers to beautiful and valuable mineral balls that people use as jewelry. When **pearls** are **fine**, they are particularly beautiful and valuable. If your readers would not be familiar with **pearls**, you could use the name of something similar in your area or you could use a more general term. See how you translated **pearls** in 7:6. Alternate translation: [beautiful jewelry] or [very valuable stones] (See: **Translate Unknowns (p.1480)**)

Matthew 13:46

one very valuable pearl

See how you translated “pearls” in the previous verse. Alternate translation: [one piece of very valuable jewelry] or [one very valuable stone] (See: **Translate Unknowns (p.1480)**)

everything, as much as he had, and

The expression **everything, as much as he had** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. See how you translated the similar phrase in 13:44. Alternate translation: [everything that he had and] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1401)**)

Matthew 13:47

Again

Here, the word **Again** introduces another parable or short story. If it would be helpful in your language, you could use a word or phrase that introduces another story, or you could leave **Again** untranslated. See how you translated this word in 13:45. Alternate translation: [Also] or [Even further] (See: **Connecting Words and Phrases (p.1322)**)

the kingdom of the heavens is like a net

To teach the disciples, Jesus offers another story or illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [listen to this story: the kingdom of the heavens is like a net] (See: **Parables (p.1427)**)

a net

Some cultures use a **net** to catch fish. A **net** is a mesh or network of cords or ropes which fishermen throw into the water to trap many fish at once. If it would be helpful in your language, you could refer to how people catch many fish at once in your culture, or you could use a general phrase. See how you translated the similar word in 4:18. Alternate translation: [a fish trap] or [a fishing tool] (See: **Translate Unknowns (p.1480)**)

having been cast

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject or refer to people who fish. Alternate translation: [that fishermen cast] (See: **Active or Passive (p.1271)**)

having gathered from every kind

Here Jesus means that **every kind** of fish was trapped in the **net**. You could include this information if that would be helpful to your readers. Alternate translation: [having collected every kind of fish] or [having caught some fish of every kind] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

every kind

Jesus says **every kind** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [very many kinds] (See: **Hyperbole (p.1368)**)

Matthew 13:48

it was filled

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was fish. Alternate translation: [fish filled it up] (See: **Active or Passive (p.1271)**)

the beach

See how you translated **beach** in 13:2. Alternate translation: [the edge of the sea] or [the sandy area by the water] (See: **Translate Unknowns (p.1480)**)

having sat down

Here Jesus implies that the people **sat down** to sort through the fish to find the useful ones. You could include this information if that would be helpful to your readers. Alternate translation: [having sat down to separate the fish] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

they gathered

The pronoun **they** refers to the fishermen who cast the net into the sea. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: [the fishermen gathered] (See: **Pronouns — When to Use Them (p.1444)**)

the good things & the rotten things

Here Jesus is referring to **good** fish and **rotten** fish. The **good** fish are good for eating, while the **rotten** fish are not good for eating. You could include this information if that would be helpful to your readers. Alternate translation: [the useful fish ... the worthless fish] or [the fish that were good to eat ... the fish that were not good to eat] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 13:49

at the end of the age

See how you translated the phrase **the end of the age** in 13:39. Alternate translation: [during the end of the world] or [at the moment in the future when the current way of doing things will cease] (See: **Idiom (p.1375)**)

The angels will go out

Jesus does not say where the angels **go out** from. Jesus and his audience would have known that the angels went out from God's presence in heaven. You could include this information if that would be helpful to your readers. Alternate translation: [The angels will go out from God's presence] or [The angels will go out from heaven] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

will go out

In a context such as this, your language might say "come" instead of **go**. Alternate translation: [will come out] (See: **Go and Come (p.1359)**)

the wicked & the righteous

Jesus is using the adjectives **wicked** and **righteous** as nouns to mean people who are **wicked** or **righteous**. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: [the wicked people ... the righteous people] (See: **Nominal Adjectives (p.1413)**)

Matthew 13:50

and they will throw them into the furnace of fire, where there will be weeping and grinding of the teeth

This verse is identical to 13:42, so express the idea as you did there. Make sure that your translation still fits the context of this verse.

Matthew 13:51

all these things

Here Jesus refers to what he has been teaching the disciples (see 13:37–50). You could include this information if that would be helpful to your readers. Alternate translation: [all these things I have told you] or [everything I have been teaching you] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

They say to him, “Yes

It may be more natural in your language to have an indirect quotation here. Alternate translation: [They say to him that they do.] (See: **Direct and Indirect Quotations (p.1328)**)

They say

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [They said] (See: **Irregular Use of Tenses (p.1393)**)

Matthew 13:52

Now

Here, the word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

For this reason

Here, the phrase **For this reason** could introduce: (1) a general conclusion to Jesus' teaching in this chapter. Alternate translation: [Given all that I have said]; (2) an inference from what the disciples said about how they understood what Jesus had taught them. Alternate translation: [Because you understand] or [Therefore] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

scribe

The word **scribe** usually refers to teachers of the Jewish law. Here it refers more generally to anyone who is an expert in a specific subject and can teach it. You could include this information if that would be helpful to your readers. Alternate translation: [educated person] or [expert] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

having been discipled

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could refer generally to the scribe's teacher or leader. Alternate translation: [whose teacher has disciplined him or her] (See: **Active or Passive (p.1271)**)

for the kingdom of the heavens

Here, the phrase **discipled for the kingdom of the heavens** indicates that the scribes are part of **the kingdom of the heavens** and have knowledge about **the kingdom of the heavens**. You could include this information if that would be helpful to your readers. Alternate translation: [concerning the kingdom of the heavens] or [as part of the kingdom of the heavens] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

is like a man, the master of the house, who brings forth new and old from his treasure

Here, Jesus is comparing the **scribe** and **the master of the house** because they both use **new** and **old** things to help other people. If it would be helpful in your language, you could express this comparison more explicitly. Alternate translation: [is like a man, the master of the house, who brings forth new and old goods from his treasure, just as a scribe speaks both old and new teachings] (See: **Simile (p.1464)**)

new and old

Jesus is using the adjectives **new** and **old** as nouns to mean things that are **new** and **old**. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: [new things and old things] (See: **Nominal Adjectives (p.1413)**)

his treasure

Here, just as in 12:35, the word **treasure** could refer to: (1) a place where treasures are kept or stored. Alternate translation: [his treasury] or [his storehouse]; (2) the treasures that the person has. Alternate translation: [his treasures] (See: **Metonymy (p.1411)**)

Matthew 13:53

And it happened that when Jesus finished these parables, he departed from there

This sentence marks the end of Jesus' teaching by stating that Jesus **finished** speaking in **parables** and then describing what he did next. Use the natural form in your language for expressing the conclusion of a story. Alternate translation: [At that time, Jesus finished speaking all those parables. Then, he departed from there] (See: **End of Story (p.1341)**)

from there

Here, the word **there** refers to the "house" (see 13:36) where Jesus was when he gave to his disciples the instructions and parables that are quoted in the previous verses. You could include this information if that would be helpful to your readers. Alternate translation: [from the house where he had been staying] or [from where he had been] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 13:54

having come

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone] (See: **Go and Come (p.1359)**)

his hometown

The phrase **his hometown** refers to the town of Nazareth, where Jesus grew up. You could include this information if that would be helpful to your readers. Alternate translation: [his hometown, Nazareth] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

them in their & they

The pronouns **them**, **their**, and **they** refer to the people who were living in Jesus’ **hometown**. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: [the people living there in their ... they] (See: **Pronouns — When to Use Them (p.1444)**)

they were astonished and said

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was Jesus and what he said and did. Alternate translation: [he astonished them, and they said] or [what he said astonished them, and they said] (See: **Active or Passive (p.1271)**)

From where to this one {is} this wisdom and these miracles

The people in Jesus’ hometown are using the question form to express their surprise that Jesus has **wisdom** and can do **miracles**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [We are surprised that this one has this wisdom and these miracles.] or [We have no idea where to this one is this wisdom and these miracles!] (See: **Rhetorical Question (p. 1460)**)

From where to this one {is} this wisdom

Here, the phrase **From where to this one** asks about the source from which Jesus received his **wisdom** and the power to do **miracles**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [What is the source of this wisdom] or [How did he receive this wisdom] (See: **Idiom (p.1375)**)

is} this wisdom

If your language does not use an abstract noun for the idea of **wisdom**, you could express the same idea in another way. Alternate translation: [is this wise teaching] or [comes how wise he is] (See: **Abstract Nouns (p.1268)**)

Matthew 13:55

Is not this the son of the carpenter? Is not his mother called Mary, and his brothers, James and Joseph and Simon and Judas

The people are using the question form to show that they know Jesus' family. They mean that Jesus is just an ordinary person. If you would not use the question form for this purpose in your language, you could translate these questions as statements or exclamations. Alternate translation: [He is just the son of a carpenter. We know his mother Mary, and his brothers James, Joseph, Simon, and Judas.] or [He is only the son of the carpenter! His mother is called Mary, and his brothers, James and Joseph and Simon and Judas!] (See: **Rhetorical Question (p. 1460)**)

of the carpenter

The word **carpenter** refers to someone who builds things with wood. If your readers would not be familiar with this type of worker, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [of the man who builds with wood] or [of the construction worker] (See: **Translate Unknowns (p.1480)**)

Is not his mother called

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [Do they not call his mother] or [Is not the name of his mother] (See: **Active or Passive (p.1271)**)

and his brothers, James

The people are leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [and are not his brothers called James] (See: **Ellipsis (p.1338)**)

his brothers

These were Jesus' younger **brothers**. They were sons of Mary and Joseph. Since the Father of Jesus was God, and their father was Joseph, they were actually his half-brothers. That detail is not normally translated, but if your language has a specific word for "younger brother," you could use it here. (See: **Kinship (p.1397)**)

Joseph & Simon & Judas

The words **Joseph**, **Simon**, and **Judas** are the names of men. (See: **How to Translate Names (p.1364)**)

Matthew 13:56

are not all his sisters with us

The people are using the question form to show that they know Jesus' family. They mean that Jesus is just an ordinary person. If you would not use the question form for this purpose in your language, you could translate this question as a statement or an exclamation. Alternate translation: [all his sisters are with us.] or [we all know that all his sisters are with us!] (See: **Rhetorical Question (p.1460)**)

From where, therefore, to this one {are} all these things

The people are using the question form to express their surprise that Jesus can do **all these things**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [We are surprised, therefore that this one has all these things.] or [We have no idea, therefore, where to this one are all these things!] (See: **Rhetorical Question (p.1460)**)

From where, therefore, to this one {are} all these things

Here, the phrase **From where, therefore, to this one** asks about the source from which Jesus received the ability to do **all these things**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [What is the source, therefore, of all these things] or [How, therefore, did he receive all these things] (See: **Idiom (p.1375)**)

From where, therefore, to this one

Here, the word **therefore** introduces an inference based on the fact that the people in Jesus' hometown know his family. If it would be helpful in your language, you could use a word or phrase that introduces this kind of inference, or you could leave **therefore** untranslated. Alternate translation: [So then, from where to this one] or [Because of that, from where to this one] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

are} all these things

Here, the phrase **all these things** refers to Jesus' wisdom and ability to do miracles, as mentioned in the previous verse (13:55). You could include this information if that would be helpful to your readers. Alternate translation: [are his wisdom and miracles] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 13:57

they were being caused to stumble on him

Matthew speaks as if Jesus were a lump or rock that the people in Jesus' hometown were stumbling on. He means that these people were offended by him and rejected him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [they were offended by him] or [they did not listen to him] (See: **Metaphor (p.1405)**)

they were being caused to stumble on him

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [they were stumbling on him] (See: **Active or Passive (p.1271)**)

is not without honor

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative preposition **without**. Alternate translation: [has honor] or [is always honored] (See: **Double Negatives (p.1333)**)

without honor

If your language does not use an abstract noun for the idea of **honor**, you could express the same idea in another way. Alternate translation: [dishonored] or [treated dishonorably] (See: **Abstract Nouns (p.1268)**)

A prophet is not without honor except

If, in your language, it would appear that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: [A prophet is only without honor] (See: **Connect — Exception Clauses (p.1306)**)

in his house

Jesus uses the phrase **in his house** to refer to his closest relatives, like his father, mother, or siblings. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [among his closest family members] or [among his father, mother, or siblings] (See: **Metonymy (p.1411)**)

Matthew 13:58

he did not do many miracles there, because of their unbelief

If it would be more natural in your language, you could reverse the order of these phrases since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [because of their unbelief, he did not do many miracles there] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

because of their unbelief

If your language does not use an abstract noun for the idea of **unbelief**, you could express the same idea in another way. Alternate translation: [because they did not believe] (See: **Abstract Nouns (p.1268)**)

Matthew 14

Matthew 14 Chapter Introduction

Structure and Formatting

Further opposition to Jesus and misunderstanding of the kingdom of God (13:53–17:27)

- Herod hears about Jesus (14:1–2)
- Flashback: Herod executes John the Baptist (14:3–12)
- Jesus feeds 5,000 men (14:13–21)
- Jesus walks on water (14:22–33)
- Jesus heals people in the region of Gennesaret (14:34–36)

Religious and Cultural Concepts in This Chapter

Herod and Herodias

The man named "Herod the tetrarch" (14:1) was a son of King Herod, the man mentioned in 2:1–22. Herod the tetrarch ruled over the area to the northwest of the Sea of Galilee, which is where Jesus spent much of his time of ministry. Herodias was married to Herod's brother Philip, and the two of them had a daughter. However, Herodias divorced Philip and married Herod, who had also divorced his previous wife. Since the Jewish law condemned anyone who married his brother's wife while his brother was still alive (see Leviticus 20:21), John the Baptist rebuked Herod for doing this. It was in response to this rebuke that Herod had John the Baptist put in prison and eventually executed. Make sure that your translation accurately refers to the relationships between Herod, Herodias, and Herodias' daughter.

The miracle of multiplying food

In 14:13–21, Matthew tells a story in which Jesus provides 5,000 men and even more women and children with food. All these people were in a place where no people lived, and all the food that Jesus and his disciples had were five loaves of bread and two fish. Despite that, Jesus used the five loaves of bread and the two fish to feed everyone who was there. Matthew does not tell us exactly how Jesus did this, but he does say that there were more leftovers than what they started with. Your translation should not explain how Jesus multiplied the food, but it should be clear that he did a miracle.

The miracle of walking on water

In 14:22–33, Matthew tells a story in which Jesus walks on top of the Sea of Galilee, even though there was a storm. Later, Jesus allows Peter to walk briefly on the water, and when Jesus and Peter climb into the boat that the rest of the disciples were in, the storm miraculously stops. Your translation should not explain exactly how Jesus or Peter walked on the water, but it should be clear that Jesus walking on the water, Peter walking on the water, and the storm stopping were all miracles.

Translation Issues in This Chapter

The flashback to John's death

In this chapter, Matthew includes a story that happened before the stories that appear before and after it in his narrative. The previous chapter includes much of Jesus' teaching, and this chapter begins by describing Herod Antipas' response to Jesus (see 14:1–2). Then, to explain what Herod said about Jesus, Matthew includes a story that happened earlier. This type of storytelling is called a flashback. Here, the flashback tells about how John the Baptist died (see 14:3–12). In 14:13, Matthew returns to the main narrative and tells what happened after the events recorded in chapter 13 and 14:1–2. While the story that begins in 14:13 is linked to the flashback by the phrase "Now having heard," Matthew does not indicate how long it took for Jesus to hear about John's death from John's disciples. So, you should use a form that shows your readers that 14:3–12 is a flashback that describes something that happened previously, and 14:13 continues with the main narrative. (See: **Background Information (p.1281)**)

Singular and plural forms of "you"

Most of the forms of "you" in this chapter appear in dialogue between characters. Because of this, most forms of "you" in this chapter are singular. You should assume forms of "you" are singular unless a note specifies that the form is plural. (See: **Forms of 'You' — Singular (p.1354)**)

Matthew 14:1

At that time

Here, the phrase **At that time** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event. Alternate translation: [While all those things were happening] or [During this period] (See: **Introduction of a New Event (p.1384)**)

Matthew 14:2

This

The pronoun **This** refers to Jesus. If this is not clear for your readers, you could refer to him more directly. Alternate translation: [This person] or [This Jesus] (See: **Pronouns — When to Use Them (p.1444)**)

He has been raised

Here, the word **raised** refers to someone who died coming back back to life. If it would be helpful in your language, you could use a comparable idiom or state the meaning plainly. Alternate translation: [He has been restored to life] (See: **Idiom (p.1375)**)

He has been raised

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, Herod could be implying that: (1) God did it. Alternate translation: [God has raised him]; (2) John himself did it. Alternate translation: [He has risen] (See: **Active or Passive (p.1271)**)

from the dead

Paul is using the adjective **dead** as a noun in order to refer to all people who are **dead**. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: [from among the dead people] or [from the corpses] (See: **Nominal Adjectives (p.1413)**)

because of this

Here, the phrase **because of this** introduces the result of what Herod thinks about John being **raised from the dead**. Herod thinks that Jesus has **powers** because he has already **been raised from the dead**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [because he has been raised,] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

the powers work in him

Here Herod speaks as if **the powers** were people that could **work** in Jesus. He means that Jesus is powerful and can do powerful things. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [he has his powers] or [he is very powerful] (See: **Personification (p.1432)**)

Matthew 14:3

For

The word **For** introduces background information that tells about how John died. This background information continues in 14:4–12. In your translation, present this information in a way that makes it clear that this is background information, not the next event in the story. Alternate translation: [Now sometime earlier,] or [By this time, John had already died. Here is what happened:] (See: **Background Information (p.1281)**)

Herod, having seized John, bound him and put him in prison because of Herodias, the wife of his brother Philip

If it would be more natural in your language, you could reverse the order of these elements, since the second half of the verse gives the reason for the result that the first half of the verse describes. Alternate translation: [Because of Herodias, the wife of his brother Philip, Herod, having seized John, bound him and put him in prison] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

Herod, having seized John, bound him and put him in prison

Matthew implies that **Herod** sent his soldiers to do these things. You could include this information if that would be helpful to your readers. Alternate translation: [Herod sent his soldiers to seize John, bind him, and put him in prison] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

because of Herodias, the wife of his brother Philip

Matthew implies that Herod married **Herodias** after she divorced **Philip**, Herod's brother. You could include this information if that would be helpful to your readers. Alternate translation: [because of Herodias, whom he married after she divorced his brother Philip] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Herodias, the wife of his brother Philip

Matthew introduces **Herodias** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: [a woman named Herodias, who was the wife of his brother Philip] (See: **Introduction of New and Old Participants (p.1387)**)

of & Philip

The word **Philip** is the name of a man. (See: **How to Translate Names (p.1364)**)

his brother

It is not certain whether **Philip** was older or younger than **Herod**, but it is slightly more likely that he was older. So, if you have to use a form that refers to an older or younger **brother**, you could state that **Philip** was older. Alternate translation: [his older brother] (See: **Kinship (p.1397)**)

his

The pronoun **his** refers to Herod. If this is not clear for your readers, you could use the person's name here. Alternate translation: [Herod's] (See: **Pronouns — When to Use Them (p.1444)**)

For Herod, having seized John, bound him and put him in prison because of Herodias, the wife of his brother Philip & For John was saying to him, “It is not lawful for you to have her

If it would be helpful to your readers, you could combine 14:3 and 14:4 into a verse bridge, as UST does, in order to include what John said to Herod before stating what Herod did in response. Alternate translation: [For John was saying to Herod, “It is not lawful for you to have Herodias, the wife of your brother Philip.” So, because of Herodias, Herod, having seized John, bound him and put him in prison.] (See: **Verse Bridges (p.1487)**)

Matthew 14:4

For

Here, the word **For** introduces a reason why Herod put John in prison. If it would be helpful in your language, you could use a word or phrase that introduces a reason, or you could leave **For** untranslated. Alternate translation: [He did that because] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

to him

The pronoun **him** refers to Herod. If this is not clear for your readers, you could use the person's name here. Alternate translation: [to Herod] (See: **Pronouns — When to Use Them (p.1444)**)

was saying to him, "It is not lawful for you to have her

It may be more natural in your language to have an indirect quotation here. Alternate translation: [was saying to him that it was not lawful for him to have her] (See: **Direct and Indirect Quotations (p.1328)**)

Matthew 14:5

wanting to put him to death

Here, the word **wanting** introduces a clause that states something that contrasts with what Herod actually did. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: [although he wanted to put him to death] (See: **Connect — Contrast Relationship (p.1304)**)

him & he feared & him

The pronouns **him** and **him** refer to John the Baptist, and the pronoun **he** refers to Herod. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: [John ... Herod feared ... John] (See: **Pronouns — When to Use Them (p.1444)**)

he feared the crowd

Matthew implies that Herod both **feared the crowd** and did not have John killed. You could include this information if that would be helpful to your readers. Alternate translation: [he feared the crowd and did not put him to death] or [he did not give the order, for he feared the crowd] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the crowd

Matthew implies that Herod feared what **the crowd** would do if he put John to death. They might have rioted or attacked Herod. You could include this information if that would be helpful to your readers. Alternate translation: [what the crowd would do] or [that the crowd might riot] (See: **Assumed Knowledge and Implicit Information (p. 1276)**)

Matthew 14:6

But

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then,] (See: **Connecting Words and Phrases (p.1322)**)

the birthday of Herod having come, the daughter of Herodias danced

Matthew introduces **the daughter of Herodias** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: [Herodias had a daughter and, the birthday of Herod having come, she danced] (See: **Introduction of New and Old Participants (p.1387)**)

the birthday of Herod having come

Here, the phrase **the birthday of Herod having come** gives the time period in which the following events occur. If it would be helpful in your language, you could use a form that gives the time period in which something happens. Alternate translation: [when it was the birthday of Herod] or [while Herod was celebrating his birthday] (See: **Connect — Simultaneous Time Relationship (p.1320)**)

the birthday of Herod

In some cultures, people celebrate a **birthday**, the day that someone was born. If your readers would not be familiar with this type of celebration, you could use the name of something similar in your area, or you could use a more general term. Alternate translation: [Herod's birthday celebration] or [the celebration of the anniversary of Herod's birth] (See: **Translate Unknowns (p.1480)**)

the daughter of Herodias

Matthew implies that this woman was **the daughter of Herodias** by a previous husband, probably Philip. She was not the daughter of Herod. If it would be helpful in your language, you could make this relationship more explicit. Alternate translation: [the daughter of Herodias and Philip] or [Herod's step-daughter, the daughter of Herodias,] (See: **Kinship (p.1397)**)

in the midst

Here, the phrase **in the midst** indicates that **the daughter of Herodias** danced so that Herod and the guests at his party could all see her. You could include this information if that would be helpful to your readers. Alternate translation: [before all of Herod's guests] or [in front of everyone] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 14:7

because of which

Here, the phrase **because of which** introduces what Herod did because Herodias' daughter pleased him with her dancing. If it would be helpful in your language, you could use a word or phrase that makes this connection more explicit. Alternate translation: [and because she pleased Herod,] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

he promised with an oath to give her whatever she asked

It may be more natural in your language to have a direct quotation here. Alternate translation: [he promised with an oath, "I will give you whatever you ask."] (See: **Direct and Indirect Quotations (p.1328)**)

Matthew 14:8

Now

The word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

having been urged beforehand by her mother

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [her mother having urged her beforehand] (See: **Active or Passive (p.1271)**)

having been urged beforehand

Matthew implies that the woman's mother, Herodias, had already told her what to ask for if Herod offered to do something for her. You could include this information if that would be helpful to your readers. Alternate translation: [having been instructed ahead of time] or [having been advised in advance] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Give me here, on a platter, the head of John the Baptist

The woman implies that she wants Herod to have John killed by having his head cut off and brought to her. You could include this information if that would be helpful to your readers. Alternate translation: [Have one of your soldiers behead John the Baptist and then give me his head here, on a platter] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Give me

This is an imperative, but it communicates a request rather than a command. Use a form in your language that communicates a request. Alternate translation: [I ask that you give me] (See: **Imperatives — Other Uses (p.1378)**)

a platter

A **platter** is a large, flat serving dish. If your readers would not be familiar with this type of dish, you could use the name of something similar in your area, or you could use a more general term. Alternate translation: [a tray] or [a large serving plate] (See: **Translate Unknowns (p.1480)**)

Matthew 14:9

was grieved

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [felt very sorry] (See: **Active or Passive (p.1271)**)

but} because of the oaths and the ones reclining to eat with him

Matthew indicates two reasons why Herod kept his word. First, he had made **oaths** that he did not want to break. Second, he had promised in front of **the ones reclining to eat with him**, and it would be embarrassing and shameful to break his promise when everyone had heard it. You could include this information if that would be helpful to your readers. Alternate translation: [but because he had used oaths and because the ones reclining to eat with him had heard what he promised] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the ones reclining to eat with him

In Jesus' culture, people would usually recline, or lie on one side, at a table when they were eating. If it would be helpful in your language, you could refer to the position in which people eat in your culture, or you could just refer to eating. Alternate translation: [the ones sitting down to eat with him] or [the ones eating with him] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

he commanded {it} to be given

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who would do the action, Matthew implies that one of Herod's soldiers would do it. Alternate translation: [he commanded that one of his soldiers give it] (See: **Active or Passive (p.1271)**)

he commanded {it} to be given

Matthew means that Herod **commanded** someone to do what Herodias' daughter asked. You could include this information if that would be helpful to your readers. Alternate translation: [commanded that someone give her what she had requested] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 14:10

having sent, he beheaded

Matthew implies that Herod **sent** one of his soldiers to behead John. You could include this information if that would be helpful to your readers. Alternate translation: [having sent a soldier, Herod had him behead] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 14:11

his head was brought on a platter and given to the girl

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could refer to whoever beheaded John, or you could use an indefinite subject. Alternate translation: [the soldier who beheaded John brought his head on a platter and gave it to the girl] or [someone brought his head on a platter and gave it to the girl] (See: **Active or Passive (p. 1271)**)

his

The pronoun **his** refers to John. If this is not clear for your readers, you could use the person's name here. Alternate translation: [John's] (See: **Pronouns — When to Use Them (p.1444)**)

a platter

See how you translated the word **platter** in 14:8. Alternate translation: [a tray] or [a large serving plate] (See: **Translate Unknowns (p.1480)**)

to the girl

Here, the word **girl** refers to a woman who has reached puberty but who is still young, probably between 12 and 20 years old. Use a word in your language that refers generally to a young woman who has reached puberty. Alternate translation: [to the young woman] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 14:12

having approached

Matthew implies that John's disciples went to the jail where John had been imprisoned. You could include this information if that would be helpful to your readers. Alternate translation: [having visited the place where John had been imprisoned] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the corpse

Matthew implies that this was John's **corpse**. You could include this information if that would be helpful to your readers. Alternate translation: [John's corpse] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

having come

Matthew implies that John's disciples went to where Jesus was. You could include this information if that would be helpful to your readers. Alternate translation: [having come to where Jesus was] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

having come

In a context such as this, your language might say "gone" instead of **come**. Alternate translation: [having gone] (See: **Go and Come (p.1359)**)

they reported {this} to Jesus

Matthew implies that John's disciples told Jesus that Herod had executed John. You could include this information if that would be helpful to your readers. Alternate translation: [they told Jesus what Herod had done to John] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 14:13

Now

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then] (See: **Introduction of a New Event (p.1384)**)

having heard

Matthew could be implying that Jesus has **heard**: (1) what John's disciples told him about how Herod executed John (see 14:12). Alternate translation: [having heard the news about John's death]; (2) what Herod was saying about how Jesus must be John the Baptist raised from the dead (see 14:2). Alternate translation: [having heard what Herod was saying about him] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Jesus & by himself

Matthew implies that the disciples were traveling with Jesus. You could include this information if that would be helpful to your readers. Alternate translation: [Jesus and his disciples ... by themselves] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

from there

Matthew does not state where Jesus was when he **heard**, so your translation should not identify exactly where Jesus was. If it would be helpful in your language, you could use a word or phrase that refers to wherever Jesus was when he **heard**. Alternate translation: [from where he was] or [from the place where he heard this] (See: **When to Keep Information Implicit (p.1491)**)

having heard

Matthew implies that the crowds **heard** that Jesus had gone to **a desolate place**. You could include this information if that would be helpful to your readers. Alternate translation: [having heard that Jesus went there] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

on foot

Here, the phrase **on foot** means that the crowds walked. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [by walking] (See: **Idiom (p.1375)**)

from the cities

Matthew refers to **the cities** near the Sea of Galilee, which Jesus had crossed over **in a boat**. You could include this information if that would be helpful to your readers. Alternate translation: [from the cities in that region] or [from the cities near the Sea of Galilee] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 14:14

having come out

Matthew could be implying that Jesus comes out: (1) of the boat in which he traveled across the Sea of Galilee. Alternate translation: [having come out of the boat] or [having disembarked]; (2) of the desolate area, where he wanted to be alone. Alternate translation: [having come out of the place where he was alone] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

having come out

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone out] (See: **Go and Come (p.1359)**)

he had compassion on

If your language does not use an abstract noun for the idea of **compassion**, you could express the same idea in another way. Alternate translation: [he sympathized with] (See: **Abstract Nouns (p.1268)**)

their sick

Matthew is using the adjective **sick** as a noun to mean sick people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the sick people among them] (See: **Nominal Adjectives (p.1413)**)

Matthew 14:15

Now

Here, the word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then,] (See: **Connecting Words and Phrases (p.1322)**)

came

In a context such as this, your language might say “went” instead of **came**. Alternate translation: [went] (See: **Go and Come (p.1359)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said] (See: **Quotations and Quote Margins (p.1449)**)

the hour has already passed by

The clause **the hour has already passed by** means that it is late in the day. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [the day is about to end] or [the sun is setting] (See: **Idiom (p.1375)**)

Send the crowds away

This is an imperative, but it communicates a polite request rather than a command. Use a form in your language that communicates a polite request. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: [We ask that you send the crowds away] (See: **Imperatives — Other Uses (p.1378)**)

the villages

Here the disciples are referring to **villages** that are near the **desolate** place. You could include this information if that would be helpful to your readers. Alternate translation: [the nearest villages] or [the villages that are close to this place] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 14:16

But

Here, the word **But** introduces what Jesus says in a contrast with what the disciples asked him to do. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: [However,] (See: **Connect — Contrast Relationship (p.1304)**)

You give them

Here Jesus implies that the disciples should give food to the crowds. You could include this information if that would be helpful to your readers. Alternate translation: [You give them food] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

You

Since Jesus is talking to his disciples, the word **You** here is plural. (See: **Forms of 'You' — Singular (p.1354)**)

Matthew 14:17

But

Here, the word **But** introduces what the disciples say in contrast to what Jesus told them to do. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: [However,] (See: **Connect — Contrast Relationship (p.1304)**)

say

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [said] (See: **Irregular Use of Tenses (p.1393)**)

We have nothing here except

If, in your language, it would appear that the disciples were making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: [The only food we have here are] (See: **Connect — Exception Clauses (p.1306)**)

loaves

The word **loaves** refers to loaves of bread, which are lumps of flour dough that a person has shaped and baked. If your readers would not be familiar with this type of bread, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [large chunks of bread] (See: **Translate Unknowns (p.1480)**)

Matthew 14:18

But

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [And] (See: **Connecting Words and Phrases (p.1322)**)

he said, “Bring them here to me

Matthew implies that the disciples did what Jesus commanded them to do. You could include this information if that would be helpful to your readers. Alternate translation: [he said, “Bring them here to me.” So they brought them.] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Bring

Here the command is plural because Jesus is speaking to his disciples. (See: **Forms of ‘You’ — Singular (p.1354)**)

Matthew 14:19

having commanded the crowds to recline on the grass, having taken

It may be more natural in your language to have a direct quotation here. Alternate translation: [he commanded the crowds, “Recline on the grass!” Then, having taken] (See: **Direct and Indirect Quotations (p.1328)**)

to recline

In Jesus’ culture, people would usually **recline**, or lie on one side, when they were eating. If it would be helpful in your language, you could refer to the position in which people eat in your culture, or you could just refer to eating. Alternate translation: [to sit down to eat] or [to get ready to eat] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

loaves & the loaves

See how you translated **loaves** in 14:17. Alternate translation: [large chunks of bread ... the large chunks of bread] (See: **Translate Unknowns (p.1480)**)

having looked up to heaven

In Jesus’ culture, most people thought that **heaven** was up above the earth. Looking up towards **heaven** was a common posture for someone who was praying. If it would be helpful in your language, you could refer to a common posture for prayer in your culture, or you could explain the meaning of this posture. Alternate translation: [having raised his arms in prayer] or [having looked up to heaven to pray] (See: **Symbolic Action (p.1471)**)

he blessed

Matthew could be implying that Jesus **blessed**: (1) God for providing the food. Alternate translation: [he blessed God] or [he praised God]; (2) the food. Alternate translation: [he blessed the food] or [he asked God to make the food holy] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

having broken {them}, he gave the loaves

Matthew means that Jesus broke the loaves of bread in pieces so that they could be served to the crowds. This was a normal practice in his culture. You could include this information if that would be helpful to your readers. Alternate translation: [having divided the loaves into servings, he gave them] or [having broken the loaves into smaller pieces, he gave the pieces] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the disciples to the crowds

Matthew is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [the disciples gave them to the crowds] (See: **Ellipsis (p.1338)**)

Matthew 14:20

they all ate & they took up

The pronoun **they** in the phrase **they all ate** refers to the crowds. The pronoun **they** in the phrase **they took up** refers to the disciples. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: [the crowds all ate ... the disciples took up] (See: **Pronouns — When to Use Them (p.1444)**)

and were satisfied

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your languages. Alternate translation: [until they felt full] (See: **Active or Passive (p.1271)**)

the remaining of the broken pieces

Here, the phrase **the remaining** refers to what was left after everyone ate. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [the leftovers] or [what was left of the broken pieces] (See: **Idiom (p.1375)**)

baskets

The word **baskets** refers to large, lightweight circular containers that store food or other items. If your readers would not be familiar with this type of container, you could use the name of something similar in your area, or you could use a more general term. Alternate translation: [boxes] or [containers] (See: **Translate Unknowns (p.1480)**)

Matthew 14:21

Now

Matthews uses the word **Now** to introduce background information that helps the readers understand how amazing what Jesus did was. The word does not introduce another event in the story. Use a natural form in your language for introducing background information. Alternate translation: [As for how many people were there,] or [In the end,] (See: **Background Information (p.1281)**)

besides women and children

Matthew means that the number he has given does not include **women and children**. You could include this information if that would be helpful to your readers. Alternate translation: [which does not include women and children] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 14:22

to the other side

Matthew implies that the disciples are sailing **to the other side** of the Sea of Galilee. You could include this information if that would be helpful to your readers. Alternate translation: [to the other side of the lake] or [across the sea to the opposite side] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 14:23

the mountain

Matthew does not clarify what **mountain** this is or how high up it is. If possible, use a general word for a hill or small mountain without indicating one particular place. Alternate translation: [a high place] or [a small mountain] (See: **When to Keep Information Implicit (p.1491)**)

Now

Here, the word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

evening having come

Matthew indicated that it was **evening** earlier in the story (see 14:15). Here, he uses the same phrase but implies that it was later on in the **evening**. If it would be helpful in your language, you could use a word or phrase that describes a time later than the time described in 14:15. Alternate translation: [when it was even later in the evening] or [further into the evening] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 14:24

But

Here, the word **But** introduces what the disciples were doing while Jesus was on the mountain. There is a slight contrast between Jesus, who was safe on the mountain, and the disciples, who were in danger on the sea. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: [In contrast,] or [At the same time,] (See: **Connect — Contrast Relationship (p.1304)**)

was already in the middle of the sea

Many ancient manuscripts read **was already in the middle of the sea**. The ULT follows that reading. Other ancient manuscripts read “was already many stadia away from the land.” If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.1475)**)

being tormented by the waves, for the wind was against {it

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: [and the wind was against it, so it was being tormented by the waves] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

being tormented by the waves

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [with the waves tormenting it] (See: **Active or Passive (p.1271)**)

being tormented by the waves

Matthew speaks as if the **waves** were people who were tormenting another person. What he means is that the **waves** were crashing against the boat and putting it under much strain. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [being battered by the waves] or [being tossed about by the waves] (See: **Personification (p.1432)**)

for the wind was against {it

When **wind** is **against** a boat, that means that the wind is blowing directly opposite to the direction in which the boat is traveling. You could include this information if that would be helpful to your readers. Alternate translation: [for the wind was blowing opposite to the direction they were sailing] or [for the wind was blowing directly against it] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 14:25

Now

Here, the word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then,] (See: **Connecting Words and Phrases (p.1322)**)

in the fourth watch of the night

Here, the phrase **the fourth watch of the night** refers to the period of time between 3:00 AM and 6:00 AM. If it would be helpful in your language, you could use a comparable phrase that refers to this period of time. Alternate translation: [in the last part of the night] or [shortly before dawn] (See: **Translate Unknowns (p.1480)**)

them

The pronoun **them** refers to the disciples. If this is not clear for your readers, you could refer to them more directly. Alternate translation: [the disciples] (See: **Pronouns — When to Use Them (p.1444)**)

walking on the sea

Matthew means that Jesus was miraculously **walking** on the surface of **the sea**. He did not sink into the water. You could include this information if that would be helpful to your readers. Alternate translation: [walking on the surface of the sea] or [miraculously walking upon the sea] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 14:26

But

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

walking on the sea

See how you translated this phrase in 14:25. Alternate translation: [walking on the surface of the sea] or [miraculously walking on top of the sea] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

were greatly troubled

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [were very nervous] or [were very anxious] (See: **Active or Passive (p.1271)**)

saying, “It is a ghost

It may be more natural in your language to have an indirect quotation here. Alternate translation: [saying that he was a ghost,] (See: **Direct and Indirect Quotations (p.1328)**)

a ghost

Here, the word **ghost** refers to an spiritual or supernatural being that people see. In Jesus’ culture, when people saw a **ghost**, they usually assumed that something bad was going to happen. If your readers would not be familiar with this type of unusual experience, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [an apparition] or [some powerful and dangerous being] (See: **Translate Unknowns (p.1480)**)

from fear

If your language does not use an abstract noun for the idea of **fear**, you could express the same idea in another way. Alternate translation: [because they were afraid] (See: **Abstract Nouns (p.1268)**)

Matthew 14:27

But

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he told them] (See: **Quotations and Quote Margins (p.1449)**)

Take courage! & Do not be afraid

Here the commands are plural because Jesus is speaking to his disciples. (See: **Forms of 'You' — Singular (p.1354)**)

Take courage

If your language does not use an abstract noun for the idea of **courage**, you could express the same idea in another way. Alternate translation: [Be courageous] (See: **Abstract Nouns (p.1268)**)

Matthew 14:28

But

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

if it is you, command

Here Peter could be using the conditional form: (1) to refer to something that he thinks may or may not be true. In this case, if Jesus commands him to walk on the water, Peter will believe that it really is Jesus. Alternate translation: [if it is you, then command] or [to prove that it is you, command]; (2) to refer to something that he thinks is true. In this case, he is already convinced that it is really Jesus. Alternate translation: [since it is you, command] (See: **Connect — Hypothetical Conditions (p.1313)**)

command

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: [please command] (See: **Imperatives — Other Uses (p.1378)**)

to come

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [to go] (See: **Go and Come (p.1359)**)

on the water

Here Peter means that he wants Jesus to **command** him to walk miraculously on the surface of **the water**, just as Jesus was doing. You could include this information if that would be helpful to your readers. See how you translated the similar phrase in 14:25. Alternate translation: [on the surface of the water] or [miraculously upon the water] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 14:29

said, “Come

It may be more natural in your language to have an indirect quotation here. Alternate translation with not quotation marks: [said that he should come] (See: **Direct and Indirect Quotations (p.1328)**)

Come

In a context such as this, your language might say “Go” instead of **Come**. Alternate translation: [Go] (See: **Go and Come (p.1359)**)

walked on the water

Matthew means Peter walked miraculously over the surface of **the water**. You could include this information if that would be helpful to your readers. See how you translated the similar phrase in 14:28. Alternate translation: [walked on the surface of the water] or [walked miraculously upon the water] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

to go

In a context such as this, your language might say “come” instead of **go**. Alternate translation: [to come] (See: **Go and Come (p.1359)**)

Matthew 14:30

But

Here, the word **But** introduces how Peter begins to sink in contrast with how he started walking on the water. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: [And yet] or [Soon] (See: **Connect — Contrast Relationship (p. 1304)**)

seeing the strong wind

Matthew could mean that: (1) Peter saw the effects of the **strong wind**, including the waves. Alternate translation: [seeing what the strong wind did] or [seeing large waves]; (2) Peter felt or experienced the **strong wind**. Alternate translation: [noticing the strong wind] or [feeling the strong wind] (See: **Metonymy (p.1411)**)

having begun to sink

Matthew implies that Peter began **to sink** into the water over which he was walking. You could include this information if that would be helpful to your readers. Alternate translation: [having begun to sink into the Sea of Galilee] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said] (See: **Quotations and Quote Margins (p.1449)**)

save me

This is an imperative, but it should be translated as a request rather than as a command. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: [I ask you to save me] (See: **Imperatives — Other Uses (p.1378)**)

Matthew 14:31

But

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

took hold of him

Matthew implies that Jesus grabbed Peter and lifted him up out of the water. You could include this information if that would be helpful to your readers. Alternate translation: [took hold of him and lifted him up] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

says

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [said] (See: **Irregular Use of Tenses (p.1393)**)

You of little faith

If your language does not use an abstract noun for the idea of faith, you could express the same idea in another way. Alternate translation: [You who believe so little] (See: **Abstract Nouns (p.1268)**)

why did you doubt

Jesus is using the question form to rebuke Peter for doubting. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [you should not have doubted.] or [you never should have doubted!] (See: **Rhetorical Question (p.1460)**)

why did you doubt

Here Jesus implies that Peter doubted whether Jesus could really enable him to walk on the water and keep him from sinking. You could include this information if that would be helpful to your readers. Alternate translation: [why did you doubt that I could keep you from sinking] (See: **Assumed Knowledge and Implicit Information (p. 1276)**)

Matthew 14:32

they

The pronoun **they** refers to Jesus and Peter. If this is not clear for your readers, you could refer to them more directly. Alternate translation: [the two of them] (See: **Pronouns — When to Use Them (p.1444)**)

Matthew 14:33

the ones

Matthew is referring to the disciples who were **in the boat**. You could include this information if that would be helpful to your readers. Alternate translation: [the disciples] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said] (See: **Quotations and Quote Margins (p.1449)**)

the Son of God

Son of God is an important title for Jesus that describes his relationship with God the Father. (See: **Translating Son and Father (p.1483)**)

Matthew 14:34

having crossed over

Matthew implies that they **crossed over** the Sea of Galilee. You could include this information if that would be helpful to your readers. Alternate translation: [having crossed over the lake] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

they came

In a context such as this, your language might say “went” instead of **came**. Alternate translation: [they went] (See: **Go and Come (p.1359)**)

Gennesaret

The word **Gennesaret** could refer to: (1) a region on the northwest side of the Sea of Galilee. Alternate translation: [the area called Gennesaret]; (2) a small town on the northwest side of the Sea of Galilee. Alternate translation: [the village of Gennesaret] (See: **How to Translate Names (p.1364)**)

Matthew 14:35

the men

Matthew uses a word that refers specifically to **men**. However, the gender of these people is not important for the story, so you could use a word or phrase that refers to both men and women. Alternate translation: [the people] (See: **When Masculine Words Include Women (p.1489)**)

of that place

Here, the phrase **that place** refers to the area named “Gennesaret” (see 14:34). You could include this information if that would be helpful to your readers. Alternate translation: [of the region of Gennesaret] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

they brought

Here, the pronoun **they** refers to the people who lived in **that surrounding area**. If it would be helpful in your language, you could use a word or phrase that refers to these people. Alternate translation: [people from that whole area brought] (See: **Pronouns — When to Use Them (p.1444)**)

all

Matthew says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [many of] (See: **Hyperbole (p.1368)**)

the ones having sickness

If your language does not use an abstract noun for the idea of **sickness**, you could express the same idea in another way. Alternate translation: [the sick people] (See: **Abstract Nouns (p.1268)**)

Matthew 14:36

they were begging

The pronoun **they** refers to the sick people. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: [the ones having sickness were begging] (See: **Pronouns — When to Use Them (p.1444)**)

him so that they might only touch the edge of his garment, and

It may be more natural in your language to have a direct quotation here. Alternate translation: [him, “Please let us only touch the edge of your garment.” And] (See: **Direct and Indirect Quotations (p.1328)**)

they might only touch

Here, the word **only** indicates that these people think that, to be healed, they do not need to do anything more than touch Jesus’ **garment**. You could include this information if that would be helpful to your readers. Alternate translation: [all they might do is touch] or [they could just touch] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

as many as touched {it} were healed

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could indicate that it was God or Jesus himself. Alternate translation: [God healed as many as touched it] or [Jesus healed as many as touched it] (See: **Active or Passive (p.1271)**)

Matthew 15

Matthew 15 Chapter Introduction

Structure and Formatting

Further opposition to Jesus and misunderstanding of the kingdom of God (13:53–17:27)

- Argument with the Pharisees and scribes about washing hands (15:1–9)
- Jesus teaches about what defiles people (15:10–20)
- Jesus meets a Canaanite woman (15:21–28)
- Jesus heals many people (15:29–31)
- Jesus feeds 4,000 men (15:32–39)

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 15:8–9, which is a quote from Isaiah 29:13.

Religious and Cultural Concepts in This Chapter

The “tradition of the elders”

The “tradition of the elders” included interpretations of Moses’ law that Jewish religious leaders had developed and passed down to their disciples, and they to their disciples. These interpretations explained what specific laws meant and how to obey them. Jesus rebuked the religious leaders for specific interpretations of the law that he disagreed with. In this chapter, Jesus and the Pharisees argue about washing hands, honoring parents, and giving gifts to God. When you translate the phrase “tradition of the elders,” use a form that refers to teachings that teachers pass down to their students. (See: [[rc:*///tw/dict/bible/other/tradition]] and [[rc:*///tw/dict/bible/other/elder]])

Washing hands before eating

In 15:1, the scribes and Pharisees rebuke Jesus for failing to have his disciples wash their hands before eating. One of the traditions that the Pharisees followed was a requirement that people wash their hands before eating. They did this to make their hands ceremonially clean, not primarily to clean off dirt. Make sure that your translation indicates that Jesus and the Pharisees are debating about ceremonial or ritual washing, not washing off dirt.

The gift for God

In 15:4–6, Jesus rebukes the Pharisees for allowing people to promise to give something to God instead of using it to help their parents. Jesus is not saying that giving things to God is wrong. Instead, he is saying that honoring one’s parents is one of the most important commandments that God gave, and no tradition should prevent people from honoring their parents. Make sure that this meaning is clear in your translation.

The Canaanite woman

Matthew describes the woman as a “Canaanite,” which is an old term for the people who lived in the land of Israel before the Israelites arrived. Matthew means that the woman is not a Jew, and he might mean that she is descended from the people that the Israelites defeated when they took over the land of Israel. Your translation should make clearly indicate that the woman is not a Jew. (See: **Canaan, Canaanite (p.1494)**)

The miracle of multiplying food

In 15:32–39, Matthew tells a story in which Jesus provides 4,000 men and even more women and children with food. All these people were in a place where no people lived, and all the food that Jesus and his disciples had were seven loaves of bread and a few fish. Despite that, Jesus used the seven loaves of bread and the few fish to feed everyone who was there. Matthew does not tell us exactly how Jesus did this, but he does say that there were more leftovers than what they started with. Your translation should not explain how Jesus multiplied the food, but it should be clear that he did a miracle. Matthew told a similar story about how Jesus fed 5,000 men in 14:13–21, so see how you expressed the ideas there.

Translation Issues in This Chapter

Feeding little dogs

In 15:26, Jesus tells the Canaanite woman that it is not right to give food that is meant for children to little dogs. In 15:27, the woman responds that little dogs eat the little bits of food that fall off their owners' tables. The children represent Jews, and the little dogs represent non-Jews. The food represents things that Jesus does for people. What Jesus means is that he is supposed to do things for Jews, not for non-Jews. What the woman means is that what she is asking Jesus to do is unimportant enough that he can do it without taking away from what he does for Jews. If possible, do not express the meaning of what Jesus and the woman say about little dogs, but make sure that your translation naturally expresses this meaning.

Singular and plural forms of "you"

Many of the forms of "you" in this chapter appear in speeches that Jesus gives to the Pharisees, the crowds, or the disciples. Because of this, the majority of forms of "you" in this chapter are plural. You should assume forms of "you" are plural unless a note specifies that the form is singular. (See: **Forms of 'You' — Singular (p.1354)**)

Matthew 15:1

Then

Here, the word **Then** introduces a new event that took place sometime after the previous event, probably relatively soon after. If it would be helpful in your language, you could use a word or phrase that introduces the next event. Alternate translation: [One day,] or [Sometime later,] (See: **Introduction of a New Event (p.1384)**)

come to

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [go to] (See: **Go and Come (p.1359)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said] (See: **Quotations and Quote Margins (p.1449)**)

Matthew 15:2

Why do your disciples transgress the tradition of the elders

The Pharisees are using the question form to rebuke Jesus for what his disciples are doing. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [Your disciples should not transgress the tradition of the elders!] or [We are shocked that your disciples transgress the tradition of the elders.] (See: **Rhetorical Question (p.1460)**)

your

Here, the word **your** is singular since the Pharisees and scribes are speaking to Jesus. (See: **Forms of 'You' — Singular (p.1354)**)

the tradition of the elders

Here, the scribes and Pharisees are using the possessive form to describe a **tradition** that came from **the elders**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the tradition given to us by the elders] or [the tradition handed down to us by the elders] (See: **Possession (p.1438)**)

the tradition of the elders

If your language does not use an abstract noun for the idea of **tradition**, you could express the same idea in another way. Alternate translation: [what the elders taught us] (See: **Abstract Nouns (p.1268)**)

of the elders

Here, the word **elders** refers to respected ancestors whose teaching is trusted. You could include this information if that would be helpful to your readers. Alternate translation: [of the ancestral teachers] or [of our respected forefathers] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

For

Here, the word **For** introduces an explanation of how the disciples are transgressing the tradition. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: [They do that when] or [Here is how they do that:] (See: **Connecting Words and Phrases (p.1322)**)

they do not wash their hands

Here the scribes and Pharisees are referring to how they would **wash their hands** with water to make them ritually or ceremonially clean. See the chapter introduction for more information about this kind of washing. You could include this information if that would be helpful to your readers. Alternate translation: [they do not ceremonially wash their hands with water] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

bread

The scribes and Pharisees are using **bread** to represent any food. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [food] or [anything] (See: **Synecdoche (p.1473)**)

Matthew 15:3

Why do you also transgress the commandment of God because of your tradition

Jesus is using the question form to rebuke the Pharisees for things that they do. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [You should not transgress the commandment of God because of your tradition.] or [I am shocked that you transgress the commandment of God because of your traditions!] (See: **Rhetorical Question (p.1460)**)

Why do you also transgress the commandment of God because of your tradition

If it would be more natural in your language, you could reverse the order of these phrases, since the last phrase gives the reason for the result that the rest of the question describes. Alternate translation: [Why, because of your tradition, do you also transgress the commandment of God] (See: **Connect — Reason-and-Result Relationship (p. 1315)**)

the commandment of God

Here Jesus is using the possessive form to describe a **commandment** that came from **God**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the commandment given by God] or [the commandment we received from God] (See: **Possession (p.1438)**)

the commandment of God

If your language does not use an abstract noun for the idea of **commandment**, you could express the same idea in another way. Alternate translation: [what God commanded us] (See: **Abstract Nouns (p.1268)**)

your tradition

If your language does not use an abstract noun for the idea of **tradition**, you could express the same idea in another way. Alternate translation: [what you were taught] (See: **Abstract Nouns (p.1268)**)

Matthew 15:4

For

Here, the word **For** introduces an explanation of how the scribes and Pharisees transgress God's law. This explanation continues in 14:5–6. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: [Here is how you do that:] or [What I mean is that] (See: **Connecting Words and Phrases (p.1322)**)

God commanded, saying

Many ancient manuscripts read **God commanded, saying**. The ULT follows that reading. Other ancient manuscripts read "God said." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.1475)**)

saying

Here Jesus quotes from the Old Testament scriptures. The first quotation could be from Exodus 20:12 or Deuteronomy 5:16. The second quotation could be from Exodus 21:17 or Leviticus 20:9. If it would be helpful to your readers, you could use a word or phrase that introduces a quotation from an important text, and you could include this information in a footnote. Alternate translation: [saying in the law he gave to Moses] or [speaking through Moses] (See: **Quotations and Quote Margins (p.1449)**)

saying Honor your father and your mother,' and 'The one speaking evil of his father or mother, let him end in death

If it would be clearer in your language, you could translate this so that there are not quotations within a quotation. Alternate translation: [saying that all people should honor their father and their mother and that everyone speaking evil of his father or mother should end in death] (See: **Quotes within Quotes (p.1452)**)

Honor your & your

Since God is addressing each specific person who is part of God's people, the command the words **your** and **your** are singular. (See: **Forms of 'You' — Singular (p.1354)**)

The one speaking evil of his father or mother, let him end in death

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [The one speaking evil of his father or mother, he should end in death] or [Anyone who speaks evil of his father or mother must end in death] (See: **Third-Person Imperatives (p. 1477)**)

The one speaking evil of

If your language does not use an abstract noun for the idea of **evil**, you could express the same idea in another way. Alternate translation: [The one saying evil things about] (See: **Abstract Nouns (p.1268)**)

let him end in death

Here, the phrase **end in death** means that the person is killed or executed. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [let him be put to death] or [let him be killed] (See: **Idiom (p.1375)**)

let him end

Although the term **him** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [let that person end] (See: **When Masculine Words Include Women (p.1489)**)

Matthew 15:5

But

Here, the word **But** introduces what the scribes and Pharisees allow in contrast to what God commanded. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: [In contrast,] or [Despite that,] (See: **Connect — Contrast Relationship (p.1304)**)

Whatever you might have benefited from me

Here, the phrase **Whatever you might have benefited from me** refers to money or goods that children might give to their parents when they need help. You could include this information if that would be helpful to your readers. Alternate translation: [Whatever I might have given to help you] or [Anything you might have received from me] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

you might have benefited

Here, the word **you** is singular since a child is speaking to one of his or her parents. (See: **Forms of 'You' — Singular (p.1354)**)

is} a gift

Here Jesus implies that the person is giving something as **a gift** to God. Because of that, the person will not give it to his or her parents. You could include this information if that would be helpful to your readers. Alternate translation: [is a gift for God] or [is a gift to God, so I cannot give it to you] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

But you say, 'Whoever says to his father or mother, "Whatever you might have benefited from me {is} a gift & he will certainly not honor his father

If it would be clearer in your language, you could translate this so that there are not quotations within quotations. Alternate translation, with no quotation marks: [But you say that whoever says to his father or mother that whatever they might have benefited from him is a gift, he will certainly not honor his father] (See: **Quotes within Quotes (p.1452)**)

Matthew 15:6

he will certainly not honor his father

Here Jesus implies that the Pharisees and scribes mean that the person cannot **honor his father** by giving him the money or goods that he promised to give to God. The person could still **honor his father** in other ways. You could include this information if that would be helpful to your readers. Alternate translation: [he will certainly not honor his father in that way] or [he will certainly not honor his father by giving him what he declared to be a gift for God] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

he will certainly not honor his

Although the terms **he** and **his** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: [that person will certainly not honor his or her] (See: **When Masculine Words Include Women (p. 1489)**)

he will certainly not honor

Here Jesus could mean that the scribes and Pharisees taught that: (1) the person was not allowed to **honor his father**. Alternate translation: [he is certainly not allowed to honor]; (2) the person did not have to **honor his father**. Alternate translation: [he does not need to honor] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

certainly not

The words translated as **certainly not** are two negative words. In this construction, the second negative does not cancel the first to create a positive meaning. Instead, it gives greater emphasis to the negative. If your language can use two negatives that do not cancel one another to create a positive meaning, you could use a double negative here. If your language does not use two negatives in that way, you could translate with one strong negative, as the ULT does. Alternate translation: [by no means] (See: **Double Negatives (p.1333)**)

father

Here Jesus implies that this person will also **not honor** his mother. You could include this information if that would be helpful to your readers. Alternate translation: [father or his mother] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

And

Here, the word **And** introduces the result of what the Pharisees and scribes tell people that they can do. If it would be helpful in your language, you could use a word or phrase that introduces a result. Alternate translation: [So,] (See: **Connecting Words and Phrases (p.1322)**)

you have set aside the word of God because of your tradition

If it would be more natural in your language, you could reverse the order of these phrases, since the last phrase gives the reason for the result that the rest of the sentence describes. Alternate translation: [because of your tradition, you have set aside the word of God] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

you have set aside

Here Jesus speaks as if **the word of God** were an object that people could **set aside** and ignore. He means that they are ignoring **the word of God** and treating it like it is not important. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [you have nullified] or [you have ignored] (See: **Metaphor (p.1405)**)

the word of God

Jesus is using the term **word** to refer to the commands that God gave using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [what God said] (See: **Metonymy (p.1411)**)

the word

Many ancient manuscripts read **the word**. The ULT follows that reading. Other ancient manuscripts read “the commandment,” and some other ancient manuscripts read “the law.” If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.1475)**)

your tradition

If your language does not use an abstract noun for the idea of **tradition**, you could express the same idea in another way. Alternate translation: [what you were taught] (See: **Abstract Nouns (p.1268)**)

Matthew 15:7

well

Here, Jesus' use of the word **well** indicates that he believed that what **Isaiah prophesied** about the scribes and Pharisees accurately describes them. You could include this information if that would be helpful to your readers. Alternate translation: [accurately] or [truly] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

saying

Here Jesus introduces a quotation from the Old Testament scriptures, specifically from Isaiah 29:13. If it would be helpful to your readers, you could use a word or phrase that introduces a quotation from an important text, and you could include this information in a footnote. Alternate translation: [saying in the book of Isaiah] or [as it is written] (See: **Quotations and Quote Margins (p.1449)**)

Matthew 15:8

This people honors

Here, the phrase **This people** refers to the Israelites about whom Isaiah was speaking. You could include this information if that would be helpful to your readers. Alternate translation: [The Israelites honor] or [These Jewish people] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

me & me

Here, both uses of the word **me** refer to God. If it would be helpful in your language, you could refer to him more directly. Alternate translation: [me, their God, ... me] (See: **Pronouns — When to Use Them (p.1444)**)

with their lips

Here, **lips** represent someone speaking. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [with their speech] or [with their words] (See: **Metonymy (p.1411)**)

their heart is far away from me

Here Isaiah speaks as if the Israelites' **heart** was **far away** from God. He means that they do not think about God or want to obey him. If it would be helpful in your language, you could use simile form or state the meaning plainly. Alternate translation: [it is as if their hearts were far away from me] or [they do not want to serve me] (See: **Metaphor (p.1405)**)

their heart is far away

If it would not be natural in your language to speak as if a group of people had only one **heart**, you could use the plural form of that word in your translation. Alternate translation: [their hearts are far away] (See: **Collective Nouns (p.1295)**)

their heart

In the author's culture, the **heart** is the place where humans think and feel. If it would be helpful in your language, you could translate **heart** by referring to the place where humans think and feel in your culture or by expressing the idea plainly. Alternate translation: [their mind] or [their thinking] (See: **Metonymy (p.1411)**)

Matthew 15:9

But

Here, the word **But** introduces the next idea in the quotation. If it would be helpful in your language, you could use a word or phrase that introduces the next idea, or you could leave **But** untranslated. Alternate translation: [Further,] (See: **Connecting Words and Phrases (p.1322)**)

teaching

Here, the word **teaching** introduces a reason why their worship is **in vain**. If it would be helpful in your language, you could use a word or phrase that introduces a reason. Alternate translation: [since they teach] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

as doctrines commandments of men

If your language does not use abstract nouns for the ideas of **doctrines** and **commandments**, you could express the same ideas in another way. Alternate translation: [as authoritative what men have commanded] (See: **Abstract Nouns (p.1268)**)

commandments of men

Here, Isaiah is using the possessive form to describe **commandments** that are given by **men**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [things commanded by men] (See: **Possession (p.1438)**)

of men

Although the term **men** is masculine, Isaiah is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [of people] (See: **When Masculine Words Include Women (p.1489)**)

Matthew 15:10

(There are no notes for this verse.)

Matthew 15:11

What enters into the mouth

Here Jesus is referring to food and drink, which are what people put into their mouths. You could include this information if that would be helpful to your readers. Alternate translation: [The food and drink that the man puts into his mouth] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the mouth & the man, & the mouth, & the man

The phrases **the mouth** and **the man** represent men and their mouths in general, not one particular man and his mouth. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [someone's mouth ... that person ... someone's mouth ... that person] (See: **Generic Noun Phrases (p.1357)**)

the man, & the man

Although the term **man** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [the person ... the person] (See: **When Masculine Words Include Women (p.1489)**)

what comes out from the mouth, this

Here, the word **this** refers directly back to **what comes out from the mouth**. Jesus expresses the idea in this way to introduce **what comes out from the mouth** and then explain what it does. If stating the topic and then referring back to it with the word **this** would be redundant in your language, you could omit the redundant information. Alternate translation: [what comes out from the mouth] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1401)**)

what comes out from the mouth

Here Jesus is referring to words, which are what come out of people's mouths. You could include this information if that would be helpful to your readers. Alternate translation: [the words that come out of his mouth] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

comes out

In a context such as this, your language might say "goes" instead of **comes**. Alternate translation: [goes out] (See: **Go and Come (p.1359)**)

Matthew 15:12

Do you know that the Pharisees, having heard this word, were caused to stumble

The disciples are using the question form to inform Jesus about how the Pharisees responded. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [You should know that the Pharisees, having heard this word, were offended.] or [The Pharisees, having heard this word, were offended!] (See: **Rhetorical Question (p.1460)**)

Do you know

Here, the word **you** is singular since the disciples are speaking to Jesus. (See: **Forms of 'You' — Singular (p.1354)**)

the Pharisees, having heard this word, were caused to stumble

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was Jesus. Alternate translation: [you caused the Pharisees to stumble when they heard this word] (See: **Active or Passive (p. 1271)**)

this word

The disciples is using the term **word** to refer to what Jesus said. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the words that you spoke] or [the things that you said] (See: **Metonymy (p.1411)**)

were caused to stumble

Here disciples speaks as if the **word** that Jesus said were a lump or rock that **the Pharisees** were stumbling over. They mean that the the Pharisees were offended by what he said. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [were offended] (See: **Metaphor (p.1405)**)

Matthew 15:13

But

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

Every plant that my heavenly Father has not planted will be uprooted

Here Jesus speaks of the Pharisees who were offended by him as if they were plants that God did not plant. He means that they are not serving God. Then Jesus speaks of God's punishment as if he would uproot these plants. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: [Those Pharisees are like plants that my heavenly Father will uproot because he did not plant them] or [Those Pharisees will be punished by my heavenly Father because they have not obeyed him] (See: **Metaphor (p.1405)**)

my heavenly Father

Father is an important title that describes the relationship between God the Father and Jesus his Son. (See: **Translating Son and Father (p.1483)**)

will be uprooted

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is God. Alternate translation: [he will uproot] (See: **Active or Passive (p.1271)**)

Matthew 15:14

Leave them

Here, the clause **Leave them** means that the disciples should not worry about or pay attention to the Pharisees who were offended by Jesus. You could include this information if that would be helpful to your readers. Alternate translation: [Ignore them] or [Do not pay attention to them] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

them! They are

The words **them** and **They** refer to the Pharisees who were offended by Jesus. If it would be helpful in your language, you could refer to them more directly. Alternate translation: [those Pharisees! They are] (See: **Pronouns — When to Use Them (p.1444)**)

They are blind guides But if a blind one guides a blind one, both will fall into a pit

Here, Jesus speaks of the Pharisees who were offended by him as if they were **blind guides**, and he speaks of other Jewish people as if they were **blind** people. He means that neither the Pharisees nor the rest of the people know what is right, but the Pharisees teach the people anyway, even though what they teach is wrong. If possible, preserve the metaphor or express the idea in simile form. Alternate translation: [They are like blind guides. They teach people what is wrong, just as a blind one guides a blind one so that they both fall into a pit] (See: **Metaphor (p.1405)**)

They are blind guides

Many ancient manuscripts read **They are blind guides**. The ULT follows that reading. Other ancient manuscripts read “They are blind guides of the blind.” If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.1475)**)

But

Here, the word **But** introduces the next thing that Jesus wants to say. If it would be helpful in your language, you could use a word or phrase that introduces the next idea, or you could leave **But** untranslated. Alternate translation: [So,] (See: **Connecting Words and Phrases (p.1322)**)

if a blind one guides a blind one, both will fall

Here Jesus uses an imaginary situation to help explain what would happen if a **blind** person guided another **blind** person. Use a natural method in your language for introducing an imaginary situation. Alternate translation: [imagine a blind one guiding a blind one. They would both fall] (See: **Hypothetical Situations (p.1372)**)

Matthew 15:15

But

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then,] (See: **Connecting Words and Phrases (p.1322)**)

Explain

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: [I ask that you explain] (See: **Imperatives — Other Uses (p.1378)**)

Explain

Here, the command is singular because the Peter is speaking to Jesus. (See: **Forms of ‘You’ — Singular (p.1354)**)

the parable

Here Peter could be referring to: (1) the **parable** about blind people guiding other blind people (see 15:14). Alternate translation: [the parable about the blind guides]; (2) the **parable** about things that go into and out of a person (see 15:11). Alternate translation: [the parable about what goes into a person] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

to us

By **us**, Peter means himself and the other disciples but not Jesus, so use the exclusive form of that word in your translation if your language marks that distinction. (See: **Exclusive and Inclusive ‘We’ (p.1347)**)

Matthew 15:16

But

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

Are you also still without understanding

Jesus is using the question form to rebuke the disciples for how they still do not understand what he is saying. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [You are still without understanding.] or [I am amazed that you still do not understand!] (See: **Rhetorical Question (p.1460)**)

Matthew 15:17

Do you not yet understand that everything that enters into the mouth passes into the stomach and is passed out into the latrine

Jesus is using the question form to remind his disciples about what happens to the food that people eat. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [You should already understand that everything that enters into the mouth passes into the stomach and is passed out into the latrine.] or [You already know that everything that enters into the mouth passes into the stomach and is passed out into the latrine!] (See: **Rhetorical Question (p.1460)**)

everything that enters into the mouth

Here Jesus is referring to food and drink, which are what people put into their mouths. You could include this information if that would be helpful to your readers. See how you translated the similar phrase in 15:11. Alternate translation: [all the food and drink that a person puts into his mouth] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

into the mouth & into the stomach

The phrases **the mouth** and **the stomach** represent mouths and stomachs in general, not one particular mouth and stomach. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [into someone's mouth ... into that person's stomach] (See: **Generic Noun Phrases (p.1357)**)

is passed out into the latrine

Jesus is referring to the process of expelling and removing feces and urine in a polite way by using the phrase **is passed out into the latrine**. If it would be helpful in your language, you could use a polite way of referring to this in your language, or you could state this plainly. Alternate translation: [is evacuated from the bowels] or [passes out of the body as waste] (See: **Euphemism (p.1343)**)

is passed out

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it is the person's body or bowels. Alternate translation: [the body passes it out] or [the bowels pass it out] (See: **Active or Passive (p. 1271)**)

the latrine

A **latrine** is a place where people expel feces and urine. If your readers would not be familiar with this word, you could use the name of something similar in your area, or you could use a more general term. Alternate translation: [the bathroom] or [the water closet] (See: **Translate Unknowns (p.1480)**)

Matthew 15:18

the things coming out from the mouth

Here Jesus is referring to words, which are what come out of people's mouths. You could include this information if that would be helpful to your readers. See how you translated the similar phrase in 15:11. Alternate translation: [the words that come out of the mouth] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

coming out & come

In a context such as this, your language might say "going" and "go" instead of **coming** and **come**. Alternate translation: [going out ... go] (See: **Go and Come (p.1359)**)

the mouth & the heart, & the man

The phrases **the mouth**, **the heart**, and **the man** represent men, their mouths, and their hearts in general, not one particular man, his mouth, and his heart. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [someone's mouth ... that person's heart ... that person] (See: **Generic Noun Phrases (p.1357)**)

the heart

In the author's culture, the **heart** is the place where humans think and feel. If it would be helpful in your language, you could translate **heart** by referring to the place where humans think and feel in your culture or by expressing the idea plainly. Alternate translation: [the mind] or [the thoughts] (See: **Metonymy (p.1411)**)

the man

Although the term **man** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [the person] (See: **When Masculine Words Include Women (p.1489)**)

Matthew 15:19

For

Here, the word **For** introduces a basis for the claim that Jesus made in the previous verse about how what comes out of the heart defiles a person. If it would be helpful in your language, you could use a word or phrase that introduces a basis for a claim, or you could leave **For** untranslated. Alternate translation: [That is because] or [I say that because] (See: **Connecting Words and Phrases (p.1322)**)

the heart

The phrase **the heart** represents hearts in general, not one particular heart. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [people's hearts] (See: **Generic Noun Phrases (p.1357)**)

the heart

See how you translated **heart** in 15:18. Alternate translation: [the mind] or [the thoughts] (See: **Metonymy (p. 1411)**)

come

In a context such as this, your language might say "go" instead of **come**. Alternate translation: [go] (See: **Go and Come (p.1359)**)

evil thoughts, murders, adulteries, sexual immoralities, thefts, false testimonies, blasphemies

It may be more natural in your language to use a singular form for one or more of these terms. Alternate translation: [evil thinking, murder, adultery, sexual immorality, theft, false testimony, and blasphemy] (See: **Unusual Uses of the Plural (p.1485)**)

evil thoughts, murders, adulteries, sexual immoralities, thefts, false testimonies, blasphemies

If your language does not use nouns for some or all of the ideas in this list, you could express the same ideas in another way. Alternate translation: [evil things that people do, including evil thinking, murdering, acting in adulterous and sexually immoral ways, stealing things, claiming that something false is true, and blaspheming] (See: **Abstract Nouns (p.1268)**)

Matthew 15:20

the man, & the man

The phrase **the man** represents men in general, not one particular man. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [someone ... someone] (See: **Generic Noun Phrases (p.1357)**)

man, & man

Although the term **man** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [person ... person] (See: **When Masculine Words Include Women (p.1489)**)

to eat with unwashed hands

Here Jesus refers to how people would wash their hands with water to make them ritually or ceremonially clean. See the chapter introduction for more information about this kind of washing. Express the idea as you did in 15:2. Alternate translation: [to eat without ceremonially washing one's hands with water] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 15:21

And having come out from there

Here, the phrase **And having come out from there** introduces the next major event in the story. If it would be helpful in your language, you could use a form that introduces a new event. Alternate translation: [After Jesus said those things, he came out from there. Then] (See: **Introduction of a New Event (p.1384)**)

having come out

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone out] (See: **Go and Come (p.1359)**)

from there

Here, the word **there** refers to the region of Gennesaret (see 14:34), which is where Jesus was teaching the disciples. You could include this information if that would be helpful to your readers. Alternate translation: [from where he was] or [from Gennesaret] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Jesus withdrew

Matthew implies that the disciples went with Jesus. You could include this information if that would be helpful to your readers. Alternate translation: [Jesus and his disciples] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 15:22

behold, a Canaanite woman, having come out from those regions, was crying out

Matthew introduces **a Canaanite woman** as a new character in the story. Use a natural form in your language for introducing a new character. Alternate translation: [behold, there was a woman who was a Canaanite. She came out from those regions to Jesus, and she was crying out] (See: **Introduction of New and Old Participants (p. 1387)**)

behold

The word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: [listen] or [suddenly] (See: **Metaphor (p.1405)**)

having come out from those regions

Matthew implies that the woman left her home and went to where Jesus was. You could include this information if that would be helpful to your readers. Alternate translation: [having come out from her home in those regions to go to where Jesus was] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

having come out

In a context such as this, your language might say "gone" instead of **come**. Alternate translation: [having gone out] (See: **Go and Come (p.1359)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and she said] (See: **Quotations and Quote Margins (p.1449)**)

Have mercy on me, Lord, Son of David! My daughter is severely demon-possessed

Here the woman asks Jesus to have **mercy** on her before she says why she needs help. If it would be helpful in your language, you could include why she needs help before she asks for **mercy**. Alternate translation: [Lord, my daughter is severely demon-possessed. Have mercy on me, Son of David!] (See: **Information Structure (p.1381)**)

Have mercy on me

If your language does not use an abstract noun for the idea of mercy, you could express the same idea in another way. Alternate translation: [Be merciful to me] (See: **Abstract Nouns (p.1268)**)

Have mercy

Here the command is singular because the woman is speaking to Jesus. (See: **Forms of 'You' — Singular (p.1354)**)

Son of David

Here, the word **Son** means a male descendant. It does not mean that Jesus was the direct son of David. Express the idea as you did in 9:27. Alternate translation: [Descendant of David] or [you who are descended from David] (See: **Metaphor (p.1405)**)

My daughter is severely demon-possessed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [A demon is severely possessing my daughter] (See: **Active or Passive (p.1271)**)

is severely demon-possessed

Here the woman implies that the demon is hurting or injuring her **daughter**. You could include this information if that would be helpful to your readers. Alternate translation: [is painfully demon-possessed] or [is demon-possessed and suffering greatly] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 15:23

did not answer her a word

Matthew is using the term **word** to mean something spoken in words. The phrase **did not answer her a word** means that Jesus did not use words to respond to the woman's requests. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [kept silent] or [did not answer her in any way] (See: **Metonymy (p.1411)**)

having approached

Matthew implies that the disciples **approached** Jesus. You could include this information if that would be helpful to your readers. Alternate translation: [having approached Jesus] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation without the preceding comma: [and they said] (See: **Quotations and Quote Margins (p.1449)**)

Send her away, for she is crying out after us

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the request that the first clause expresses. Alternate translation: [She is crying out after us, so send her away] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

Send her away

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: [We ask that you send her away] (See: **Imperatives — Other Uses (p.1378)**)

Send her away

Here the disciples could be asking Jesus: (1) to tell the women to leave them alone and go away. Alternate translation: [Make her leave us alone]; (2) to cast the demon out of the woman's daughter and tell her to go home. Alternate translation: [Cast the demon out of her daughter and send her away] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Send her away

Here the command is singular because the disciples are speaking to Jesus. (See: **Forms of 'You' — Singular (p. 1354)**)

she is crying out after us

Here the disciples imply that the woman was walking behind them and **crying out** many times. The disciples found this very annoying. If it would be helpful in your language, you could make some or all of that information explicit. Alternate translation: [she is following us and annoying us by crying out] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 15:24

said

Matthew does not specify to whom Jesus said these words. It is possible that it was the woman, or more likely, the disciples. If possible, do not specify to whom Jesus said these words. Alternate translation: [spoke these words:] (See: **When to Keep Information Implicit (p.1491)**)

I was not sent, except to the lost sheep of the house of Israel

If it would in appear your language that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: [I was sent only to the lost sheep of the house of Israel] (See: **Connect — Exception Clauses (p.1306)**)

I was not sent

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: [God did not send me] (See: **Active or Passive (p.1271)**)

the lost sheep of the house of Israel

Here Jesus could be using the possessive form to describe: (1) all of **the house of Israel** as **lost sheep**. Alternate translation: [the lost sheep, who are the house of Israel]; (2) some of **the house of Israel** as **lost sheep**. Alternate translation: [the lost sheep among the house of Israel] (See: **Possession (p.1438)**)

the lost sheep of the house of Israel

Here Jesus speaks of his fellow Jewish people as if they were **lost sheep**. He means that they are not following God, and they need help. This is an important metaphor in the Bible, so you could preserve the figure of speech or use simile form. See how you translated this phrase in 10:6. Alternate translation: [the house of Israel, who are like lost sheep] or [the house of Israel, who are far away from God, like lost sheep] (See: **Metaphor (p.1405)**)

of the house of Israel

Here Jesus refers to a people group or nation as if it were a **house**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. See how you translated this phrase in 10:6. Alternate translation: [of the nation of Israel] or [of the Israelites] (See: **Metaphor (p.1405)**)

Matthew 15:25

But

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [After that,] (See: **Connecting Words and Phrases (p.1322)**)

bowed down to him

In the woman's culture, bowing down to a person was a way to honor a greater person. If it would be helpful in your language, you could refer to a similar action from your culture, or you could explain what bowing down means. Alternate translation: [prostrated herself before him] or [bowed down to him in respect] (See: **Symbolic Action (p.1471)**)

help

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: [I ask that you help] (See: **Imperatives — Other Uses (p.1378)**)

help

Here, the command is singular because the woman is speaking to Jesus. (See: **Forms of 'You' — Singular (p.1354)**)

Matthew 15:26

It is not good to take the bread of the children and to throw {it} to the little dogs

To explain to the woman why he has not helped her, Jesus offers a story or illustration. In the story, the **children** represent the Jewish people, the **little dogs** represent non-Jewish people, and **the bread** represents the help that Jesus gives to people. If it would be helpful in your language, you could indicate that this is a story with a specific message, or you could explain what the parable means. Alternate translation: [Listen to this story: It is not good to take the bread of the children and to throw {it} to the little dogs] or [It is not good to take the bread of the children and to throw it to the little dogs. That is what helping you instead of my fellow Jews would be like] (See: **Parables (p.1427)**)

the bread of the children

Here, Jesus is using the possessive form to describe **bread** that was prepared for **the children** to eat. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the food prepared for the children] or [the food that the children were going to eat] (See: **Possession (p.1438)**)

the bread

Jesus is using **bread** to represent food. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [the meals] (See: **Synecdoche (p. 1473)**)

to throw {it} to the little dogs

Here Jesus implies that the bread is thrown **to the little dogs** so that they can eat it. You could include this information if that would be helpful to your readers. Alternate translation: [to throw it to the little dogs for them to eat] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

to the little dogs

Here, the phrase **little dogs** could describe: (1) domesticated animals that eat pests and can protect houses and families. You could use the name of a similar animal in your area, or you could use a more general term. Alternate translation: [to the domesticated animals] or [to the guard animals]; (2) scavenging animals that were generally considered unclean and dirty. You could use the name of a similar animal in your area or you could use a more general term. Alternate translation: [to the scavenging animals] or [to the dirty animals] (See: **Translate Unknowns (p.1480)**)

Matthew 15:27

Yes

Here, the woman uses the word **Yes** to indicate that she understands and agrees with Jesus. You could include this information if that would be helpful to your readers. Alternate translation: [Yes, I agree] or [Yes, that is true] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

for also

Here, the word **for** introduces the woman's further explanation of what Jesus said about children and little dogs. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **for** untranslated. Alternate translation: [but it is also true] or [yet even further,] (See: **Connecting Words and Phrases (p.1322)**)

for also the little dogs eat from the crumbs falling from the table of their masters

To ask Jesus to help her, the woman offers a story or illustration based on the parable that Jesus told in 15:26. In the story, the **little dogs** represent non-Jewish people, and **the crumbs** represent the help that Jesus gives to people. If it would be helpful in your language, you could indicate that this is a story with a specific message, or you could explain what the parable means. Alternate translation: [and here is a similar story: the little dogs eat from the crumbs falling from the table of their masters] or [for also the little dogs eat from the crumbs falling from the table of their masters. That is what helping me would be like] (See: **Parables (p.1427)**)

the little dogs

See you how you translated this phrase in 15:26. Alternate translation: [to the domesticated animals] or [to the scavenging animals] (See: **Translate Unknowns (p.1480)**)

the crumbs falling from the table of their masters

Here the woman refers to how **dogs** often eat bits of food that fall off **the table** where the dogs' owners are eating. You could include this information if that would be helpful to your readers. Alternate translation: [the bits of food that fall off the place where their masters are eating] (See: **Assumed Knowledge and Implicit Information (p. 1276)**)

the table

In this verse, the word **table** is singular in form, but it refers to all the tables of their masters as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: [the tables] (See: **Collective Nouns (p. 1295)**)

Matthew 15:28

O woman

Here Jesus uses the phrase **O woman** to address the Canaanite woman. This phrase was a polite way to refer to someone, and Jesus uses it to show how impressed he is with what the woman said. If it would be helpful in your language, you could use a form that refers politely to a woman who has a daughter. Alternate translation: [My dear woman] or [My lady] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

great {is} your faith

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: [you have believed greatly] (See: **Abstract Nouns (p.1268)**)

your & for you & you desire

Here, the words **your**, **you**, and **you** are singular because Jesus is speaking to the woman. (See: **Forms of 'You' — Singular (p.1354)**)

let it be done

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [It will be done] or [I am doing it] (See: **Third-Person Imperatives (p.1477)**)

let it be done

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [let it happen] or [let God do it] (See: **Active or Passive (p.1271)**)

her daughter was healed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was Jesus. Alternate translation: [Jesus healed her daughter] (See: **Active or Passive (p.1271)**)

from that hour

Here, the phrase **from that hour** indicates that the woman's daughter **was healed** at the time when Jesus said those words. If it would be helpful in your language, you could use a comparable expression or state the meaning plainly. Alternate translation: [right then] or [at that time] (See: **Idiom (p.1375)**)

Matthew 15:29

And having left from there, Jesus

Here, the phrase **And having left from there** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event. Alternate translation: [Then Jesus left that place. He] (See: **Introduction of a New Event (p.1384)**)

from there

Here, the word “there” refers to the area near the cities of Tyre and Sidon (see 15:21), where Jesus was when he spoke with the Canaanite woman. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [from the region of Tyre and Sidon] or [from where he met the Canaanite woman] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Jesus went

Matthew implies that the disciples were traveling with **Jesus**. You could include this information if that would be helpful to your readers. Alternate translation: [Jesus and his disciples went] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

having gone up

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come up] (See: **Go and Come (p.1359)**)

a mountain

Matthew does not clarify what **mountain** this is or how high up it is. If possible, use a general word for a hill or small mountain without indicating one particular place. Alternate translation: [a high place] or [a small mountain] (See: **When to Keep Information Implicit (p.1491)**)

Matthew 15:30

the lame, the blind, the crippled, the mute

Matthew is using the adjectives **lame**, **blind**, **crippled**, and **mute** as nouns to mean people who were sick in all those ways. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: [people who were lame, blind, crippled, and mute] (See: **Nominal Adjectives (p.1413)**)

many others

Matthew implies that these people were sick in other ways. You could include this information if that would be helpful to your readers. Alternate translation: [many other sick people] or [many who were sick in various other ways] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

they laid them at his feet

Here, the phrase **they laid them at his feet** means that the crowds **laid** the sick people in front of Jesus. If it would be helpful in your language, you could use an comparable phrase or state the meaning plainly. Alternate translation: [they laid them before him] (See: **Idiom (p.1375)**)

they laid them & them

Here, the word **they** refers to the **large crowds**, and the word **them** refers to the sick people. If it would be helpful in your language, you could refer to these people more directly. Alternate translation: [the crowds laid the sick people ... those sick people] (See: **Pronouns — When to Use Them (p.1444)**)

Matthew 15:31

so that

Here, the phrase **so that** introduces a result from Jesus healing many sick people. If it would be helpful in your language, you could use a different word or phrase that introduces a result. Alternate translation: [with the result that] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

the mute & the crippled & the lame & the blind

See how you translated these phrases in 15:30. Alternate translation: [people who were mute ... people who were crippled ... people who were lame ... people who were blind] (See: **Nominal Adjectives (p.1413)**)

the God of Israel

Matthew is using the possessive form to describe the **God** whom **Israel** worships. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the God whom Israel worships] (See: **Possession (p.1438)**)

of Israel

Here, the word **Israel** refers to the people of Israel. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [of the people of Israel] (See: **Metonymy (p.1411)**)

Matthew 15:32

But

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

I have compassion on the crowd, because they are remaining with me already three days and do not have anything {that} they might eat

If it would be more natural in your language, you could reverse the order of these clauses since the second clause gives the reason for the result that the first clause describes. Alternate translation: [The crowd is remaining with me already three days and does not have anything to eat, so I have compassion on them] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

I have compassion on

If your language does not use an abstract noun for the idea of **compassion**, you could express the same idea in another way. Alternate translation: [I sympathize with] (See: **Abstract Nouns (p.1268)**)

they might faint

Alternate translation: [they might become weary] or [they might lose their strength]

on the way

Here Jesus implies that the people would be walking **on the way** to their homes. You could include this information if that would be helpful to your readers. Alternate translation: [on the way to their homes] or [while they going home] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 15:33

say

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [said] (See: **Irregular Use of Tenses (p.1393)**)

From where {would be} to us in a desolate place so many loaves so as to satisfy so large a crowd

The disciples are using the question form to tell Jesus that they do not have enough food for the crowd. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [It is impossible for us in a desolate place to find enough loaves so as to satisfy so large a crowd.] or [There is certainly no place in this desolate area where we can get enough loaves to satisfy so large a crowd!] (See: **Rhetorical Question (p.1460)**)

loaves

The disciples are using **loaves** to represent any food. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [portions of food] (See: **Synecdoche (p.1473)**)

Matthew 15:34

says

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [said] (See: **Irregular Use of Tenses (p.1393)**)

loaves

See how you translated **loaves** in 14:17. Alternate translation: [large chunks of bread] (See: **Translate Unknowns (p.1480)**)

Seven, and

The disciples are leaving out some of the words that a sentence would need in many languages to be complete. You could supply these words from earlier in the verse if it would be clearer in your language. Alternate translation: [We have seven loaves and] (See: **Ellipsis (p.1338)**)

Matthew 15:35

to recline on the ground

In Jesus' culture, people would usually **recline**, or lie on one side, when they were eating. If it would be helpful in your language, you could refer to the position in which people eat in your culture, or you could just refer to eating. Alternate translation: [to get ready to eat on the ground] (See: **Assumed Knowledge and Implicit Information (p. 1276)**)

Matthew 15:36

loaves

See how you translated **loaves** in 14:17. Alternate translation: [large chunks of bread] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

he broke {them} and was giving {them

Matthew means that Jesus **broke** the loaves of bread in pieces so that they could be served to the crowds. This was a normal practice in his culture. You could include this information if that would be helpful to your readers. Alternate translation: [he divided the loaves into servings and was giving them] or [he broke the loaves into smaller pieces and was giving the pieces] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the disciples to the crowds

Matthew is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [the disciples gave them to the crowds] (See: **Ellipsis (p.1338)**)

Matthew 15:37

they all ate & they took up

The pronoun **they** in the phrase **they all ate** refers to the crowds. The pronoun **they** in the phrase **they took up** refers to the disciples. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: [the crowds all ate ... the disciples took up] (See: **Pronouns — When to Use Them (p.1444)**)

and were satisfied

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your languages. Alternate translation: [until they were full] (See: **Active or Passive (p.1271)**)

the remaining of the broken pieces

Here, the phrase **the remaining** refers to what was left after everyone ate. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [the leftovers] or [what was left of the broken pieces] (See: **Idiom (p.1375)**)

baskets

The word **baskets** refers to large, lightweight, containers that store food or other items. If your readers would not be familiar with this type of container, you could use the name of something similar in your area, or you could use a more general term. Alternate translation: [boxes] or [containers] (See: **Translate Unknowns (p.1480)**)

Matthew 15:38

But

Matthews uses the word **But** to introduce background information that helps the readers understand how amazing what Jesus did was. The word does not introduce another event in the story. Use a natural form in your language for introducing background information. Alternate translation: [As for how many people were there,] or [In the end,] (See: **Background Information (p.1281)**)

besides women and children

Matthew means that the number he has given does not include **women and children**. You could include this information if that would be helpful to your readers. Alternate translation: [which does not include women and children] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 15:39

he got

Matthew implies that the disciples were traveling with Jesus. You could include this information if that would be helpful to your readers. Alternate translation: [Jesus and his disciples got] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

went

In a context such as this, your language might say “came” instead of **went**. Alternate translation: [came] (See: **Go and Come (p.1359)**)

of Magadan

The word **Magadan** could be the name of: (1) a small village. Alternate translation: [of the village of Magadan]; (2) a district or area. Alternate translation: [of the district of Magadan] (See: **How to Translate Names (p.1364)**)

of Magadan

Many ancient manuscripts read **Magadan**. The ULT follows that reading. Other ancient manuscripts read “Magdala.” If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.1475)**)

Matthew 16

Matthew 16 Chapter Introduction

Structure and Formatting

Further opposition to Jesus and misunderstanding of the kingdom of God (13:53–17:27)

- The Pharisees and Sadducees test Jesus (16:1–4)
- The yeast of the Pharisees and Sadducees (16:5–12)
- Who Jesus really is (16:13–20)
- What Jesus and his disciples must do (16:21–28)

Religious and Cultural Concepts in This Chapter

The sign of Jonah

In 16:4, Jesus briefly refers to "the sign of Jonah." He has already discussed this sign in more detail in 12:39–41. See the introduction to chapter 12 for more information. Express the idea here as you did there. (See: **Jonah (p.1500)**)

Peter, "this rock," and the keys of the kingdom

In 16:18–19, Jesus tells Peter that he is a rock on which the church will be built and that he has been given the keys to the kingdom of the heavens. It is clear is that Peter is very important for God's kingdom. However, Christians debate in what way Peter is important. Some think that Peter is primarily important because of what he confessed about Jesus. Others think that Peter and his successors have authority over the church. Others think that Peter himself had authority over the early church but that he did not have any successors. If possible, express the idea in a general way but so that it is clear that Peter supports the church and has some kind of authority.

The coming of the Son of Man

In 16:27–28, Jesus twice refers to how he, the Son of Man, will "come." The first time (in 16:27), Jesus speaks about coming in glory with his angels. In this case, he is almost certainly referring to his second coming, when he will punish or reward everyone for what they have done.

The second time he refers to his "coming" (in 16:28), Jesus speaks about coming "in his kingdom." Christians debate what he could be referring to. It could be:

Jesus' transfiguration, which Matthew narrates in 17:1–8
Jesus' resurrection and enthronement in heaven
the empowerment and growth of the church
the destruction of Jerusalem
Jesus' second coming
several of these options together

Since Christians have understood this verse in at least these different ways, if possible your translation should allow for all these options. See the notes on 16:28 for translation options.

Translation Issues in This Chapter

The yeast of the Pharisees and Sadducees

In 16:5–12, Jesus tells his disciples to guard themselves from the “yeast” of the Pharisees and Sadducees. The disciples misunderstand him and think that he is saying something about bread, which they forgot to bring with them. Jesus reminds them that he is not talking about lack of bread, since he has proved twice that he can multiply food. When he repeats that they should guard themselves from the “yeast” of the Pharisees and Sadducees, the disciples realize that Jesus is speaking figuratively about what the Pharisees and Sadducees teach. Since the disciples misunderstanding “yeast” is an important part of this passage, you should not explain what “yeast” means when Jesus uses the word. However, make sure that it is clear that “yeast” refers to teachings when Matthew explains the metaphor in 16:12. (See: **Metaphor (p.1405)**)

“This rock” and the name Peter

In 16:18, Jesus tells Peter that his name is “Peter.” Jesus does this because he wants to comment on what the name “Peter” means, which is “rock.” After saying the name “Peter,” Jesus says that he will build his church “on this rock,” which refers back to the name “Peter.” Consider how you might naturally explain what the name “Peter” means so that your readers understand what Jesus means when he speaks about “this rock.” You could consider using a footnote or explaining the name in the translation itself.

The keys of the kingdom

In 16:19, Jesus promises that he will give “the keys of the kingdom of the heavens” to Peter. This could mean that Peter will control who enters the kingdom and who does not enter the kingdom. Or, it could mean that Peter has a position of authority within the kingdom. Since Christians debate exactly what the “keys” mean, if possible you should preserve the metaphor or express the idea in a general way. See the notes on the verse for translation options. (See: **Metaphor (p.1405)**)

Singular and plural forms of “you”

Many of the forms of “you” in this chapter appear in speeches that Jesus gives to the disciples. Because of this, the majority of forms of “you” in this chapter are plural. You should assume forms of “you” are plural unless a note specifies that the form is singular. (See: **Forms of ‘You’ — Singular (p.1354)**)

Verses 2b–3

Some of the earliest manuscripts do not include anything for 16:2b–3. Since the earliest manuscripts do not include these words, the ULT and UST put them in brackets. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT and omit these words. If it would be helpful, you could put the words in brackets or in a footnote.

Matthew 16:1

And

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: [Then,] (See: **Introduction of a New Event (p.1384)**)

having approached, testing {him

Here, the word **testing** introduces the purpose for which the Pharisees and Sadducees **approached** Jesus. If it would be helpful in your language, you could use a word or phrase that introduces a purpose. Alternate translation: [having approached with the goal of testing him] (See: **Connect — Goal (Purpose) Relationship (p. 1310)**)

asked him to show them a sign from heaven

It may be more natural in your language to have a direct quotation here. Alternate translation: [asked him, “Show us a sign from heaven!”] (See: **Direct and Indirect Quotations (p.1328)**)

a sign from heaven

The implication is that the Pharisees and Sadducees wanted Jesus to do a miracle to prove that his authority came from God. You could include this information if that would be helpful to your readers. Alternate translation: [a sign from heaven that proved that his authority was from God] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

from heaven

Here, the phrase **from heaven** indicates that the **sign** originates in **heaven**, where God rules. You could include this information if that would be helpful to your readers. Alternate translation: [from heaven, where God rules] or [that comes from the place where God is] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 16:2

you say, ‘It will be fair weather, for the sky is red

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [you say that it will be fair weather, for the sky is red] (See: **Quotes within Quotes (p.1452)**)

It will be fair weather, for the sky is red

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: [The sky is red, so it will be fair weather] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

It will be fair weather

Here the people speaking are implying that the **fair weather** will take place on the next day. You could include this information if that would be helpful to your readers. Alternate translation: [fair weather tomorrow] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Evening having come, you say, ‘It will be fair weather, for the sky is red & And in early morning, ‘Today will be stormy, for the sky is red, being overcast.’ You know to interpret the face of the sky, but the signs of the times you are not able

See the discussion of textual issues at the end of the introduction to this chapter to decide whether to include 16:2b–3 in your translation. The notes below discuss translation issues in these verses, for those who decide to include them. (See: **Textual Variants (p.1475)**)

Matthew 16:3

in early morning, ‘Today will be stormy, for the sky is red, being overcast

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [in early morning, you say that today will be stormy, for the sky is red, being overcast] (See: **Quotes within Quotes (p.1452)**)

in early morning, ‘Today

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the previous sentence if it would be clearer in your language. Alternate translation: [in early morning, you say, ‘Today] (See: **Ellipsis (p.1338)**)

Today will be stormy, for the sky is red, being overcast

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: [The sky is red, being overcast, so today will be stormy] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

the face

Here Jesus speaks as if the **sky** had a **face**. He is referring to how the sky looks from the ground. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [the appearance] or [the look] (See: **Metaphor (p.1405)**)

but the signs of the times you are not able

This clause could be: (1) a statement that rebukes the Pharisees and Sadducees. Alternate translation: [but you are not able to interpret the signs of the time.]; (2) a rhetorical question that rebukes the Pharisees and the Sadducees. Alternate translation: [but are you not able to interpret the signs of the times?] (See: **Rhetorical Question (p.1460)**)

the signs of the times

Here, Jesus could be using the possessive form to describe **signs** that: (1) happen during the **times**. Alternate translation: [the signs that are happening during these times]; (2) indicate that specific **times** have arrived. Alternate translation: [the signs that show that the times are here] (See: **Possession (p.1438)**)

you are not able

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [you are not able to interpret] (See: **Ellipsis (p.1338)**)

Matthew 16:4

An evil and adulterous generation seeks a sign, but a sign will not be given to it except the sign of Jonah

What Jesus says here is identical to what he said in 12:39 except for the phrase “the prophet” before the name **Jonah**. Translate this sentence as you did in 12:39. (See: **First, Second or Third Person (p.1349)**)

them

The pronoun **them** refers to the Pharisees and Sadducees who had asked for a sign (see 16:1). If this is not clear for your readers, you could refer to these people more directly. Alternate translation: [the people who asked him for a sign] or [those Pharisees and Sadducees] (See: **Pronouns — When to Use Them (p.1444)**)

he went away

Matthew implies that the disciples were traveling with Jesus. You could include this information if that would be helpful to your readers. Alternate translation: [Jesus and his disciples went away] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 16:5

And

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: [Then] (See: **Introduction of a New Event (p.1384)**)

the disciples, having come to the other side, forgot to take loaves

Matthew implies that the disciples **forgot** the **loaves** before they traveled **to the other side**, but they realized that they had forgotten it when they reached **the other side**. You could include this information if that would be helpful to your readers. Alternate translation: [the disciples forgot to take loaves with them, and when they came to the other side, they realized that they had forgotten] or [the disciples, having come to the other side, recognized that they had forgotten to take loaves] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

having come

Matthew implies that both the disciples and Jesus came to the other side. You could include this information if that would be helpful to your readers. Alternate translation: [when they and Jesus came] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

having come

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone] (See: **Go and Come (p.1359)**)

the other side

Matthew implies that they traveled to **the other side** of the Sea of Galilee. You could include this information if that would be helpful to your readers. Alternate translation: [the other side of the lake] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 16:6

Now

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

See and guard from

The terms **See** and **guard** mean similar things. Jesus is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [Guard against] or [Keep away from] (See: **Doublet (p.1336)**)

See and

Here, the word **See** means that the disciples need to make sure that something happens or does not happen. If it would be helpful in your language, you could use a similar form or state the meaning plainly. Alternate translation: [Make sure that you] (See: **Idiom (p.1375)**)

the yeast of the Pharisees and Sadducees

Here, Jesus is using the possessive form to describe **yeast** that **the Pharisees and Sadducees** have or use. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the yeast that the Pharisees and Sadducees have] (See: **Possession (p.1438)**)

the yeast of the Pharisees and Sadducees

Here, **yeast** is a metaphor that refers to what the Pharisees and Sadducees teach. However, the disciples did not immediately understand that Jesus was using a metaphor; instead, they do not realize what **yeast** refers to until 16:12. So, you should preserve the metaphor here without explaining its meaning, since Matthew will give an explanation in 16:12. (See: **Metaphor (p.1405)**)

Matthew 16:7

among themselves

Here, the phrase **among themselves** could mean: (1) that the disciples **were reasoning** with each other. Alternate translation: [with one another]; (2) that the disciples were thinking this without saying it. Alternate translation: [within themselves] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

saying, “{It is} because we did not take loaves

Here, the word translated as **because** could introduce: (1) what the disciples think might be the reason for why Jesus said what he did about yeast. Alternate translation: [saying, “He said that because we did not take loaves”]; (2) what the disciples say. Alternate translation: [saying, “We did not take loaves”] (See: **Quotations and Quote Margins (p.1449)**)

saying, “{It is} because we did not take loaves

It may be more natural in your language to have an indirect quotation here. Alternate translation: [saying that it was because they did not take loaves] (See: **Direct and Indirect Quotations (p.1328)**)

It is} because

Here the disciples imply that they are giving a reason for why Jesus said what he did about yeast. You could include this information if that would be helpful to your readers. Alternate translation: [Jesus has spoken about yeast because] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

we did not take

By **we**, the disciples mean themselves but not Jesus, so use the exclusive form of that word in your translation if your language marks that distinction. (See: **Exclusive and Inclusive ‘We’ (p.1347)**)

Matthew 16:8

But

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

You of little faith, why are you reasoning among yourselves that you do not have loaves

Jesus is using the question form to rebuke the disciples. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [You of little faith! Do not reason among yourselves that you do not have loaves!] or [You of little faith, it is wrong for you to be reasoning among yourselves that you do not have loaves.] (See: **Rhetorical Question (p.1460)**)

You of little faith

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: [You who believe so little] (See: **Abstract Nouns (p.1268)**)

among yourselves

Here, much as in 16:7, the phrase **among yourselves** could mean: (1) that the disciples were **reasoning** with each other. Alternate translation: [with one another]; (2) that the disciples were thinking this without saying it. Alternate translation: [within yourselves] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 16:9

Do you not yet perceive nor remember the five loaves of the 5,000, and how many baskets you received

Jesus is using the question form to rebuke the disciples. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [You do not yet perceive nor remember the five loaves of the 5,000, and how many baskets you received!] or [I am disappointed that you do not yet perceive nor remember the five loaves of the 5,000, and how many baskets you received.] (See: **Rhetorical Question (p.1460)**)

the five loaves of the 5,000

Here Jesus is using the possessive form to refer to **the five loaves** that he used to feed **the 5,000**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the five loaves that fed the 5,000] (See: **Possession (p.1438)**)

of the 5,000

Matthew is using the number **5,000** as a noun to mean 5,000 men. Your language may use numbers in the same way. If not, you could translate this one with an equivalent phrase. Alternate translation: [of the 5,000 men] (See: **Nominal Adjectives (p.1413)**)

loaves

See how you translated **loaves** in 14:17. Alternate translation: [large chunks of bread] (See: **Translate Unknowns (p.1480)**)

baskets

Here Jesus implies that the **baskets** were full of leftover food. You could include this information if that would be helpful to your readers. Alternate translation: [baskets full of leftovers] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

baskets

See how you translated **baskets** in 14:20. Alternate translation: [boxes] or [containers] (See: **Translate Unknowns (p.1480)**)

Matthew 16:10

Nor the seven loaves of the 4,000, and how many baskets you received

Jesus is using the question form to rebuke the disciples. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [Nor do you perceive or remember the seven loaves of the 4,000, and how many baskets you received!] or [I am also disappointed that you do not yet perceive nor remember the seven loaves of the 4,000, and how many baskets you received.] (See: **Rhetorical Question (p.1460)**)

Nor

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the previous verse if it would be clearer in your language. Alternate translation: [Nor do you understand or remember] (See: **Ellipsis (p.1338)**)

the seven loaves of the 4,000

Here Jesus is using the possessive form to refer to **the seven loaves** that he used to feed **the 4,000**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the seven loaves that fed the 4,000] (See: **Possession (p.1438)**)

loaves

See how you translated **loaves** in 14:17. Alternate translation: [large chunks of bread] (See: **Translate Unknowns (p.1480)**)

of the 4,000

Matthew is using the number **4,000** as a noun to mean 4,000 men. Your language may use numbers in the same way. If not, you could translate this one with an equivalent phrase. Alternate translation: [of the 4,000 men] (See: **Nominal Adjectives (p.1413)**)

baskets

Here Jesus implies that the **baskets** were full of leftover food. You could include this information if that would be helpful to your readers. Alternate translation: [baskets full of leftovers] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

baskets

See how you translated **baskets** in 15:37. Alternate translation: [boxes] or [containers] (See: **Translate Unknowns (p.1480)**)

Matthew 16:11

How do you not perceive that I did not speak to you about loaves

Jesus is using the question form to rebuke the disciples. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [You do not perceive that I did not speak to you about loaves!] or [I am disappointed that you do not perceive that I did not speak to you about loaves.] (See: **Rhetorical Question (p.1460)**)

But

Here, the word **But** introduces what Jesus really wants to say about **yeast** in contrast to simply speaking **about bread**. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: [Rather,] (See: **Connect — Contrast Relationship (p. 1304)**)

the yeast of the Pharisees and Sadducees

Here, just as in 16:6, Jesus is using the possessive form to describe **yeast** that **the Pharisees and Sadducees** have or use. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the yeast that the Pharisees and Sadducees have] (See: **Possession (p.1438)**)

the yeast of the Pharisees and Sadducees

As in 16:6, **yeast** is a metaphor that refers to what the Pharisees and Sadducees teach. However, the disciples did not immediately understand that Jesus was using a metaphor; instead, they do not realize what **yeast** refers to until 16:12. So, you should preserve the metaphor here without explaining its meaning, since Matthew will give an explanation in 16:12. (See: **Metaphor (p.1405)**)

Matthew 16:12

they understood

The pronoun **they** refers to the disciples. If this is not clear for your readers, you could refer to them more directly. Alternate translation: [the disciples understood] (See: **Pronouns — When to Use Them (p.1444)**)

he had not told them to guard from the yeast of loaves, but from the teaching of the Pharisees and Sadducees

If your language would not naturally put the negative statement before the positive statement, you could reverse the two clauses here. Alternate translation: [he had told them to guard from the teaching of the Pharisees and Sadducees, not from the yeast of loaves] (See: **Information Structure (p.1381)**)

the yeast of loaves

Matthew is using the possessive form to describe **yeast** that people use to make **loaves**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the yeast used to make loaves] (See: **Possession (p.1438)**)

but from

Matthew is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [but to guard from] (See: **Ellipsis (p.1338)**)

the teaching of the Pharisees and Sadducees

If your language does not use an abstract noun for the idea of **teaching**, you could express the same idea in another way. Alternate translation: [the things that the Pharisees and Sadducees taught] (See: **Abstract Nouns (p. 1268)**)

Matthew 16:13

Now

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then] (See: **Introduction of a New Event (p.1384)**)

having come

Matthew implies that the disciples were traveling with Jesus. You could include this information if that would be helpful to your readers. Alternate translation: [when he and his disciples came] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

having come

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone] (See: **Go and Come (p.1359)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said] (See: **Quotations and Quote Margins (p.1449)**)

men

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [men and women] (See: **When Masculine Words Include Women (p.1489)**)

the Son of Man is

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [I, the one who is the Son of Man, am] (See: **First, Second or Third Person (p.1349)**)

the Son of Man

The title **Son of Man** may refer to a special person, possibly the Messiah, that people expected to arrive. However, since Jesus is asking about who people say that **the Son of Man** is, if possible you should not explain what the title means. Alternate translation: [the Human One] (See: **When to Keep Information Implicit (p.1491)**)

Matthew 16:14

Some, John the Baptist; and some, Elijah; and others, Jeremiah, or one of the prophets

Since all these people and prophets had died before the disciples answered this question, the disciples are implying that people think that Jesus is one of these people who has come back to life. You could include this information if that would be helpful to your readers. Alternate translation: [Some, John the Baptist come back to life; and some, Elijah come back to life; and others, Jeremiah or one of the prophets come back to life] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Some, John the Baptist; and some, Elijah; and others, Jeremiah

The disciples are leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the previous verse if it would be clearer in your language. Alternate translation: [Some say John the Baptist; and some say Elijah; and others say Jeremiah] (See: **Ellipsis (p.1338)**)

Some, & some, & others

The disciples are using the adjectives **Some**, **some**, and **others** as nouns to mean various groups of people. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: [Some among the people ... some among the people ... others among the people] (See: **Nominal Adjectives (p.1413)**)

one of the prophets

Here the disciples are not excluding **John the Baptist**, **Elijah**, or **Jeremiah** from the group of **the prophets**. Instead, they are referring to the many other **prophets** that God had sent. You could include this information if that would be helpful to your readers. Alternate translation: [another one of the prophets] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 16:15

He says

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [He said] (See: **Irregular Use of Tenses (p.1393)**)

Matthew 16:16

You

Since Peter is talking to Jesus, the word **You** here is singular. (See: **Forms of 'You' — Singular (p.1354)**)

the Son of the living God

Son is an important title for Jesus that describes his relationship with God the Father. (See: **Translating Son and Father (p.1483)**)

of the living God

Here, the phrase **the living God** identifies God as the one who "lives." The primary point is that God actually "lives," unlike idols and other things that people call "god." If it would be helpful in your language, you could use a word or phrase that emphasizes that God really "lives." Alternate translation: [of the God who lives] or [of the true God] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 16:17

Now

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

Blessed are you, Simon Bar Jonah, because flesh and blood did not reveal this to you, but my Father in the heavens

If it would be more natural in your language, you could reverse the order of these clauses since the last clauses gives the reason for the result that the first clause describes. Alternate translation: [Because flesh and blood did not reveal this to you, but my Father in the heavens, you are blessed, Simon Bar Jonah] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

Blessed are you

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: [God will bless you] (See: **Active or Passive (p.1271)**)

are you, & to you

Since Jesus is talking to Peter, the word **you** throughout this verse is singular. (See: **Forms of 'You' — Singular (p. 1354)**)

Simon Bar Jonah

Bar is a word borrowed from Aramaic. You will need to decide if you will also borrow this word into your language or if you will translate the meaning. Either approach has broad support. If you borrow the word, you could spell it the way it sounds in your language and then put the translation in a footnote. Alternate translation: [Simon son of Jonah] (See: **Copy or Borrow Words (p.1326)**)

Bar Jonah

The word **Jonah** is the name of a man. (See: **How to Translate Names (p.1364)**)

flesh and blood did not reveal this to you, but my Father in the heavens

If your language would not naturally put the negative statement before the positive statement, you could reverse the two clauses here. Alternate translation: [my Father in the heavens revealed this to you, not flesh and blood] (See: **Information Structure (p.1381)**)

flesh and blood did not reveal this

This phrase expresses a single idea by using two words connected with and. The words **flesh and blood** together identify what it means to be human. If it would be helpful in your language, you could express this meaning with

an equivalent phrase that does not use **and**. Alternate translation: [humans did not reveal this] or [no human being revealed this] (See: **Hendiadys (p.1361)**)

did not reveal this to you

The pronoun **this** refers to Peter's pronouncement in the previous verse that Jesus is the Christ, the Son of the living God. If this is not clear for your readers, you could refer to that pronouncement more directly. Alternate translation: [did not reveal to you that I am the Christ] or [did not reveal to you what you just said] (See: **Pronouns — When to Use Them (p.1444)**)

but my Father in the heavens

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [but my Father in the heavens revealed it to you] (See: **Ellipsis (p.1338)**)

my Father

Father is an important title that describes the relationship between God the Father and Jesus the Son. (See: **Translating Son and Father (p.1483)**)

in the heavens

Here, the phrase **in the heavens** identifies the location in which God the Father is specially present and from which he rules. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [who is in the heavens] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 16:18

I also say to you

Jesus uses the clause **I also say to you** this to emphasize what he is telling the Peter. Use a natural form in your language for emphasizing the truth and importance of a statement. Alternate translation: [I also want you to know]

to you & you

Since Jesus is talking to Peter, the word **you** throughout this verse is singular. (See: **Forms of 'You' — Singular (p. 1354)**)

you are Peter

The name **Peter** means "rock." You could include this information if that would be helpful to your readers. Alternate translation: [you have the name Peter, which means "rock"] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

upon this rock

Here Jesus could be referring to **this rock** in order to: (1) describe **Peter**, whose name means "rock," as solid foundation, a **rock**, for the church. Alternate translation: [upon you, who are like a rock,] or [upon you]; (2) refer to what Peter said about Jesus (that he is the Christ) as a solid foundation or **rock** for the church. Alternate translation: [upon your confession, which is like a rock,] or [upon your confession] (See: **Metaphor (p.1405)**)

I will build my church

Jesus here speaks as if his **church** were a building that someone could **build**. With this metaphor, he refers to making the **church** become stronger and more mature, just like the one who builds a house makes it strong and complete. If it would be helpful in your language, you could use simile form or state the meaning plainly. Alternate translation: [I will strengthen my church as if I were building it] or [I will make my church strong] (See: **Metaphor (p.1405)**)

the gates of Hades

Here, Jesus could be referring to **the gates of Hades** in order to: (1) speak about how, when people enter through **the gates of Hades**, they have died. Alternate translation: [death] or [the power of death]; (2) speak about evil powers that come out through **the gates of Hades**. Alternate translation: [the powers of hell] or [evil powers] (See: **Metaphor (p.1405)**)

it

The pronoun **it** refers to **my church**. If this is not clear for your readers, you could refer more directly to the church. Alternate translation: [my church] (See: **Pronouns — When to Use Them (p.1444)**)

Matthew 16:19

I will give to you the keys of the kingdom of the heavens

Here Jesus speaks of giving authority to Peter as if he were giving him **the keys of the kingdom of the heavens**. Christians debate what kind of authority this is, so if possible, you should preserve the metaphor or simply refer to some kind of authority. Alternate translation: [I will give to you the keys of the kingdom of the heavens so that you have authority] or [I will give you authority in the kingdom of the heavens] (See: **Metaphor (p.1405)**)

to you & you bind & you loose

Since Jesus is talking to Peter, the word **you** throughout this verse is singular. (See: **Forms of 'You' — Singular (p. 1354)**)

the keys of the kingdom

The word **keys** refers to tools that are used to lock and unlock things, especially doors and gates. If your readers would not be familiar with this type of tool, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [the tools for locking and unlocking the kingdom] or [the openers for the kingdom] (See: **Translate Unknowns (p.1480)**)

and

Here, the word **and** introduces how Peter will exercise the authority that Jesus will give to him. If it would be helpful in your language, you could use a word or phrase that introduces a result or goal. Alternate translation: [so that] (See: **Connecting Words and Phrases (p.1322)**)

whatever you bind on the earth will have been bound in the heavens

Here Jesus speaks of decisions that Peter and God make as if they were binding something. These decisions are specifically about requiring or enforcing something. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Since Jesus uses very general language, your translation should also be very general. Alternate translation: [whatever you require on the earth will have been required in the heavens] or [whatever you enforce on the earth will have been enforced in the heavens] (See: **Metaphor (p. 1405)**)

will have been bound & will have been loosed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: [God will have bound ... God will have loosed] (See: **Active or Passive (p.1271)**)

whatever you loose on the earth will have been loosed in the heavens

Here Jesus speaks of decisions that Peter and God make as if they were binding something. These decisions are specifically about allowing or abrogating something. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Since Jesus uses very general language, your translation should also be very general. Alternate translation: [whatever you allow on the earth will have been allowed in the heavens] or [whatever you annul on the earth will have been annulled in the heavens] (See: **Metaphor (p.1405)**)

Matthew 16:20

the disciples that they tell no one that he is the Christ

It may be more natural in your language to have a direct quotation here. Alternate translation: [the disciples, “Tell no one that I am the Christ”] (See: **Direct and Indirect Quotations (p.1328)**)

they tell no one that he is the Christ

It may be more natural in your language to have a direct quotation here. Alternate translation: [they tell no one, “He is the Christ”] (See: **Direct and Indirect Quotations (p.1328)**)

Matthew 16:21

to his disciples that it is necessary for him to go to Jerusalem and to suffer much from the elders and chief priests and scribes and to be killed and to be raised on the third day

It may be more natural in your language to have a direct quotation here. Alternate translation: [to his disciples, saying, “It is necessary for me to go to Jerusalem and to suffer much from the elders and chief priests and scribes and to be killed and to be raised on the third day”] (See: **Direct and Indirect Quotations (p.1328)**)

to be killed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that **the elders and chief priests and scribes** would order someone to do it. Alternate translation: [to die] or [for them to put him to death] (See: **Active or Passive (p.1271)**)

to be raised

Here, the word **raised** refers to someone who died coming back to life. If it would be helpful in your language, you could use a comparable word or state the meaning plainly. Alternate translation: [to be restored to life] (See: **Idiom (p.1375)**)

to be raised

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, Matthew could be implying that: (1) God did it. Alternate translation: [to have God raise him] or [for God to raise him]; (2) Jesus himself did it. Alternate translation: [to raise himself] (See: **Active or Passive (p.1271)**)

on the third day

Here, the phrase **on the third day** refers to the day after tomorrow. People in Jesus’ culture counted the current day as the first day, tomorrow as the second day, and the day after tomorrow as **the third day**. If it would be helpful in your language, you could use a word or phrase that refers to the day after tomorrow. Alternate translation: [on the day after the next day] or [two days later] (See: **Idiom (p.1375)**)

on the third day

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [on day three] (See: **Ordinal Numbers (p.1424)**)

Matthew 16:22

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said] (See: **Quotations and Quote Margins (p.1449)**)

Merciful to you

Here, the phrase **Merciful to you** could mean: (1) that Jesus should not be thinking about or talking about what he has predicted will happen. Alternate translation: [Far be it from you] or [Stop saying those things]; (2) that he believes that God will mercifully protect Jesus from what Jesus has predicted will happen. Alternate translation: [God will have mercy on you] or [May God be merciful to you] (See: **Idiom (p.1375)**)

to you, & to you

Since Peter is talking to Jesus, the word **you** throughout this verse is singular. (See: **Forms of 'You' — Singular (p. 1354)**)

this

The pronoun **this** refers to the things that Jesus had just spoken about what would happen to him. If this is not clear for your readers, you could refer to those things more directly. Alternate translation: [those things] or [what you have said] (See: **Pronouns — When to Use Them (p.1444)**)

certainly not

The words translated as **certainly not** are two negative words. In this construction, the second negative does not cancel the first to create a positive meaning. Instead, it gives greater emphasis to the negative. If your language can use two negatives that do not cancel one another to create a positive meaning, you could use a double negative here. If your language does not use two negatives in that way, you could translate with one strong negative, as the ULT does. Alternate translation: [by no means] (See: **Double Negatives (p.1333)**)

Matthew 16:23

But

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [After that,] (See: **Connecting Words and Phrases (p.1322)**)

having turned

Matthew could be implying that Jesus **turned**: (1) to face Peter. Alternate translation: [having turned toward Peter]; (2) away from Peter. Alternate translation: [having turned away from Peter] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Get behind me

Here Jesus speaks as if he wants Peter to **Get behind** him. He means that Peter should not rebuke him but should instead accept what Jesus says. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [Do not stand in my way] or [Do not rebuke me] (See: **Metaphor (p.1405)**)

Satan

Here, Jesus calls Peter **Satan** because Peter is acting like **Satan** by tempting Jesus to disobey God. If it would be helpful in your language, you could use simile form or explain the metaphor. Alternate translation: [you who are acting like Satan] or [for you are tempting me as Satan does] (See: **Metaphor (p.1405)**)

You are a stumbling block to me, because you are not considering the things of God, but the things of men

If it would be more natural in your language, you could reverse the order of these clauses since the second clause gives the reason for the result that the first clause describes. Alternate translation: [Because you are not considering the things of God, but the things of men, you are a stumbling block to me] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

You are a stumbling block to me

Here, Jesus speaks of someone who tempts others to sin as if that person were a **stumbling block**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [You are tempting me to sin] (See: **Metaphor (p.1405)**)

You are & you are not considering

Since Jesus is talking to Peter, the words **You** and **you** are singular. (See: **Forms of 'You' — Singular (p.1354)**)

you are not considering the things of God, but the things of men

If your language would not naturally put the negative statement before the positive statement, you could reverse the two clauses here. Alternate translation: [you are considering the things of men, not the things of God] (See: **Information Structure (p.1381)**)

but the things

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [but you are considering the things] (See: **Ellipsis (p.1338)**)

of men

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [of human beings] or [of people] (See: **When Masculine Words Include Women (p.1489)**)

Matthew 16:24

If anyone wants

Here Jesus uses the conditional form to refer to **anyone** who **wants to come after** him. If it would be helpful in your language, you could use whatever form naturally introduces anyone who wants to follow Jesus. Alternate translation: [Anyone who wants] or [When someone wants] (See: **Connect — Hypothetical Conditions (p.1313)**)

to come after me

Here, the phrase **come after me** refers to traveling with Jesus and being his disciples. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [to be my disciples] or [to travel with me as my students] (See: **Idiom (p.1375)**)

let him deny himself and take up his cross and follow me

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [he should deny himself and take up his cross and follow me] (See: **Third-Person Imperatives (p.1477)**)

let him deny himself & his

Although the terms **him**, **himself**, and **his** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: [let that person deny himself or herself ... his or her] (See: **When Masculine Words Include Women (p. 1489)**)

let him deny himself

Here, the phrase **deny himself** refers to a person choosing not to do what they would naturally do. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [let him exercise self-control] or [choose not to do what he naturally desires] (See: **Idiom (p.1375)**)

take up his cross

Jesus assumes that the disciples will know that the Romans executed some criminals by nailing them to a wooden beam with crossbar that was set upright so that the criminals would slowly suffocate. Jesus also assumes that the disciples will know that the Romans made these criminals carry these wooden crosses through the streets to the place where they were going to be executed. If it would be helpful in your language, you could make some of this information more explicit. Alternate translation: [take up the wooden cross on which he will be executed] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

take up his cross

Here Jesus speaks of taking up a **cross** in order to describe people who are ready and willing to suffer and even die because they follow Jesus. Because this figure of speech is connected to how Jesus himself died on a **cross**, if possible you should preserve the metaphor or express the idea in simile form. See how you translated the similar expression in 10:38. Alternate translation: [be ready to suffer, which is like taking up his cross,] or [take up his cross, ready to suffer or die,] (See: **Metaphor (p.1405)**)

Matthew 16:25

For

Here, the word **For** introduces a basis for what Jesus said in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: [I say that because] or [In fact,] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

whoever wants to save his life will lose it, but whoever loses his life for my sake will find it

Here Jesus speaks of how people's attitudes toward their current lives affects their eternal lives after they resurrect. He means that those who want **to save** their current lives will lose their eternal, resurrection lives, and that those who have lost their current lives will find their eternal, resurrection lives. If it would be helpful in your language, you could make this idea more explicit. See how you translated the similar ideas in 10:39. Alternate translation: [whoever wants to save his current life will lose it forever, but whoever loses his current life for my sake will find it forever] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

wants to save his life will lose it

Here Jesus speaks of trying to preserve one's **life** as if that effort were saving it. He speaks of dying as if it were losing one's **life**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. See how you translated the similar clause in 10:39. Alternate translation: [wants to preserve his life will die] (See: **Metaphor (p.1405)**)

his & his

Although the term **his** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [his or her ... his or her] (See: **When Masculine Words Include Women (p.1489)**)

but whoever loses his life for my sake will find it

Here Jesus speaks of dying or being willing to die as losing one's **life**. He speaks of experiencing eternal life as if it were finding one's **life**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. See how you translated the similar clause in 10:39. Alternate translation: [but whoever has died for my sake will have eternal life] (See: **Metaphor (p.1405)**)

for my sake

When Jesus says **for my sake**, he means that some people will lose their lives because they are his disciples. If it would be helpful to your readers, you could make this idea more explicit. Alternate translation: [because he is my disciple] or [because he believes in me] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 16:26

For

Here, the word **For** introduces another basis for what Jesus said in 16:24. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: [Another reason I say that is because] or [Even further,] (See: **Connecting Words and Phrases (p.1322)**)

what will a man benefit if he gains the whole world but forfeits his life

Jesus is using the question form to teach his disciples. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [a man will benefit nothing if he gains the whole world but forfeits his life.] or [a man will never benefit anything if he gains the whole world but forfeits his life!] (See: **Rhetorical Question (p.1460)**)

what will a man benefit if he gains the whole world but forfeits his life

Here Jesus uses an imaginary situation to show that forfeiting one's **life** is bad enough that gaining anything else cannot make up for it. Use a natural method in your language for introducing an imaginary situation. Alternate translation: [image a man who gained the whole world but forfeited his life. What will that man benefit] (See: **Hypothetical Situations (p.1372)**)

a man & he gains & his & a man & his

Although the terms **man**, **he**, and **his** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: [a person ... he or she gains ... his or her ... a person ... his or her] (See: **When Masculine Words Include Women (p.1489)**)

his life? & for his life

Alternate translation: [his soul ... for his soul]

Or

Here, the word **Or** introduces a second question that again emphasizes how important a person's **life** is. If it would be helpful in your language, you could use a word or phrase that introduces a similar idea, or you could leave **Or** untranslated. Alternate translation: [Again,] or [Even further,] (See: **Connecting Words and Phrases (p.1322)**)

Or what will a man give in exchange for his life

Jesus is using the question form to teach his disciples. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [a man can give nothing in exchange for his life.] or [a man cannot give anything in exchange for his life!] (See: **Rhetorical Question (p.1460)**)

in exchange for his life

Here Jesus could be implying: (1) that there is nothing that is worth as much as a person's **life**. Alternate translation: [that is as worth as much as his soul]; (2) that there is nothing that is valuable enough to redeem one's **life** when it has been forfeited. Alternate translation: [that can buy back his soul] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 16:27

For

Here, the word **For** introduces a basis for what Jesus has said. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. More specifically, the word **For** could introduce the basis for: (1) what Jesus said in 16:26 about how nothing is as valuable as a person's soul. Alternate translation: [You should be thinking about your soul because]; (2) what Jesus has said in 16:24–26. Alternate translation: [I have said all those things because] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

the Son of Man is about & his & his & he will repay

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [I, who am the Son of Man, am about … my … my … I will repay] (See: **First, Second or Third Person (p.1349)**)

is about to come

Here Jesus implies that he, **the Son of Man**, will **come** back to this world at some point in the future. He is also implying that he will leave this world before he comes back. If it would be helpful in your language, you could make some or all of those ideas more explicit. Alternate translation: [is about to come back to this world] or [will leave this world, but he is about to come back] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

in the glory of his Father

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. Alternate translation: [in a way that his Father has made glorious along] or [as one who is as great as his Father] (See: **Abstract Nouns (p.1268)**)

of his Father

Father is an important title that describes the relationship between God the Father and Jesus the Son. (See: **Translating Son and Father (p.1483)**)

his angels

The pronoun **his** could refer to: (1) **the Son of Man**. Alternate translation: [the angels of the Son of Man]; (2) the **Father**. Alternate translation: [his Father's angels] (See: **Pronouns — When to Use Them (p.1444)**)

he will repay

The pronoun **he** refers to **the Son of Man**. If this is not clear for your readers, you could use the person's name here. Alternate translation: [the Son of Man will repay] (See: **Pronouns — When to Use Them (p.1444)**)

he will repay

Here Jesus uses **repay** to refer to appropriately punishing or rewarding someone as if the punishment or reward were payment for that person's deeds. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [he will decide how to treat people,] (See: **Metaphor (p.1405)**)

his action

If your language does not use an abstract noun for the idea of **action**, you could express the same idea in another way. Alternate translation: [the things he did] (See: **Abstract Nouns (p.1268)**)

his

Although the term **his** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [his or her] (See: **When Masculine Words Include Women (p.1489)**)

Matthew 16:28

will certainly not taste death

Here Jesus speaks as if **death** were food that people could **taste**. Those who **taste death** truly experience **death** as much as a person who eats food truly experiences that food. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [will certainly not experience death] or [will certainly not participate in death] (See: **Metaphor (p.1405)**)

will certainly not taste death

If your language does not use an abstract noun for the idea of **death**, you could express the same idea in another way. Alternate translation: [will certainly not die] (See: **Abstract Nouns (p.1268)**)

certainly not

The words translated as **certainly not** are two negative words. In this construction, the second negative does not cancel the first to create a positive meaning. Instead, it gives greater emphasis to the negative. If your language can use two negatives that do not cancel one another to create a positive meaning, you could use a double negative here. If your language does not use two negatives in that way, you could translate with one strong negative, as the ULT does. Alternate translation: [by no means] (See: **Double Negatives (p.1333)**)

the Son of Man coming in his kingdom

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [me, the one who is the Son of Man, coming in my kingdom] (See: **First, Second or Third Person (p.1349)**)

coming in his kingdom

Christians debate what the phrase **coming in his kingdom** means. It could refer to one or several of the following events: Jesus' transfiguration (see 17:1–8), Jesus' resurrection and enthronement in heaven, the empowerment and growth of the church, the destruction of Jerusalem, and Jesus' final return. If possible, express the idea in such a way that most or all of these interpretations are possible. Alternate translation: [acting as king in his kingdom] or [taking charge of his kingdom] (See: **When to Keep Information Implicit (p.1491)**)

Matthew 17

Matthew 17 Chapter Introduction

Structure and Formatting

Further opposition to Jesus and misunderstanding of the kingdom of God (13:53–17:27)

- Jesus is transfigured (17:1–8)
- The disciples ask about Elijah (17:9–13)
- Jesus heals an epileptic boy (17:14–21)
- Jesus predicts his suffering and death (17:22–23)
- The two-drachma tax (17:24–27)

Religious and Cultural Concepts in This Chapter

“transfigured”

In 17:1–8, Matthew describes how Jesus was “transfigured.” This word indicates that Jesus looked very different to the disciples. Matthew does not tell us all the ways in which Jesus looked different, but he does say that Jesus’ face “shone as the sun” and that his clothes became very white. What this means is that the disciples were able to see some of the glory and majesty that Jesus has as God’s Son. Make sure that your translation shows that Jesus looked great and glorious.

Elijah

When Jesus was transfigured, the disciples saw Moses and Elijah talking with him. Later, they ask Jesus about Elijah. They refer specifically to what the scribes say about a prophecy in Malachi 4:5–6, which indicates that God will send “Elijah” to prepare the way before God comes to judge his enemies and reward his people. Malachi is referring to a prophet who lived even earlier. This prophet, named Elijah, performed many miracles and spoke messages from God (see 1 Kings 17–19 and 2 Kings 2:1–17). The disciples ask about whether this Elijah is supposed to come before the Messiah does. Jesus says that this is true, and he talks about this “Elijah” in a way that shows the disciples that John the Baptist was “Elijah.” He means that John fulfills the prophecy in Malachi that someone like the prophet Elijah will prepare the way before God comes to judge and reward people. If your readers would not know the prophecy in Malachi or the stories about the prophet Elijah, you may need to include some of this information in your translation or in a footnote. (See: **Elijah (p.1497)**)

The epileptic boy

In 17:14–21, Matthew tells a story about how Jesus healed a boy. Matthew first describes this boy as an “epileptic,” which refers to a disease that causes people to pass out and move uncontrollably. Later on, however, Matthew makes it clear that a demon is causing the boy’s sickness. You should only make this clear when Matthew does. See the notes on these verses for ways to refer to the disease and how to introduce the demon.

The two-drachma tax

During this time period, Jewish men were expected to pay a tax of two drachmas to the leaders, who would use the money to keep the Jewish temple operating properly. A drachma was about a day’s wages for a hired worker. When Jesus told Peter how to pay the tax, he said that he would find a coin worth four drachmas (a shekel) in the mouth

of a fish he would catch. This coin would be enough to pay both Peter's and Jesus' taxes. You could include some of this information in your translation or in a footnote.

Translation Issues in This Chapter

Singular and plural forms of "you"

Many of the forms of "you" in this chapter appear in speeches that Jesus gives to the disciples. Because of this, the majority of forms of "you" in this chapter are plural. You should assume forms of "you" are plural unless a note specifies that the form is singular. (See: **Forms of 'You' — Singular (p.1354)**)

Verse 21

Some of the earliest manuscripts do not include anything for 17:21. Some early manuscripts and many later manuscripts include the following words: "But this kind does not go out except by prayer and fasting." Since the earliest manuscripts do not include these words, the ULT and UST include these words in brackets. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to omit these words. If it would be helpful, you could put the words in brackets or in a footnote. (See: **Textual Variants (p.1475)**)

Matthew 17:1

And after six days

Here, the phrase **And after six days** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event. Alternate translation: [Then, after six days had passed,] or [Six days after those things happened,] (See: **Introduction of a New Event (p.1384)**)

takes along & brings them up

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [took along ... brought them up] (See: **Irregular Use of Tenses (p.1393)**)

his brother

Matthew never says whether **James** or **John** was older, but he mentions **James** first, which could imply that he was the older brother. If you have to use a form that refers to an older or younger brother, you could state that **John** was younger. Alternate translation: [his younger brother] (See: **Kinship (p.1397)**)

Matthew 17:2

he was transfigured

The word **transfigured** means to be changed in appearance or form. If your readers would not be familiar with the meaning of this word, you could express the idea with a short phrase. Alternate translation: [his appearance was changed] or [he began to look different] (See: **Translate Unknowns (p.1480)**)

he was transfigured

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Matthew could be implying that: (1) Jesus did the action. Alternate translation: [he transfigured himself]; (2) God did the action. Alternate translation: [God transfigured him] (See: **Active or Passive (p.1271)**)

before them

Alternate translation: [in front of them] or [as they watched]

his face shone as the sun

Matthew is saying that Jesus' **face** is like **the sun** because both shine brightly. If it would be helpful in your language, you could state that explicitly. Alternate translation: [his face shone as brightly as the sun does] (See: **Simile (p.1464)**)

white as the light

Matthew is saying that how **white** Jesus garments were is like **the light** because both are bright. If it would be helpful in your language, you could state that explicitly. Alternate translation: [white as the light that shines brightly] (See: **Simile (p.1464)**)

Matthew 17:3

behold

The word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: [listen] or [suddenly] (See: **Metaphor (p.1405)**)

Moses and Elijah were seen by them

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [they saw Moses and Elijah] (See: **Active or Passive (p.1271)**)

talking

Matthew means that **Moses and Elijah** were **talking with** Jesus. You could include this information if that would be helpful to your readers. Alternate translation: [and the two of them were talking] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

him

The pronoun **him** refers to Jesus. If this is not clear for your readers, you could use the person's name here. Alternate translation: [Jesus] (See: **Pronouns — When to Use Them (p.1444)**)

Matthew 17:4

answering

Here, the word **answering** indicates that Peter was responding to what he saw. He was not answering a question. You could include this information if that would be helpful to your readers. Alternate translation: [in response to seeing those things] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

for us

By **we**, Peter could mean: (1) everyone who was there, including himself, the other two disciples, Jesus, Moses, and Elijah. Alternate translation: [for us all]; (2) just himself and the other two disciples. Alternate translation: [for us disciples] (See: **Exclusive and Inclusive 'We' (p.1347)**)

you wish, & for you

Since Peter is talking to Jesus, the word **you** is singular throughout this verse. (See: **Forms of 'You' — Singular (p. 1354)**)

I will make

Many ancient manuscripts read **I will make**. The ULT follows that reading. Other ancient manuscripts read "let us make." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.1475)**)

tents

The term **tents** means simple, temporary places in which to sit or sleep. Peter probably had in mind that he would build them from the materials available on the mountain such as tree branches. If it would be helpful in your language, you could use a word or phrase that refers to this kind of temporary shelter. Alternate translation: [booths] (See: **Translate Unknowns (p.1480)**)

Matthew 17:5

behold, & behold

In both places, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: [it happened ... then] or [suddenly ... listen] (See: **Metaphor (p.1405)**)

a bright cloud

Here, a **bright cloud** is one that is white and reflects the light from the sun very strongly. You could include this information if that would be helpful to your readers. Alternate translation: [a shining cloud] or [a very white cloud] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

overshadowed

Matthew could be implying that: (1) the cloud enveloped or surrounded them. Alternate translation: [enveloped] or [surrounded]; (2) the cloud cast a shadow on them. Alternate translation: [cast a shadow on] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

them

The pronoun **them** could refer to: (1) the three disciples, Jesus, Moses, and Elijah. Alternate translation: [them all]; (2) just Jesus, Moses, and Elijah. Alternate translation: [Jesus, Moses, and Elijah] (See: **Pronouns — When to Use Them (p.1444)**)

a voice

Matthew is using **voice** to represent the person who is speaking, which is God the Father. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [a person speaking] or [God the Father spoke] (See: **Metonymy (p.1411)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and it said] (See: **Quotations and Quote Margins (p.1449)**)

This is my beloved Son with whom I am well pleased

See how you translated the identical sentence in 3:17. (See: **Active or Passive (p.1271)**)

Matthew 17:6

the disciples fell on their face and were very afraid

If it would be more natural in your language, you could reverse the order of these two clauses, since the second clause describes something that happened before what the first clause describes. Alternate translation: [the disciples were very afraid and fell on their face] (See: **Connect — Sequential Time Relationship (p.1318)**)

fell on their face

In Matthew's culture, "falling" on one's **face** refers to kneeling down and putting one's face close to the ground. This was a position used to show respect and reverence. If it would be helpful in your language, you could use a comparable expression for a physical position used to show respect or worship, or you could express the idea plainly. Alternate translation: [bowed down] or [lay down to show respect] (See: **Idiom (p.1375)**)

their face

If it would not be natural in your language to speak as if a group of people had only one **face**, you could use the plural form of that word in your translation. Alternate translation: [their faces] (See: **Collective Nouns (p.1295)**)

Matthew 17:7

said, “Get up and do not be afraid

It may be more natural in your language to have an indirect quotation here. Alternate translation: [said that they should get up and not be afraid] (See: **Direct and Indirect Quotations (p.1328)**)

Get up and do not be afraid

If it would be more natural in your language, you could reverse the order of these two commands. Alternate translation: [Do not be afraid; get up] (See: **Information Structure (p.1381)**)

Matthew 17:8

But

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

having lifted up their eyes

Here, the phrase **having lifted up their eyes** means that they stopped looking at the ground and looked up at what was happening around them. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [having looked up from the ground] or [having looked around] (See: **Idiom (p.1375)**)

they saw no one except only Jesus himself

If it would in appear your language that Matthew was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: [they only saw Jesus himself] (See: **Connect — Exception Clauses (p.1306)**)

Jesus himself

Here, the word translated as **myself** emphasizes **Jesus**. Consider using a natural way to emphasize **Jesus** in your language. Alternate translation: [him, that is, Jesus] (See: **Reflexive Pronouns (p.1457)**)

Matthew 17:9

as} they were coming down

In a context such as this, your language might say “going” instead of **coming**. Alternate translation: [as they were going down] (See: **Go and Come (p.1359)**)

saying, “Tell the vision to no one until the Son of Man might have risen from the dead

It may be more natural in your language to have an indirect quotation here. Alternate translation: [saying that they should tell the vision to no one until the Son of Man has risen from the dead] (See: **Direct and Indirect Quotations (p.1328)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said] (See: **Quotations and Quote Margins (p.1449)**)

the Son of Man

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [I, who am the Son of Man,] (See: **First, Second or Third Person (p.1349)**)

might have risen from the dead

Here, the phrase **risen from the dead** refers to people who had died and then returned to being alive again. If it would be helpful in your language, you could use a comparable phrase or express the idea plainly. Alternate translation: [might have been restored to life] or [might have resurrected] (See: **Idiom (p.1375)**)

the dead

Jesus is using the adjective **dead** as a noun to mean people who are dead. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the dead people] or [the corpses] (See: **Nominal Adjectives (p.1413)**)

Matthew 17:10

his disciples

Matthew continues to refer to Peter, James, and John, the three disciples who went up on the mountain with Jesus. You could include this information if that would be helpful to your readers. Alternate translation: [Peter, James, and John] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they asked] (See: **Quotations and Quote Margins (p.1449)**)

Why then

Here, the word **then** indicates that the disciples ask this question because of what they saw on the mountain. More specifically, they ask the question because they had just seen **Elijah** and wondered why he appeared after Jesus the Messiah came and not before. If it would be helpful in your language, you could make some or all of those ideas more explicit. Alternate translation: [Because of what we saw on the mountain, we have a question: why] or [We just saw Elijah appear after you, the Messiah, have already come. Why then] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

it is necessary for Elijah to come

Here the disciples are referring to a prophecy in Malachi 4:5–6. This prophecy states that God will send Elijah before the day of the Lord arrives, and he will prepare people. Elijah was a prophet who did many powerful things a long time before Malachi wrote down this prophecy. The **scribes** teach that this means that **Elijah** must come before the Messiah does. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [it is necessary for Elijah, who was a prophet long ago, to come] or [the Scriptures indicate that it is necessary for Elijah the prophet to come] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

to come

Here, the word **come** refers to **Elijah** appearing in the word and doing what God called him to do. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [to appear] or [to do what he is predicted to do] (See: **Idiom (p.1375)**)

first

Here the disciples imply that **Elijah** comes **first** because he comes before the Messiah does. You could include this information if that would be helpful to your readers. Alternate translation: [first, before the Messiah comes] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 17:11

But

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

comes

See how you translated “come” in 17:10. Alternate translation: [appears] or [does what he is predicted to do] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

comes

Here Jesus uses the present tense to state something that is generally true: the scribes are right that Elijah has to come before the Messiah does. If it would be helpful in your language, you could use whatever form indicates that Jesus is agreeing with the scribes about Elijah. Alternate translation: [must come] or [needs to come] (See: **Irregular Use of Tenses (p.1393)**)

Matthew 17:12

But

The word **But** introduces a contrast with what Jesus has said about how Elijah is going to come. Here, he indicates that Elijah has already come. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: [However,] or [Even further,] (See: **Connect — Contrast Relationship (p.1304)**)

came

See how you translated “come” in 17:10. Alternate translation: [appeared] or [did what he was predicted to do] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

they did not recognize & they did & them

The pronouns **they**, **they**, and **them** could refer to: (1) people in generally who did not recognize Elijah and who mistreated him. Alternate translation: [most people did not recognize ... those people did ... them]; (2) the Jewish religious leaders. Alternate translation: [the religious leaders did not recognize ... they did ... those same leaders] (See: **Pronouns — When to Use Them (p.1444)**)

whatever they wanted

Here Jesus implies that what **they wanted** was to mistreat and harm this **Elijah**. You could include this information if that would be helpful to your readers. Alternate translation: [whatever harmful things they wanted to do] or [any evil things they wanted to do] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the Son of Man is about

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [I, who am the Son of Man, am about] (See: **First, Second or Third Person (p.1349)**)

Matthew 17:13

the disciples

Matthew continues to refer to Peter, James, and John, the three **disciples** who went up on the mountain with Jesus. You could include this information if that would be helpful to your readers. Alternate translation: [Peter, James, and John] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

he spoke to them about John the Baptist

Matthew implies that the disciples realized that Jesus was using the name “Elijah” to refer to **John the Baptist**. You could include this information if that would be helpful to your readers. Alternate translation: [when he was talking about Elijah, he was speaking to them about John the Baptist] or [he was saying that Elijah was John the Baptist] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 17:14

having come

Matthew means that Jesus and the three disciples came to the crowd. You could include this information if that would be helpful to your readers. Alternate translation: [as Jesus and the disciples came] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

having come

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone] (See: **Go and Come (p.1359)**)

kneeling before him

In the Jesus’ culture, **kneeling before** someone was a way to show respect to a greater person, especially when asking the greater person to do a favor. If it would be helpful in your language, you could refer to a similar action from your culture, or you could explain what **kneeling** means. Alternate translation: [prostrating himself before him] or [kneeling before him to ask a favor] (See: **Symbolic Action (p.1471)**)

Matthew 17:15

Lord, have mercy on my son, because he is epileptic and has sickness, for he often falls into the fire and often into the water

Here the man asks Jesus to have mercy on his son before he says why his son needs help. If it would be helpful in your language, you could include why the son needs help before the father asks for mercy. Alternate translation: [Lord, my son is epileptic and has sickness, for he often falls into the fire and often into the water. Have mercy on him!] (See: **Information Structure (p.1381)**)

have mercy on my son

If your language does not use an abstract noun for the idea of **mercy**, you could express the same idea in another way. Alternate translation: [be merciful to my son] (See: **Abstract Nouns (p.1268)**)

have mercy on

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: [I ask that you have mercy on] (See: **Imperatives — Other Uses (p.1378)**)

have mercy on

Since the man is talking to Jesus, the imperative here is singular. (See: **Forms of ‘You’ — Singular (p.1354)**)

he is epileptic and has sickness

Here the man states the more specific type of sickness before stating that his son is sick. If it would be helpful in your language, you could reverse the order so that the general statement appears before the specific one. Alternate translation: [he has sickness and is epileptic] or [he has sickness, specifically epilepsy] (See: **Information Structure (p.1381)**)

he is epileptic

An **epileptic** is someone who sometimes passes out and then moves uncontrollably. If your readers would not be familiar with this sickness, you could use the name of something like this from your language, or you could use a general expression. See how you translated the similar term in 4:24. Alternate translation: [he has seizures] or [he sometimes becomes unconscious and moves uncontrollably] (See: **Translate Unknowns (p.1480)**)

has sickness

If your language does not use an abstract noun for the idea of **sickness**, you could express the same idea in another way. Alternate translation: [is sick] (See: **Abstract Nouns (p.1268)**)

for

Here, the word **for** introduces an explanation of how the son has **sickness**. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **for** untranslated. Alternate translation: [which means that] (See: **Connecting Words and Phrases (p.1322)**)

the fire & the water

The words **fire** and **water** represent fire and water in general, not one particular fire or body of water. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [fires ... rivers and lakes] (See: **Generic Noun Phrases (p.1357)**)

often into

The man is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [he often falls into] (See: **Ellipsis (p.1338)**)

Matthew 17:16

I brought him to your disciples

Here the man implies that he **brought** his son so that Jesus' **disciples** could heal him. You could include this information if that would be helpful to your readers. Alternate translation: [I brought him to your disciples to be healed] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

your

Because the man is talking to Jesus, the word **your** here is singular. (See: **Forms of 'You' — Singular (p.1354)**)

and

Here, the word **and** introduces what the disciples were actually able to do, in contrast with what the man wanted them to do. If it would be helpful in your language, you could use a word or phrase that introduces a contrast. Alternate translation: [but] (See: **Connecting Words and Phrases (p.1322)**)

Matthew 17:17

But

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

O unbelieving and perverted generation, until when will I be with you? Until when will I bear with you

Jesus is speaking to something that he knows cannot hear him. He is addressing the entire **generation** of people who were living at that time, and they are not all present to hear him. He is doing this to show in a very strong way how he feels about this **generation**. He is actually speaking to the people who can hear him, the crowd that has gathered there. If it would be helpful in your language, you could translate Jesus' words as if he were speaking directly to the disciples and the crowd, since they are included in the **generation** that Jesus is addressing. Alternate translation: [You who are part of this unbelieving and perverse generation, how long will I be with you? How long will I bear with you?] (See: **Apostrophe (p.1274)**)

O unbelieving and perverted generation

Here, **generation** represents the people who are part of the **generation**, which means that they are adults who are currently alive. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. See how you translated the similar expression in 11:16. Alternate translation: [O today's people who are unbelieving and perverted] or [O unbelieving and perverted people of this generation] (See: **Metonymy (p.1411)**)

until when will I be with you? Until when will I bear with you

Jesus is using the question form to rebuke the disciples and the crowds and to show how frustrated he is by them. If you would not use the question form for this purpose in your language, you could translate these as statements or exclamations. Alternate translation: [I do not want to be with you for long. I do not want to bear with you for long.] or [I want to leave you! I want to stop bearing with you!] (See: **Rhetorical Question (p.1460)**)

until when & Until when

Alternate translation: [how long ... How long]

will I bear with you

Here, the phrase **bear with** refers to being charitable or kind to someone. If it would be helpful in your language, you could use a comparable phrase. Alternate translation: [will I be charitable to you] or [will I act kindly with you] (See: **Idiom (p.1375)**)

him

The pronoun **him** refers to the boy who was epileptic. If this is not clear for your readers, you could refer to him more directly. Alternate translation: [the boy] or [the epileptic] (See: **Pronouns — When to Use Them (p.1444)**)

Matthew 17:18

it

The pronoun translated **it** could refer to: (1) the **demon** that was possessing the boy. Alternate translation: [the demon]; (2) the **boy**. Alternate translation: [the boy] (See: **Pronouns — When to Use Them (p.1444)**)

the demon

Matthew implies that Jesus knew that a demon was causing the man's son to be epileptic. You could include this information if that would be helpful to your readers. Alternate translation: [the demon that was causing the boy to be epileptic] or [the demon that was making him sick] (See: **Assumed Knowledge and Implicit Information (p. 1276)**)

him

The pronoun **him** refers to boy who was epileptic. If this is not clear for your readers, you could refer to him more directly. Alternate translation: [the epileptic] or [the boy] (See: **Pronouns — When to Use Them (p.1444)**)

the boy was healed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was Jesus. Alternate translation: [Jesus healed the boy] (See: **Active or Passive (p.1271)**)

from that hour

Here, the phrase **from that hour** indicates that **boy was healed** at the time when Jesus rebuked the demon. If it would be helpful in your language, you could use a comparable expression or state the meaning plainly. Alternate translation: [right then] or [at that time] (See: **Idiom (p.1375)**)

Matthew 17:19

said, “For what reason were we not able to cast it out

It may be more natural in your language to have an indirect quotation here. Alternate translation: [asked why they were not able to cast the demon out.] (See: **Direct and Indirect Quotations (p.1328)**)

we

By **we**, the speaker means himself and the rest of the disciples but not Jesus, so use the exclusive form of that word in your translation if your language marks that distinction. (See: **Exclusive and Inclusive ‘We’ (p.1347)**)

it

The pronoun **it** refers to the demon which Jesus cast out of the boy. If it would be helpful in your language, you could refer to the demon more directly. Alternate translation: [the demon] (See: **Pronouns — When to Use Them (p.1444)**)

Matthew 17:20

says

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [said] (See: **Irregular Use of Tenses (p.1393)**)

Because of your little faith

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: [Because you believe so little] (See: **Abstract Nouns (p.1268)**)

For

Here, the word **For** introduces an explanation about how much **faith** the disciples need. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: [In fact,] or [Here is what I mean:] (See: **Connecting Words and Phrases (p. 1322)**)

if you had faith like a mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move, and nothing will be impossible for you

Jesus uses an imaginary situation to show that a person with even a little bit of **faith** can do amazing things, like having a **mountain** move. Use a natural method in your language for introducing an imaginary situation. Alternate translation: [imagine that you had faith like a mustard seed. In that case, you could even say to this mountain, ‘Move from here to there,’ and it would move, and nothing would be impossible for you] (See: **Hypothetical Situations (p.1372)**)

faith like a mustard seed

Jesus is saying that their **faith** might be like **a mustard seed** because both would be very small. If it would be helpful in your language, you could state that explicitly. Alternate translation: [faith as small as a mustard seed] (See: **Simile (p.1464)**)

a mustard seed

A **mustard seed** is a very small seed that grows into a large plant. If your readers would not be familiar with this kind of seed, in your translation you could use the name of another seed like it, or you could use a general phrase. Alternate translation: [a very small seed] (See: **Translate Unknowns (p.1480)**)

to this mountain, ‘Move from here to there,’ and

It may be more natural in your language to have an indirect quotation here. Alternate translation: [to this mountain that you want it to move from here to there, and] (See: **Direct and Indirect Quotations (p.1328)**)

to this mountain

Here, the phrase **this mountain** refers to the mountain from which Jesus and three of his disciples had just come down. You could include this information if that would be helpful to your readers. Alternate translation: [to the mountain I was just on] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Move

Here, the command is singular because someone is speaking to one mountain. (See: **Forms of 'You' — Singular (p. 1354)**)

from here to there

Here Jesus is not referring to specific locations. Instead, he is referring to telling the mountain to move from where it is to some other location. Use a form that refers to changing locations without specifying where those locations are. Alternate translation: [from this place to another place] (See: **When to Keep Information Implicit (p.1491)**)

nothing will be impossible

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative word **nothing** and the negative word **impossible**. Alternate translation: [everything will be possible] (See: **Double Negatives (p.1333)**)

Matthew 17:21

But this kind does not go out except by prayer and fasting

See the discussion of textual issues at the end of the introduction to this chapter to decide whether to include this verse in your translation. The notes below discuss translation issues in this verse, for those who decide to include it. (See: **Textual Variants (p.1475)**)

this kind

Here Jesus implies that he is speaking about a **kind** of demon. You could include this information if that would be helpful to your readers. Alternate translation: [this kind of demon] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

does not go out except by prayer and fasting

If, in your language, it would appear that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: [only goes out by prayer and fasting] (See: **Connect — Exception Clauses (p.1306)**)

Matthew 17:22

Now

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [After that,] (See: **Introduction of a New Event (p.1384)**)

they

The pronoun **they** could refer to: (1) the disciples. Alternate translation: [the disciples]; (2) Jesus and the disciples. Alternate translation: [Jesus and the disciples] (See: **Pronouns — When to Use Them (p.1444)**)

being gathered together

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [gathering together] (See: **Active or Passive (p.1271)**)

The Son of Man is about to be handed over

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [Someone is about to hand the Son of Man over] (See: **Active or Passive (p.1271)**)

into the hands

The term **hands** represents power and control. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [into the power] or [into the control] (See: **Metonymy (p.1411)**)

of men

Here, the word **men** refers to people who have authority and who want to get rid of Jesus. You could include this information if that would be helpful to your readers. Alternate translation: [of powerful people] or [of people who hate him] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

The Son of Man is about & him, & he will be raised up

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [I, who am the Son of Man, am about ... me ... I will be raised up] (See: **First, Second or Third Person (p.1349)**)

Matthew 17:23

on the third day

Here, the phrase **on the third day** refers to the day after tomorrow. People in Jesus' culture counted the current day as the first day, tomorrow as the second day, and the day after tomorrow as the third day. If it would be helpful in your language, you could use a word or phrase that refers to the day after tomorrow. Alternate translation: [on the day after the next day] or [two days later] (See: **Idiom (p.1375)**)

on the third day

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [on day three] (See: **Ordinal Numbers (p.1424)**)

he will be raised up

Here, the word **raised** refers to someone who died coming back to life. If it would be helpful in your language, you could use a comparable word or state the meaning plainly. Alternate translation: [he will be restored to life] (See: **Idiom (p.1375)**)

he will be raised up

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who will do the action, Jesus could be implying that: (1) God will do it. Alternate translation: [God will raise him up]; (2) Jesus himself will do it. Alternate translation: [he will raise himself up] (See: **Active or Passive (p.1271)**)

they were very grieved

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was Jesus and what he said. Alternate translation: [what Jesus said grieved them very much] (See: **Active or Passive (p.1271)**)

Matthew 17:24

Now

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then,] (See: **Introduction of a New Event (p.1384)**)

when} they had come

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [when they had gone] (See: **Go and Come (p.1359)**)

they

The pronoun **they** refers to Jesus and the disciples. If this is not clear for your readers, you could refer to them more directly. Alternate translation: [the disciples and Jesus] (See: **Pronouns — When to Use Them (p.1444)**)

the two-drachma tax & the two-drachma tax

Here, the phrase **the two-drachma tax** refers to a tax that people paid to help support the temple in Jerusalem. You could include this information if that would be helpful to your readers. Alternate translation: [the two-drachma tax for supporting the temple ... the two-drachma tax for supporting the temple] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the two-drachma tax & the two-drachma tax

A **drachma** was a silver coin equivalent to a day’s wage. You could try to express this amount in terms of current monetary values, but that might cause your Bible translation to become outdated and inaccurate, since those values can change over time. So instead you might state something more general or give the equivalent in wages. Alternate translation: [the tax of two valuable silver coins ... the tax of two valuable silver coins] or [the tax of two coins each worth a day’s wages ... the tax of two coins each worth a day’s wages] (See: **Biblical Money (p.1290)**)

Matthew 17:25

He says

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [He said] (See: **Irregular Use of Tenses (p.1393)**)

having entered into the house

Matthew means that Peter is the one who **entered into the house**. You could include this information if that would be helpful to your readers. Alternate translation: [when Peter entered into the house] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the house

Here, the phrase **the house** refers to the place where Jesus was staying. He did not own the house, but someone was letting him live there. You could include this information if that would be helpful to your readers.Alternate translation: [the house in which Jesus was living] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Jesus anticipated him

Matthew means that Peter was about to ask about the tax, but Jesus asked him first. The implication is that Jesus knew that Peter was going to ask about it. If it would be helpful in your language, you could make those ideas more explicit. Alternate translation: [Jesus knew what he was thinking and spoke to him first] or [Jesus acted before could] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said] (See: **Quotations and Quote Margins (p.1449)**)

you

Here, the word **you** is singular because Jesus is speaking to Peter. (See: **Forms of 'You' — Singular (p.1354)**)

The kings of the earth

Here, Jesus is using the possessive form to describe **kings** who rule on **the earth**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [The kings who reign on earth] (See: **Possession (p.1438)**)

taxes or tolls

The terms **taxes** and **tolls** mean similar things. Jesus is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [any taxes] (See: **Doublet (p.1336)**)

From their sons or from strangers

Here, Jesus could be contrasting: (1) children of kings as opposed to the rest of the people over whom the kings rule. Alternate translation: [From their families or from other people]; (2) citizens of the kingdom as opposed to conquered people. Alternate translation: [From their citizens or from people they have conquered] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 17:26

But

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then,] (See: **Connecting Words and Phrases (p.1322)**)

having said

Matthew implies that Peter is the one speaking. You could include this information if that would be helpful to your readers. Alternate translation: [when Peter said] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

strangers," & the sons

Here, just as in 17:25, the words **strangers** and **sons** could be referring to: (1) people over whom kings rule as opposed to their own children. Alternate translation: [other people ... the families]; (2) conquered people as opposed to citizens of the kingdom. Alternate translation: [people they have conquered ... the citizens] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Therefore, the sons are free

Here Jesus implies that he agrees with Peter's answer. You could include this information if that would be helpful to your readers. Alternate translation: [You are correct, and so the sons are free] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the sons are free

Here Jesus implies that he and Peter are like **sons** and so do not have to pay the tax. You could include this information if that would be helpful to your readers. Alternate translation: [the sons are free, and we are like those sons] or [the sons are free, which means that you and I also do not have to pay] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 17:27

But

Here the word **But** introduces what Jesus wants Peter to do in contrast to what he has said about how “the sons are free” (see 17:26). If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: [Despite that,] or [Even though that is true,] (See: **Connect — Contrast Relationship (p.1304)**)

we might not cause them to stumble

Here Jesus speaks as if he and Peter were lumps or rocks that the tax collectors might **stumble** on. He means that the tax collectors might be offended by him and Peter if they did not pay the tax. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [we might not offend them] (See: **Metaphor (p.1405)**)

them & to them

The pronoun **them** in both places refers to the people who were collecting taxes. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: [the ones collecting the tax ... to the ones collecting the tax] or [the tax collectors ... to the tax collectors] (See: **Pronouns — When to Use Them (p. 1444)**)

having gone

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come] (See: **Go and Come (p.1359)**)

throw in & draw in & you will find & give {it} & you

Because Jesus is speaking to Peter, the commands and the word **you** throughout this verse are singular. (See: **Forms of ‘You’ — Singular (p.1354)**)

throw in a fishhook

A **fishhook** is a small, sharp, curved object that fishermen would tie to the end of a rope or line in order to hook and catch fish. If your readers would not be familiar with this type of fishing implement, you could use the name of something similar in your area or you could refer more generally to fishing. Alternate translation: [cast your line] or [go fishing] (See: **Translate Unknowns (p.1480)**)

draw in the first fish having come up

Here Jesus means that Peter should take the first fish that he catches with his **fishhook**. The fish would need to **come up** from further down in the water to be caught on the hook. You could include this information if that would be helpful to your readers. Alternate translation: [take the first fish that you catch] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

a shekel

A **shekel** was a silver coin equivalent to about four drachmas (see 17:24), that is, about four days' wages. You could try to express this amount in terms of current monetary values, but that might cause your Bible translation to become outdated and inaccurate since those values can change over time. So instead, you might state something more general or give the equivalent in wages. Alternate translation: [a four-drachma coin] or [a coin worth four days' wages] (See: **Biblical Money (p.1290)**)

on behalf of me and you

Here Jesus means that this coin will pay for both his and Peter's two-drachma tax. You could include this information if that would be helpful to your readers. Alternate translation: [as payment for my tax and your tax] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 18

Matthew 18 Chapter Introduction

Structure and Formatting

Jesus teaches about life in the kingdom of God (18:1–35)

- The disciples ask about who is the greatest (18:1–5)
- Jesus teaches about stumbling blocks (18:6–9)
- The parable of the lost sheep (18:10–14)
- Jesus teaches about a sinning brother (18:15–20)
- The parable of the unforgiving slave (18:21–35)

Religious and Cultural Concepts in This Chapter

The “little ones”

In 18:6, 18:10, and 18:14, Jesus refers to people whom he calls “little ones.” In the previous paragraph, he told the disciples that they needed to be like little children if they wanted to be great in the kingdom of the heavens. Because of this, it is possible that Jesus uses the phrase “little ones” to continue to refer to children. However, it is also possible that he uses the phrase to refer to people who are like little children in some specific way. They could be like little children either because they are insignificant or unimportant or because they are immature in their faith. If possible, express the idea in such a way that all of these interpretations are possible. If you must make the idea more explicit, it is recommended that you refer to insignificant or unimportant people. That is how Jesus used the phrase in 10:42.

Translation Issues in This Chapter

Stumbling and stumbling blocks

In 18:6–9, Jesus discusses “stumbling blocks” and things that cause stumbling. He uses these terms to refer to people and things that cause people to sin. See the notes on these verses for translation options.

Hyperbole

In 18:8–9, Jesus commands his disciples to cut off or pluck out body parts that cause them to sin. He uses this extreme example of resisting sin in order to show his disciples how serious sin really is. He does not mean that believers should always cut off body parts when they sin. Jesus intends his commands to be shocking, however, so you should preserve the extreme language. If it would be helpful in your language, you could use a form that indicates that Jesus’ commands are extreme language. There are very similar verses in 5:29–30, so you translate as you did there.

The parable of the lost sheep

In 18:12–14, Jesus tells a story about a shepherd who had 100 sheep. When one of the sheep went astray, the shepherd left the other sheep behind to find it. When he found it, he was happier about that one sheep than he was about the 99 sheep that had not gone astray. Jesus applies this story to God the Father, who does not want any person to perish. Just like the shepherd, God will rescue people who go astray and rejoice when they are rescued.

Your translation should not directly explain the meaning of this parable more than Jesus does. (See: **Parables (p. 1427)**)

The parable of the unforgiving slave

In 18:23–35, Jesus tells a story about a slave who owed an enormous debt to his master, the king. When the slave begs the king to be patient with him, the king forgives the entire debt. However, the slave immediately finds another slave who owes him a small amount of money. He demands that the slave pay him immediately and does not forgive the debt. When the king finds out about this, he has the first slave jailed and tortured until he can pay the enormous debt. Jesus applies this story to believers who do not forgive fellow believers. God will punish them, just as the king punished the slave who did not have mercy on his fellow slave. Your translation should not directly explain the meaning of this parable more than Jesus does. (See: **Parables (p.1427)**)

Singular and plural forms of “you”

Most of the forms of “you” in this chapter appear in instructions that Jesus gives to individual disciples or in dialogues between individual people. Because of this, the majority of forms of “you” in this chapter are singular. You should assume forms of “you” are singular unless a note specifies that the form is plural. (See: **Forms of ‘You’ — Singular (p.1354)**)

Verse 11

Some of the earliest manuscripts do not include anything for 18:11. Some early manuscripts and many later manuscripts include the following words: “For the Son of Man came to save the one that had been lost.” Since the earliest manuscripts do not include these words, the ULT and UST include these words in brackets. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to omit these words. If it would be helpful, you could put the words in brackets or in a footnote. (See: **Textual Variants (p.1475)**)

Matthew 18:1

At that hour

Here, the phrase **At that hour** introduces the next major event in the story. The phrase clarifies that this new event happened immediately after the previous event. If it would be helpful in your language, you could use a word or phrase that introduces the next event that happened immediately after the previous one. Alternate translation: [Right after that,] (See: **Introduction of a New Event (p.1384)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said] (See: **Quotations and Quote Margins (p.1449)**)

Who then

Here, the word **then** could: (1) indicate that the disciples are asking the question because of something that just happened. That could be Jesus implying that the disciples are important enough to be exempt from paying taxes, or it could be Jesus singling out Peter as an important disciple, or it could be something else that the disciples have experienced. Alternate translation: [Because of what just happened, we want to ask this: Who]; (2) make the question stronger or more urgent. Alternate translation: [Who is it who] or [Tell us! Who] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

Matthew 18:2

having summoned a little child, he set

It may be more natural in your language to have a direct quotation here. Alternate translation: [having said to a little child, “Come here,” he set] (See: **Direct and Indirect Quotations (p.1328)**)

him

Here the word translated as **him** refers to the child without identifying whether the child was male or female. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [this child] (See: **When Masculine Words Include Women (p.1489)**)

Matthew 18:3

unless you turn and become like little children, you will certainly not enter into the kingdom of the heavens

If, in your language, it would appear that Jesus was contradicting a statement that he was about to make, you could reword this to avoid using an exception clause. Alternate translation: [you will only enter into the kingdom of the heavens if you turn and become like little children] (See: **Connect — Exception Clauses (p.1306)**)

to you, & you turn & you will certainly not enter

Throughout this verse, the word **you** is plural because Jesus is speaking to his disciples. (See: **Forms of 'You' — Singular (p.1354)**)

you turn

Here Jesus is speaking of changing one's attitude and behavior as if it were physically turning. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [you change your attitude] or [you act differently] (See: **Metaphor (p.1405)**)

and become

Here, the word **and** introduces the goal for which the disciples should **turn**. If it would be helpful in your language, you could use a word or phrase that introduces a goal. Alternate translation: [in order to become] (See: **Connecting Words and Phrases (p.1322)**)

become like little children

Jesus is saying that his disciples should be like **little children** because **little children** are humble. Jesus clarifies this meaning in the following verse, so if possible you should not state this explicitly here. Alternate translation: [act as little children do] (See: **Simile (p.1464)**)

certainly not

The words translated as **certainly not** are two negative words. In this construction, the second negative does not cancel the first to create a positive meaning. Instead, it gives greater emphasis to the negative. If your language can use two negatives that do not cancel one another to create a positive meaning, you could use a double negative here. If your language does not use two negatives in that way, you could translate with one strong negative, as the ULT does. Alternate translation: [by no means] (See: **Double Negatives (p.1333)**)

Matthew 18:4

Therefore

Here, the word **Therefore** introduces Jesus' application of what he said in 18:3 to what the disciples asked him about who was the greatest. If it would be helpful in your language, you could use a word or phrase that introduces this kind of application. Alternate translation: [Here is what that means:] or [Consequently] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

himself & he

Although the terms **himself** and **he** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [himself or herself ... that person] or [himself or herself ... he or she] (See: **When Masculine Words Include Women (p.1489)**)

will humble himself like this little child

Jesus is saying that people should humble themselves like **this little child** because the **little child** is humble. If it would be helpful in your language, you could state that explicitly. Alternate translation: [will make himself as humble as this little child is humble] or [will humble himself with the result that he is as humble as this little child] (See: **Simile (p.1464)**)

this little child

Here, the phrase **this little child** refers back to the child whom Jesus set in their midst (see 18:2). You could include this information if that would be helpful to your readers. Alternate translation: [this little child who is in our midst] or [this little child whom I summoned] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the greatest

Jesus is using the adjective **greatest** as a noun to mean the greatest person. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the greatest person] (See: **Nominal Adjectives (p.1413)**)

Matthew 18:5

whoever receives a little child like this in my name receives me

Here Jesus speaks as if people who receive **a little child like this** were actually receiving him. He means that these people, by receiving the **little child**, show that they would receive Jesus too. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: [whoever receives a little child like this in my name, it is as if he or she received me] or [whoever receives a little child like this in my name proves that he or she would receive me] (See: **Metaphor (p.1405)**)

a little child like this

Here Jesus is again referring to the **little child** whom he set in their midst (see 18:2). You could include this information if that would be helpful to your readers. Alternate translation: [a little child like the one standing here] or [a little child, like this one that I summoned,] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

in my name

Here, the phrase **in my name** could mean that: (1) the person **receives a little child** because the person follows Jesus. Alternate translation: [because that person is acting as my disciple]; (2) the person **receives the little child** because the **little child** follows Jesus. Alternate translation: [because the child is my disciple] (See: **Metonymy (p. 1411)**)

Matthew 18:6

causes one of these little ones who believe in me to stumble

Here, Jesus is speaking of sinning as if it were stumbling. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [causes one of these little ones who believe in me to sin] (See: **Metaphor (p.1405)**)

one of these little ones who believe in me

The phrase **these little ones** could refer: (1) to people who are not important from a human perspective. Alternate translation: [one of these unimportant people who believe in me]; (2) to children who love Jesus and who are physically **little** compared to adults. Alternate translation: [one of these children who believe in me]; (3) to people whose faith is new and has not yet become mature and strong. Alternate translation: [one of these people who recently believed in me] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

it is better for him that

Here Jesus implies that what he is about to describe is **better** than being punished by God for causing **one of these little ones** to sin. You could include this information if that would be helpful to your readers. Alternate translation: [rather than being punished by God for doing that, it is better for him that] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

for him & his & he would have been sunk

Although the terms **him**, **his**, and **he** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [for that person ... his or her ... he or she would have been sunk] (See: **When Masculine Words Include Women (p.1489)**)

that a millstone of a donkey would have been hung around his neck and he would have been sunk into the depth of the sea

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [that people might hang a millstone of a donkey around his neck and make him sink into the depth of the sea] (See: **Active or Passive (p.1271)**)

a millstone of a donkey

A **millstone** was a round stone used for grinding grain into flour. The phrase **of a donkey** indicates that this kind of **millstone** was heavy enough that it took a **donkey** to turn it. If your readers would not be familiar with this type of stone, you could use the name of something similar in your area, or you could use a more general term. Alternate translation: [a very large rock] or [a very heavy object] (See: **Translate Unknowns (p.1480)**)

would have been hung around his neck

The implication is that someone would tie the **millstone** around the person's neck. You could include this information if that would be helpful to your readers. Alternate translation: [would have been attached to his neck] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the depth of the sea

Here, the phrase **the depth of the sea** refers to the parts of a body of water that are deep and far away from land. If your readers would not be familiar with what this phrase describes, you could use the name of something similar in your area, or you could use a more general term. Alternate translation: [deep water] or [the parts of the sea that are far from land] (See: **Translate Unknowns (p.1480)**)

the depth

If your language does not use an abstract noun for the idea of **depth**, you could express the same idea in another way. Alternate translation: [the deep parts] (See: **Abstract Nouns (p.1268)**)

Matthew 18:7

Woe to the world & woe to the man

The phrases **Woe to the world** and **woe to the man** are the opposite of blessing **the world** and **the man**. The phrases indicate that bad things are going to happen to the people being addressed. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [How bad it is for the world ... how bad it is for the man] or [Trouble will come to the world ... trouble will come to the man] (See: **Idiom (p.1375)**)

to the world

Here, the word **world** refers primarily to the people who live in the world. If it would be helpful in your language, you could refer specifically to people here. Alternate translation: [to the people living in the world] or [to people] (See: **Metonymy (p.1411)**)

the stumbling blocks! & the stumbling blocks & the stumbling block

Here Jesus speaks of things that cause people to sin as if they were **stumbling blocks**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [the things that lead people to disobey ... the things that lead people to disobey ... the thing that leads people to disobey] (See: **Metaphor (p.1405)**)

For

Here, the word **For** introduces a further explanation about **the stumbling blocks**. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: [Here is what I mean:] or [Further,] (See: **Connecting Words and Phrases (p.1322)**)

to the man & the stumbling block

The words **man** and **stumbling block** represent men and stumbling blocks in general, not one particular man or stumbling block. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [to any man ... a stumbling block] (See: **Generic Noun Phrases (p.1357)**)

to the man

Although the term **man** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [to the person] or [to the man or woman] (See: **When Masculine Words Include Women (p.1489)**)

Matthew 18:8

Now

Here, the word **Now** introduces the next topic about which Jesus will speak. If it would be helpful in your language, you could use a word or phrase that introduces the next topic, or you could leave **Now** untranslated. Alternate translation: [Next,] (See: **Connecting Words and Phrases (p.1322)**)

if your hand or your foot causes you to stumble

Jesus is suggesting that this is a hypothetical condition, that the disciples might experience their **hand** or **foot** causing them **to stumble**. Use a natural form in your language for introducing a situation that could happen. See how you translated the similar clauses in 5:29–30. Alternate translation: [consider this situation: your hand or foot causes you to stumble. If that were to happen] (See: **Connect — Hypothetical Conditions (p.1313)**)

your hand or your foot causes you to stumble

Here, Jesus speaks of **your hand** and **your foot** as if they were people who could cause **you to stumble**. He means that the **hand** or the **foot** is the part of the body that is involved in the stumbling. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [it is your hand's or your foot's fault that you stumble] or [you stumble with your hand or your foot] (See: **Personification (p.1432)**)

your & your & you & you. & for you

Even though Jesus is speaking to many disciples, he is addressing an individual situation, so **you** and **your** are singular throughout this verse. But if the singular form would not be natural in your language for someone who was speaking to a group of people, you could use the plural forms of **you** and **your** in your translation. If you do so, you may also need to make some other words plural. (See: **Singular Pronouns that refer to Groups (p.1467)**)

causes you to stumble

Here Jesus is speaking of sinning as if it were stumbling. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [causes you to sin] (See: **Metaphor (p.1405)**)

cut it off and throw {it} away from you

Here Jesus provides the most extreme response to sinning. He does not mean that this should be the normal way to deal with sin. You should preserve the extreme language Jesus uses, but use a form that indicates that this is the most extreme example. See how you translated the similar constructions in 5:29–30. Alternate translation: [if necessary, you should even cut it off and throw it away from you!] (See: **Hyperbole (p.1368)**)

to enter into life

Here Jesus speaks as if **life** were a house into which someone could **enter**. He is referring to experiencing or receiving **life**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to experience life] or [to receive life] (See: **Metaphor (p.1405)**)

to enter into life

If your language does not use an abstract noun for the idea of **life**, you could express the same idea in another way. Alternate translation: [to be able to live] (See: **Abstract Nouns (p.1268)**)

life

Here Jesus implies that this **life** is everlasting or undying life. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [true life] or [everlasting life] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

to be thrown

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: [for God to throw you] (See: **Active or Passive (p.1271)**)

the eternal fire

Here, the phrase **the eternal fire** refers to hell and describes at as a very unpleasant place. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: [hell, which is as hot as an eternal fire] or [hell] (See: **Metaphor (p.1405)**)

Matthew 18:9

if your eye causes you to stumble

Jesus is suggesting that this is a hypothetical condition, that the disciples might experience their **eye** causing them **to stumble**. Use a natural form in your language for introducing a situation that could happen. See how you translated the similar clause in 18:8. Alternate translation: [consider this situation: your eye causes you to stumble. If that were to happen] (See: **Connect — Hypothetical Conditions (p.1313)**)

your eye causes you to stumble

Here, Jesus speaks of **your eye** as if it were a person who could cause **you to stumble**. He means that the **eye** is the part of the body that is involved in the stumbling. If it would be helpful in your language, you could state the meaning plainly. See how you translated the similar clause in 18:8. Alternate translation: [it is your eye's fault that you stumble] or [you stumble with your eye] (See: **Personification (p.1432)**)

your & you & you. & for you

Even though Jesus is speaking to many disciples, he is addressing an individual situation, so **you** and **your** are singular throughout this verse. But if the singular form would not be natural in your language for someone who was speaking to a group of people, you could use the plural forms of **you** and **your** in your translation. If you do so, you may also need to make some other words plural. (See: **Singular Pronouns that refer to Groups (p.1467)**)

causes you to stumble

Here Jesus is speaking of sinning as if it were stumbling. If it would be clearer in your language, you could state the meaning plainly. See how you translated this phrase in 18:8. Alternate translation: [causes you to sin] (See: **Metaphor (p.1405)**)

pluck it out and throw {it} away from you

Here Jesus provides the most extreme response to sinning. He does not mean that this should be the normal way to deal with sin. You should preserve the extreme language Jesus uses, but use a form that indicates that this is the most extreme example. See how you translated the similar construction in 18:8. Alternate translation: [if necessary you should even pluck it out and throw it away from you!] (See: **Hyperbole (p.1368)**)

to enter into life

Here Jesus speaks as if **life** were a house into which someone could **enter**. He is referring to experiencing or receiving **life**. If it would be helpful in your language, you could state the meaning plainly. See how you translated this phrase in 18:8. Alternate translation: [to experience life] or [to receive life] (See: **Metaphor (p.1405)**)

to enter into life

If your language does not use an abstract noun for the idea of **life**, you could express the same idea in another way. Alternate translation: [to be able to live] (See: **Abstract Nouns (p.1268)**)

life

Here Jesus implies that this **life** is everlasting or undying life. If it would be helpful in your language, you could make this idea more explicit. See how you translated the idea in 18:8. Alternate translation: [true life] or [everlasting life] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

to be thrown

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: [for God to throw you] (See: **Active or Passive (p.1271)**)

the Gehenna of fire

Here Jesus uses the name **Gehenna** to refer to hell. The valley named **Gehenna** was outside the city of Jerusalem and was a place where people threw out and burned garbage. If it would be helpful in your language, you could use a simile or state the meaning plainly. Alternate translation: [a place of fire like the valley of Gehenna] or [fiery hell, which is like Gehenna valley] (See: **Metaphor (p.1405)**)

the Gehenna of fire

Here, Jesus is using the possessive form to describe **Gehenna** as a place that has much **fire**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the fiery Gehenna] or [the fires in Gehenna] (See: **Possession (p.1438)**)

Matthew 18:10

See that you would not despise & to you

The command **See** and the word **you** throughout this verse are plural because Jesus is speaking to his disciples. (See: **Forms of 'You' — Singular (p.1354)**)

See that

Here, the word **See** means that the disciples need to make sure that something happens or does not happen. If it would be helpful in your language, you could use a similar form or state the meaning plainly. Alternate translation: [Make sure that] (See: **Idiom (p.1375)**)

one of these little ones

See how you translated **little ones** in 18:6. The phrase could refer: (1) to people who are not important from a human perspective. Alternate translation: [one of these unimportant people who believe in me]; (2) to children who love Jesus and who are physically **little** compared to adults. Alternate translation: [one of these children who believe in me]; (3) to people whose faith is new and has not yet become mature and strong. Alternate translation: [one of these people who recently believed in me] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

For

Here, the word **For** introduces a reason why the disciples should **not despise one of these little ones**. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: [Here is why:] or [Indeed,] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

their angels

Here Jesus is using the possessive form to describe **angels** that guard or protect the **little ones**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the angels who guard them] (See: **Possession (p.1438)**)

look on the face of my Father

Here Jesus means that the angels are with God, in God's presence. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [are before my Father] or [are close enough to him to see my Father] (See: **Idiom (p.1375)**)

of my Father

Father is an important title that describes the relationship between God the Father and Jesus the Son. (See: **Translating Son and Father (p.1483)**)

in the heavens

Here, the phrase **in the heavens** identifies the location in which God the Father is specially present and from which he rules. You could include this information if that would be helpful to your readers. Alternate translation: [who is in the heavens] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 18:11

For the Son of Man came to save the one that has been lost

See the discussion of textual issues at the end of the introduction to this chapter to decide whether to include this verse in your translation. The notes below discuss translation issues in this verse, for those who decide to include it. (See: **Textual Variants (p.1475)**)

For

Here, the word **For** introduces another reason why the disciples should not despise little ones (see 18:10). If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: [Indeed,] or [Even further,] (See: **Connecting Words and Phrases (p.1322)**)

the Son of Man

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [I, who am the Son of Man,] (See: **First, Second or Third Person (p.1349)**)

came

Here, the word **came** refers to Jesus entering this world as a human to do what God called him to do. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [came to this world] or [began to live here] (See: **Idiom (p.1375)**)

the one that has been lost

Here Jesus speaks of some people as if they are **lost**. He means that they are not following God and need help. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [the one that has been far from God] or [the one that is not following God] (See: **Metaphor (p.1405)**)

the one that has been lost

The phrase **the one that had been lost** represents lost people in general, not one particular lost person. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [anyone that has been lost] (See: **Generic Noun Phrases (p.1357)**)

Matthew 18:12

What do you think

Jesus is using the question form to get the attention of the disciples. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [I want you to pay attention to what I am about to say.] or [Listen to this!] (See: **Rhetorical Question (p.1460)**)

you

The word **you** is plural because Jesus is speaking to his disciples. (See: **Forms of 'You' — Singular (p.1354)**)

If a certain man has 100 sheep

To teach the disciples, Jesus offers a story or illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [Listen to this story: If a certain man has 100 sheep] (See: **Parables (p.1427)**)

If a certain man has 100 sheep, and one of them goes astray, having left

Here Jesus uses an imaginary situation to help explain what would happen if a person had **100 sheep**, but one of them went **astray**. Use a natural method in your language for introducing an imaginary situation. Alternate translation: [Imagine a certain man who has 100 sheep. However, one of them goes astray. Having left] (See: **Hypothetical Situations (p.1372)**)

having left the 99 on the mountains and having gone, does he not seek the one having gone astray

Jesus is using the question form to teach the disciples. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [having left the 99 on the mountains and having gone out, he will seek the one having gone astray] or [having left the 99 on the mountains and having gone out, he will most definitely seek the one having gone astray!] (See: **Rhetorical Question (p.1460)**)

the 99

Jesus is using the number **99** as a noun to mean 99 sheep. Your language may use numbers in the same way. If not, you could translate this one with an equivalent phrase. Alternate translation: [the 99 sheep] (See: **Nominal Adjectives (p.1413)**)

on the mountains

Here, the phrase **the mountains** refers to hilly or mountainous areas in general, not several specific mountains. If possible, use a general word for a hilly or mountainous area without indicating one particular place. Alternate translation: [in the hill country] or [in a mountainous area] (See: **When to Keep Information Implicit (p.1491)**)

having gone

In a context such as this, your language might say "come" instead of **gone**. Alternate translation: [having come] (See: **Go and Come (p.1359)**)

Matthew 18:13

if he happens to find it, & he rejoices

Jesus is suggesting that this is a hypothetical condition, that the man might **find** that sheep that went astray. Use a natural form in your language for introducing a situation that could happen. Alternate translation: [were he to find it ... he would rejoice] (See: **Connect — Hypothetical Conditions (p.1313)**)

to you

The word **you** is plural because Jesus is speaking to his disciples. (See: **Forms of 'You' — Singular (p.1354)**)

more than over

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [more than he rejoices over] (See: **Ellipsis (p.1338)**)

the 99

Jesus is using the number **99** as a noun to mean 99 sheep. Your language may use numbers in the same way. If not, you could translate this one with an equivalent phrase. Alternate translation: [the 99 sheep] (See: **Nominal Adjectives (p.1413)**)

Matthew 18:14

In the same way

Here, the phrase **In the same way** indicates that Jesus is comparing God with the man who found the lost sheep. He implies that God is like the man because they both rejoice when something that was lost is recovered. If it would be helpful in your language, you could state that explicitly. Alternate translation: [Much like that man who wanted to find his lost sheep] or [Just as that man rejoiced over the sheep that he found] (See: **Simile (p.1464)**)

the will before your Father in the heavens

If your language does not use an abstract noun for the idea of **will**, you could express the same idea in another way. Alternate translation: [what your Father in the heavens desires] (See: **Abstract Nouns (p.1268)**)

the will before your Father

Here, the phrase **the will before your Father** refers to that which is the **will** of the **Father**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [the will of your Father] or [the will that belongs to your Father] (See: **Idiom (p.1375)**)

your Father in the heavens

This is a figurative expression. God is not the **Father** of humans in the same actual way that he is the Father of Jesus. Even so, it would probably be best to translate **Father** with the same word that your language would naturally use to refer to a human father. If it would be helpful to your readers, you could indicate that this means God. Alternate translation: [God, who is your Father in the heavens,] (See: **Metaphor (p.1405)**)

your Father

Many ancient manuscripts read **your Father**. The ULT follows that reading. Other ancient manuscripts read “my Father.” If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.1475)**)

your

The word **your** is plural because Jesus is speaking to his disciples. (See: **Forms of ‘You’ — Singular (p.1354)**)

in the heavens

Here, the phrase **in the heavens** identifies the location in which God the Father is specially present and from which he rules. You could include this information if that would be helpful to your readers. Alternate translation: [who is in the heavens] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

one of these little ones

See how you translated **little ones** in 18:6. The phrase could refer: (1) to people who are not important from a human perspective. Alternate translation: [one of these unimportant people]; (2) to children who love Jesus and who are physically little compared to adults. Alternate translation: [one of these children]; (3) to people whose faith

is new and has not yet become mature and strong. Alternate translation: [one of these people who recently believed in me] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 18:15

But

Here, the word **But** introduces the next topic that Jesus wishes to speak about. If it would be helpful in your language, you could use a word or phrase that introduces the next topic, or you could leave **But** untranslated. Alternate translation: [Next,] (See: **Connecting Words and Phrases (p.1322)**)

your brother

Jesus is using the term **brother** to mean a person who shares the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [your fellow disciple] (See: **Metaphor (p. 1405)**)

your & you & you & to you, you have gained your

Even though Jesus is speaking to many disciples, he is addressing an individual situation, so **you** and **your** are singular throughout this verse. But if the singular form would not be natural in your language for someone who was speaking to a group of people, you could use the plural forms of **you** and **your** in your translation. If you do so, you may also need to make some other words plural. (See: **Singular Pronouns that refer to Groups (p.1467)**)

brother & him & him & he listens & brother

Although the terms **brother**, **him**, **him**, and **brother** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: [brother or sister ... him or her ... him or her ... he or she ... brother or sister] (See: **When Masculine Words Include Women (p.1489)**)

against you

Many ancient manuscripts read **against you**. The ULT follows that reading. Other ancient manuscripts do not include these words. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.1475)**)

between you and him alone

Here, the phrase **between you and him alone** means that the two people are alone, with no one else listening. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [when it is just the two of you] or [when you are alone with him] (See: **Idiom (p.1375)**)

you have gained your brother

Here Jesus is speaking of restoring the relationship with **your brother** as if it were having **gained your brother**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [you have restored the relationship with your brother] or [you have made that person your brother again] (See: **Metaphor (p.1405)**)

Matthew 18:16

But

Here the word **But** introduces the fact that the brother might **not listen** in contrast with the brother "listening" to the reproof (see 18:16). If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: [On the other hand,] (See: **Connect — Contrast Relationship (p.1304)**)

he does not listen

Although the term **he** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [he or she does not listen] (See: **When Masculine Words Include Women (p.1489)**)

take with you yet one or two {others

Here Jesus implies that **you** will go back to the other person and "reprove" them again. You could include this information if that would be helpful to your readers. Alternate translation: [go back to him, and take with you yet one or two others] or [take with you yet one or two others and reprove him again] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

you

Even though Jesus is speaking to many disciples, he is addressing an individual situation, so **you** is singular throughout this verse. But if the singular form would not be natural in your language for someone who was speaking to a group of people, you could use the plural form of **you** in your translation. If you do so, you may also need to make some other words plural. (See: **Singular Pronouns that refer to Groups (p.1467)**)

so that 'by the mouth of two or three witnesses every word might be verified

Here Jesus quotes from the Old Testament scriptures, specifically from Deuteronomy 19:15. If it would be helpful to your readers, you could format these words in a different way and include this information in a footnote. Alternate translation: [so that, as you can read in the Scriptures, 'by the mouth of two or three witnesses every word might be verified] or [so that you are doing what God required in the law, that is, that every word might be verified by the mouth of two or three witnesses] (See: **Quotations and Quote Margins (p.1449)**)

by the mouth of two or three witnesses every word might be verified

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the mouth of two or three witnesses might verify every word] (See: **Active or Passive (p.1271)**)

the mouth

Here, **mouth** represents what a person says. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [the words] or [the testimony] (See: **Metonymy (p.1411)**)

every word

Here, **word** represents what a person says using words. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [every statement] or [everything that people claim] (See: **Metonymy (p.1411)**)

Matthew 18:17

But

Here, the word **But** introduces the next thing that could happen. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then,] (See: **Connecting Words and Phrases (p.1322)**)

he refuses to listen to & he also refuses to listen to & let him be

Although the terms **he**, **he**, and **him** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: [he or she refuses to listen to ... he or she also refuses to listen to ... let him or her be] (See: **When Masculine Words Include Women (p.1489)**)

them

The pronoun **them** refers to the "one or two others" whom the person who was sinned against took along to meet the person who committed the sin (see 18:16). If this is not clear for your readers, you could refer to these people more directly. Alternate translation: [the one or two others whom you took with you] (See: **Pronouns — When to Use Them (p.1444)**)

speak

Here Jesus implies that the person should **speak** about how he or she was sinned against and how he or she has tried to speak to the other person about it. You could include this information if that would be helpful to your readers. Alternate translation: [speak about it] or [speak about the sin and what has happened since] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

to you

Even though Jesus is speaking to many disciples, he is addressing an individual situation, so **you** is singular throughout this verse. But if the singular form would not be natural in your language for someone who was speaking to a group of people, you could use the plural form of **you** in your translation. If you do so, you may also need to make some other words plural. (See: **Singular Pronouns that refer to Groups (p.1467)**)

But

Here, the word **But** introduces the next thing that could happen. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then,] (See: **Connecting Words and Phrases (p.1322)**)

let him be to you even as the Gentile and the tax collector

Jesus is saying that the person who sinned and refused to listen should be treated like **the Gentile and the tax collector**, because they are all people who are not treated like members of God's people. If it would be helpful in your language, you could state that explicitly. Alternate translation: [let him be to you even as the Gentile and the tax collector who are not fellow believers] or [let him be to you as a non-believer, like a Gentile or tax collector] (See: **Simile (p.1464)**)

let him be

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [he should be] (See: **Third-Person Imperatives (p.1477)**)

the Gentile and the tax collector

The words **Gentile** and **tax collector** represent Gentiles and tax collectors in general, not one particular Gentile and one particular tax collector. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [the Gentiles and the tax collectors] or [any Gentile or any tax collector] (See: **Generic Noun Phrases (p.1357)**)

Matthew 18:18

to you, & you bind & you release

The word **you** throughout this verse is plural because Jesus is speaking to his disciples. (See: **Forms of 'You' — Singular (p.1354)**)

whatever you bind on the earth will be bound in heaven; and whatever you release on the earth will be released in heaven

See how you translated the almost identical sentence in 16:19. The only differences are that the words **you** and **whatever** throughout this verse are plural, and 16:19 has the phrase "in the heavens" instead of the phrase **in heaven**. Express the idea as you did in 16:19, but be sure to make any adjustments needed for the plural words and the phrase **in heaven**. (See: **Metaphor (p.1405)**)

Matthew 18:19

Again

Here, the word **Again** introduces a statement that is related to what Jesus said in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a similar or related statement, or you could leave **Again** untranslated. Alternate translation: [In addition,] (See: **Connecting Words and Phrases (p.1322)**)

to you & you

The word **you** throughout this verse is plural because Jesus is speaking to his disciples. (See: **Forms of 'You' — Singular (p.1354)**)

if two of you

Here Jesus implies that he means not only **two**, but two or more people. You could include this information if that would be helpful to your readers. Alternate translation: [if two or more of you] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

they might ask, & for them

Since Jesus begins the sentence by referring to **two of you**, If it would be helpful in your language you could continue to refer to these people in the second person. Alternate translation: [you might ask ... for you] (See: **First, Second or Third Person (p.1349)**)

it will be done for them by my Father in the heavens

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [my Father in the heavens will do it for them] (See: **Active or Passive (p.1271)**)

my Father

Father is an important title that describes the relationship between God the Father and Jesus the Son. (See: **Translating Son and Father (p.1483)**)

in the heavens

Here, the phrase **in the heavens** identifies the location in which God the Father is specially present and from which he rules. You could include this information if that would be helpful to your readers. Alternate translation: [who is in the heavens] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 18:20

For

Here, the word **For** introduces a reason why God will do whatever two disciples agree to ask for (see 18:19). If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: [That is because] or [Here is why:] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

two or three

Here Jesus implies that he means not only **two or three**, but two or three or more people. You could include this information if that would be helpful to your readers. Alternate translation: [two or three or more] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

two or three

Jesus is using the numbers **two** and **three** as nouns to mean two and three believers. Your language may use numbers in the same way. If not, you could translate this one with an equivalent phrase. Alternate translation: [two or three believers] (See: **Nominal Adjectives (p.1413)**)

are gathered together

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [gather together] or [assemble together] (See: **Active or Passive (p.1271)**)

in my name

Here, **name** represents the person whose name it is. Jesus means that they **are gathered together** because of him. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [because of me] (See: **Metonymy (p.1411)**)

there I am in their midst

Here Jesus is speaking of being spiritually present with believers as if he were physically **in their midst**. If it would be clearer in your language, you could use simile form or state the meaning plainly. Alternate translation: [it is as if I am there in their midst] or [there I am in their midst spiritually] (See: **Metaphor (p.1405)**)

Matthew 18:21

how often will my brother sin against me and I will forgive him

If it would be more natural in your language, you could refer to forgiving before sinning. Alternate translation: [how often will I forgive my brother when he sins against me] (See: **Information Structure (p.1381)**)

will my brother sin against me and I will forgive

Peter is using a future form not ask what is going to happen but what he should do. If it would be helpful in your language, you could express the idea using a form that asks about an obligation or requirement. Alternate translation: [can my brother sin against me and I should forgive] or [could my brother sin against me and I ought to forgive] (See: **Statements — Other Uses (p.1469)**)

my brother

Jesus is using the term **brother** to mean a person who shares the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [my fellow disciple] (See: **Metaphor (p.1405)**)

brother & him

Although the terms **brother** and **him** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: [brother or sister ... him or her] (See: **When Masculine Words Include Women (p.1489)**)

Until seven times

Peter is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the previous question if it would be clearer in your language. Alternate translation: [Will I forgive him until seven times] (See: **Ellipsis (p.1338)**)

Until seven times

Alternate translation: [Up to seven times]

Matthew 18:22

says

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [said] (See: **Irregular Use of Tenses (p.1393)**)

I do not say to you up to seven times, but up to 77 times

If your language would not naturally put the negative statement before the positive statement, you could reverse the two clauses here. Alternate translation: [I say to you up to 77 times, not up to seven times] (See: **Information Structure (p.1381)**)

up to seven times, but up to 77 times

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the previous verse if it would be clearer in your language. Alternate translation: [that you should forgive your brother up to seven times, but that you should forgive him up to 77 times] (See: **Ellipsis (p.1338)**)

77 times

Here Jesus uses the large number **77** to indicate that Peter and all believers must always forgive other people. Jesus does not mean to count up to **77** and then stop forgiving other people. You could include this information if that would be helpful to your readers. Alternate translation: [77 times and beyond] or [77 times, by which I mean always] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 18:23

For this reason, the kingdom of the heavens is compared to a man

To teach his disciples, Jesus offers a story or illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [Listen to this story: given what I just said, the kingdom of the heavens is compared to a man] (See: **Parables (p.1427)**)

For this reason

Here, the phrase **For this reason** introduces a conclusion or inference based on what Jesus has said about how his disciples should forgive others. If it would be helpful in your language, you could use a different word or phrase that introduces a conclusion or inference. Alternate translation: [Because of that] or [Given all that] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

the kingdom of the heavens is compared to

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the comparing, it is clear from the context that it is Jesus himself. Alternate translation: [I compare the kingdom of the heavens to] or [the kingdom of the heavens is comparable to] (See: **Active or Passive (p.1271)**)

to take up a word together

Here, the phrase **to take up a word together** refers to settling accounts, that is, resolving any debts or loans between people. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [to settle accounts] (See: **Idiom (p.1375)**)

Matthew 18:24

Now

Here, the word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then,] (See: **Connecting Words and Phrases (p.1322)**)

to take up together

Here, the phrase **to take up together** refers to settling accounts, that is, resolving any debts or loans between people. See how you translated the similar phrase in 18:23. Alternate translation: [to settle] (See: **Idiom (p.1375)**)

one debtor of 10,000 talents was brought to him

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [they brought to him one debtor of 10,000 talents] (See: **Active or Passive (p.1271)**)

debtor of 10,000 talents

Here, Jesus is using the possessive form to describe a **debtor** who owes **10,000 talents**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [debtor who owed 10,000 talents] (See: **Possession (p.1438)**)

of 10,000 talents

A talent was a unit of money equivalent to about 6,000 denarii, that is, about 6,000 days' wages for a hired worker. This was a very large, almost uncountable, amount of money. You could try to express this amount in terms of current monetary values, but that might cause your Bible translation to become outdated and inaccurate, since those values can change over time. So instead you might state something more general or give the equivalent in wages. Make sure that your translation shows that this is a very large sum of money. Alternate translation: [of a huge amount of money] or [of 60 million days' wages] (See: **Biblical Money (p.1290)**)

Matthew 18:25

But, he not being able to repay, the master

Here, the word **But** introduces the fact that the servant could not **repay** the king what he owed the king. If it would be helpful in your language, you could use a different word or phrase that introduces a contrast, or you could leave **But** untranslated. Alternate translation: [Although he had that debt, he was not able to repay, so the master] (See: **Connect — Contrast Relationship (p.1304)**)

the master

Here Jesus refers to the king as **the master**. If it would be helpful in your language, you could make it more explicit that this is the same man as the one referred to as "king" in 18:23. Alternate translation: [his master the king] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

commanded him to be sold, together with his wife and children and everything, as much as he had, and repayment to be made

It may be more natural in your language to have a direct quotation here. Alternate translation: [commanded, "Let him be sold, together with his wife and children and everything, as much as he had, and let repayment be made!"] (See: **Direct and Indirect Quotations (p.1328)**)

him to be sold, together with his wife and children and everything, as much as he had, and repayment to be made

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who would do the action, it is clear from the context that it was some of the king's other servants. Alternate translation: [some other servants to sell him, together with his wife and children and everything, as much as he had, and to make repayment] (See: **Active or Passive (p.1271)**)

everything, as much as he had

The expression **everything, as much as he had** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [everything that he had] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1401)**)

repayment to be made

If your language does not use an abstract noun for the idea of **repayment**, you could express the same idea in another way. Alternate translation: [to be repaid] (See: **Abstract Nouns (p.1268)**)

Matthew 18:26

So

Here, the word **So** introduces what the servant did in response to what the king commanded. If it would be helpful in your language, you could use a word or phrase that introduces a response or reaction, or you could leave **So** untranslated. Alternate translation: [In response] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

having fallen down, the slave was bowing down before

In Matthew's culture, the phrases **having falling down** and **bowing down** refer to kneeling down and putting one's face close to the ground. This was a position used to show respect and reverence. If it would be helpful in your language, you could use a comparable expression for a physical position used to show respect or worship, or you could express the idea plainly. Alternate translation: [having thrown himself on the ground, the slave was prostrating himself before] or [having prostrated himself, the slave was showing respect to] (See: **Symbolic Action (p.1471)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said] (See: **Quotations and Quote Margins (p.1449)**)

have patience

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: [I ask that you have patience] (See: **Imperatives — Other Uses (p.1378)**)

have patience

If your language does not use an abstract noun for the idea of **patience**, you could express the same idea in another way. Alternate translation: [be patient] (See: **Abstract Nouns (p.1268)**)

Matthew 18:27

Now

Here, the word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

having had compassion

If your language does not use an abstract noun for the idea of **compassion**, you could express the same idea in another way. Alternate translation: [having sympathized with the slave] (See: **Abstract Nouns (p.1268)**)

the master of that slave

Here Jesus again refers to the king as **the master**. If it would be helpful in your language, you could make it more explicit that this is the same man as the one referred to as “king” in 18:23. See how you translated “master” in 18:25. Alternate translation: [the slave’s master, the king,] (See: **Assumed Knowledge and Implicit Information (p. 1276)**)

forgave him the debt

Here, the phrase **forgave him his debt** indicates that the king would no longer require the slave to pay **the debt**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [canceled the debt] or [told him not to pay back the debt] (See: **Idiom (p.1375)**)

Matthew 18:28

But

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then,] (See: **Connecting Words and Phrases (p.1322)**)

having gone out

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come out] (See: **Go and Come (p.1359)**)

found

Here Jesus could mean that the **slave**: (1) happened to meet the fellow slave. Alternate translation: [encountered]; (2) intentionally looked for the fellow slave. Alternate translation: [looked for] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

100 denarii

A denarius was a silver coin equivalent to about one day’s wage for a hired worker. You could try to express this amount in terms of current monetary values, but that might cause your Bible translation to become outdated and inaccurate, since those values can change over time. So instead you might state something more general or give the equivalent in wages. This is a much smaller amount than the 10,000 talents that the first slave owed, so make sure that is clear in your translation. Alternate translation: [100 silver coins] or [100 days’ wages] (See: **Biblical Money (p.1290)**)

having seized him, he choked {him

Here Jesus could be indicating that the **slave** took: (1) one action, which was seizing his fellow slave around the neck so that he **choked** him. Alternate translation: [he choked him by seizing him around the neck]; (2) two actions, one of which was seizing his fellow slave and the other of which was choking him. Alternate translation: [he seized him and was choking him] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

he choked {him

Here Jesus means that the **slave** seized his fellow slave by the throat and made it hard for him to breath. You could include this information if that would be helpful to your readers. Alternate translation: [he began to strangle him] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

saying, ‘Repay whatever you owe

It may be more natural in your language to have an indirect quotation here. Alternate translation: [saying that he needed to repay whatever he owed] (See: **Direct and Indirect Quotations (p.1328)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said] (See: **Quotations and Quote Margins (p.1449)**)

Matthew 18:29

So

Here, the word **So** introduces what **his fellow slave** did in response to what the first slave said. If it would be helpful in your language, you could use a word or phrase that introduces a response or reaction, or you could leave "So" untranslated. Alternate translation: [In response] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

having fallen down

In Matthew's culture, the phrase **having fallen down** refers to kneeling down and putting one's face close to the ground. This was a position used to show respect and reverence. If it would be helpful in your language, you could use a comparable expression for a physical position used to show respect or worship, or you could express the idea plainly. See how you translated this phrase in 18:26. Alternate translation: [having thrown himself on the ground] or [lowering himself to show respect] (See: **Symbolic Action (p.1471)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said] (See: **Quotations and Quote Margins (p.1449)**)

Have patience

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as "please" to make this clear. See how you translated the phrase in 18:26. Alternate translation: [I ask that you have patience] (See: **Imperatives — Other Uses (p.1378)**)

Have patience

If your language does not use an abstract noun for the idea of **patience**, you could express the same idea in another way. Alternate translation: [Be patient] (See: **Abstract Nouns (p.1268)**)

Matthew 18:30

But

Here, the word **But** introduces what the first slave did in contrast to what the other slave asked (see 18:29). If it would be helpful in your language, you could use another word or phrase that introduces a contrast, or you could leave **But** untranslated. Alternate translation: [Despite that,] (See: **Connect — Contrast Relationship (p.1304)**)

he was not willing. & he threw him & he might repay

Here, the pronoun **he** in the phrase **he was not willing** and the pronoun **he** in the phrase **he threw** refer to the first slave. The pronoun **him** and the pronoun **he** in the phrase **he might repay** refer to his fellow slave. If it would be helpful in your language, you could refer to these people more directly. Alternate translation: [the first slave was not willing ... he threw his fellow slave ... his fellow slave might repay] (See: **Pronouns — When to Use Them (p. 1444)**)

was not willing

Here Jesus implies that the first slave **was not willing** to be patient and wait for the other slave to pay him back. You could include this information if that would be helpful to your readers. Alternate translation: [was not willing to have patience] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

having gone away

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come away] (See: **Go and Come (p.1359)**)

he threw him into prison

Here, the phrase **he threw him into prison** refers to locking someone up in prison. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [he put him into prison] or [he locked him up in prison] (See: **Idiom (p.1375)**)

he threw him

Here Jesus implies that the slave sent someone else to do this. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [he had people throw him] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

what} is owed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the fellow slave. Alternate translation: [what he owed] (See: **Active or Passive (p.1271)**)

Matthew 18:31

Therefore

Here, the word **Therefore** introduces what how the other **slaves** responded to what the first slave did. If it would be helpful in your language, you could use a word or phrase that introduces a response or reaction, or you could leave **Therefore** untranslated. Alternate translation: [In response] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

his fellow slaves, having seen {what} had happened, were very grieved

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was what the first slave said and did. Alternate translation: [what had happened grieved his fellow slaves very much when they saw it] (See: **Active or Passive (p.1271)**)

having come

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone] (See: **Go and Come (p.1359)**)

to their master

Here Jesus again refers to the king as the **master**. If it would be helpful in your language, you could make it more explicit that this is the same man as the one referred to as “king” in 18:23. See how you translated “master” in 18:25. Alternate translation: [their master the king] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 18:32

him, his & to him

The pronouns **him**, **his**, and **him** refer to the first slave. If this is not clear for your readers, you could refer to him more directly. Alternate translation: [the first slave, his ... to him] (See: **Pronouns — When to Use Them (p.1444)**)

his master

Here Jesus again refers to the king as the **master**. If it would be helpful in your language, you could make it more explicit that this is the same man as the one referred to as “king” in 18:23. See how you translated “master” in 18:25. Alternate translation: [his master the king] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

says

To call attention to a development in the story, Jesus uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [said] (See: **Irregular Use of Tenses (p.1393)**)

I forgave you all that debt because you begged me

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: [because you begged me, I forgave you all that debt] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

I forgave you all that debt

Here, the phrase **forgave you all that debt** indicates that the king no longer required the slave to pay the debt. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [I canceled for you all that debt] or [I told you not to pay back all that debt] (See: **Idiom (p.1375)**)

you begged me

Here the master implies that the slave **begged** him to be patient. You could include this information if that would be helpful to your readers. Alternate translation: [you begged me to be patient] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 18:33

Was it not necessary for you also to have had mercy on your fellow slave, just as I also had mercy on you

The slave's master is using the question form to rebuke the slave. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [It was necessary for you also to have had mercy on your fellow slave, just as I also had mercy on you.] or [It was most certainly necessary for you also to have had mercy on your fellow slave, just as I also had mercy on you!] (See: **Rhetorical Question (p.1460)**)

to have had mercy on your fellow slave, & had mercy on you

If your language does not use an abstract noun for the idea of **mercy**, you could express the same idea in another way. Alternate translation: [to be merciful to your fellow slave ... was merciful to you] (See: **Abstract Nouns (p. 1268)**)

Matthew 18:34

his master

Here Jesus again refers to the king as the **master**. If it would be helpful in your language, you could make it more explicit that this is the same man as the one referred to as “king” in 18:23. See how you translated “master” in 18:25. Alternate translation: [his master the king] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

handed him over

Here, the phrase **handed him over** refers to putting someone under the authority and control of other people. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [sent him] or [gave him] (See: **Idiom (p.1375)**)

to the torturers

Here Jesus could be referring to: (1) prison guards whose job it was to torture certain prisoners. Alternate translation: [to the guards who tortured prisoners]; (2) prison guards in general. Alternate translation: [to the jailers] or [to the prison guards] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

all that is owed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the fellow slave. Alternate translation: [everything that he owed] (See: **Active or Passive (p.1271)**)

Matthew 18:35

my heavenly Father

Father is an important title that describes the relationship between God the Father and Jesus the Son. (See: **Translating Son and Father (p.1483)**)

to you, & each of you & your

Here, the words **you**, **you**, and **your** are plural because Jesus is speaking to his disciples. (See: **Forms of 'You' — Singular (p.1354)**)

if

Jesus is suggesting that this is a hypothetical condition, that **you** might not **forgive** your **brother**. Use a natural form in your language for introducing a situation that could happen. Alternate translation: [as long as] or [supposing that] (See: **Connect — Hypothetical Conditions (p.1313)**)

his brother

Jesus is using the term **brother** to mean a person who shares the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [his fellow disciple] (See: **Metaphor (p.1405)**)

brother

Although the term **brother** is masculine, Jesus is using the word in a generic sense that includes both men and women. If you retain the metaphor in your translation, and if it would be helpful in your language, you could say "brother or sister" to indicate this. Alternate translation: [brother or sister] (See: **When Masculine Words Include Women (p.1489)**)

his

Since Jesus has already referred to **each of you**, if it would be helpful in your language you could continue to refer to these people in the second person. Alternate translation: [your] (See: **First, Second or Third Person (p.1349)**)

out of your hearts

Here, the phrase **out of your heart** indicates that the person has done something sincerely or completely. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [wholeheartedly] or [sincerely] (See: **Idiom (p.1375)**)

Matthew 19

Matthew 19 Chapter Introduction

Structure and Formatting

Jesus ministers in Judea (19:1–22:46)

- Jesus goes to Judea (19:1–2)
- Jesus teaches about marriage and divorce (19:3–12)
- Jesus blesses little children (19:13–15)
- Jesus talks with a young man (19:16–22)
- Jesus teaches about wealth, possessions, and the kingdom (19:23–30)

Religious and Cultural Concepts in This Chapter

Divorce

In 19:3, the Pharisees test Jesus by asking him about divorce, an issue that was controversial among Jewish religious leaders. More specifically, the religious leaders argued about what were acceptable grounds for a divorce, so they asked Jesus about this. Jesus responds that divorce is never what God wants, and he quotes from Genesis 1 and 2 to prove this. In response, the Pharisees refer to Deuteronomy 24:1–4, which assumes that men do divorce their wives. Jesus replies that this section of the law exists only because the Israelites were stubborn. He means that God knew that the Israelite men would sometimes divorce their wives, so he included a law about how to do it. Jesus then states that the only acceptable ground for a divorce is sexual immorality. He further says that any divorced person who marries again is involved in adultery. Make sure that it is clear that both Jesus and the Pharisees are making arguments based on the Scriptures.

Eunuchs

The word “eunuch” refers to a man who is unable to reproduce. People in Jesus’ culture knew about two types of eunuchs:

Some eunuchs were men who underwent a surgery in which parts of their genitals were removed. This kept them from being able to reproduce. These eunuchs were often important servants of kings and rulers, often serving in the harem.
Some eunuchs were men who were born with genitals that were already unable to reproduce.

In 19:12, Jesus refers to both of these kinds of eunuchs. Then he refers to “eunuchs who made themselves eunuchs because of the kingdom of the heavens.” Here he is referring to people who live like eunuchs for the sake of the kingdom. Consider how you might naturally refer to “eunuchs” in your language.

Rich people and the kingdom of the heavens

In Jesus’ culture, many people thought that rich people had been specifically blessed by God. When Jesus said that it was extremely difficult for rich people to enter God’s kingdom (see 19:23–24), the disciples were shocked. They thought that if it was hard for rich people to enter the kingdom, it would be impossible for everyone else. That is why they ask the question, “Who then is able to be saved?” (19:25). If your readers might not understand why the disciples respond in this way, you may need to include a footnote that explains some of this information.

Translation Issues in This Chapter

Singular and plural forms of “you”

Many of the forms of “you” in this chapter appear when Jesus is speaking to the Pharisees or to his disciples. This means that Jesus frequently uses plural forms of “you.” In this chapter, you should assume that forms of “you” are plural unless a note specifies that the form is singular. (See: **Forms of ‘You’ — Singular (p.1354)**)

Seventy-seven or seventy times seven

The Greek expression that the ULT translates in 18:22 as “77” could also be translated as “70 times 7.” If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

Matthew 19:1

And it happened that when Jesus had finished these words, he departed

These clauses mark the end of Jesus' teaching by stating that Jesus finished speaking to his disciples. Then they describe what he did next. Use a natural form in your language for expressing the conclusion of a story. Alternate translation: [At that time, Jesus finished speaking these words. Then, he departed] (See: **End of Story (p.1341)**)

these words

Matthew uses the term **words** to refer to what Jesus said. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [speaking these words] (See: **Metonymy (p.1411)**)

he departed

Matthew implies that the disciples were traveling with Jesus. You could include this information if that would be helpful to your readers. Alternate translation: [he and his disciples departed] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

came

In a context such as this, your language might say "went" instead of **came**. Alternate translation: [went] (See: **Go and Come (p.1359)**)

beyond the Jordan

The phrase **beyond the Jordan** could refer to: (1) areas to the west of the Jordan River. In this case, Matthew means that Jesus traveled on the eastern side of the Jordan River and then went back across it to reach **Judea**. Alternate translation: [on the western side of the Jordan]; (2) areas to the east of the Jordan River. In this case, Matthew means that some areas on the eastern side of the Jordan River could be called **Judea**. Alternate translation: [on the eastern side of the Jordan] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 19:2

them

Matthew implies that Jesus **healed** the people who were sick. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [those who had diseases] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 19:3

approached him, testing him, and saying

The word **testing** introduces the purpose for which some **Pharisees approached** Jesus. If it would be helpful in your language, you could use a word or phrase that introduces a purpose. Alternate translation: [approached him with the goal of testing him, saying] (See: **Connect — Goal (Purpose) Relationship (p.1310)**)

saying whether it is lawful for a man to divorce his wife for any reason

It may be more natural in your language to have a direct quotation here. Alternate translation: [saying, “Is it lawful for a man to divorce his wife for any reason?”] (See: **Direct and Indirect Quotations (p.1328)**)

Matthew 19:4

Have you not read

Jesus refers to reading something in the Scriptures. You could include this information if that would be helpful to your readers. Alternate translation: [Have you not read in the Scriptures] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the one having made {them} from the beginning

The phrase **the one having made** refers to God. You could include this information if that would be helpful to your readers. Alternate translation: [the one having made them from the beginning, God,] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

from the beginning

The phrase **from the beginning** refers to when God created everything that exists. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [at the beginning of the world] or [at the beginning of creation] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

from the beginning ‘made them male and female

Jesus quotes from the Old Testament scriptures, specifically from Genesis 1:27. If it would be helpful to your readers, you could format these words in a different way and include this information in a footnote. Alternate translation: [from the beginning, in the words of the scriptures, ‘made them male and female’] (See: **Quotations and Quote Margins (p.1449)**)

Have you not read that the one having made {them} from the beginning ‘made them male and female & and said, ‘Because of this, a man will leave his father and mother and will be joined to his wife, and the two will be one flesh

Jesus is using the question form to rebuke and teach the Pharisees. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [I know that you have read that the one having made them from the beginning ‘made them male and female,’ and said, ‘Because of this, a man will leave his father and mother and will be joined to his wife, and the two will be one flesh.’] or [Surely you have read that the one having made them from the beginning ‘made them male and female,’ and said, ‘Because of this, a man will leave his father and mother and will be joined to his wife, and the two will be one flesh’!] (See: **Rhetorical Question (p.1460)**)

Matthew 19:5

and said

Jesus introduces a quotation from an important text, in this case, the Old Testament book of Genesis (see Genesis 2:24). If it would be helpful in your language, you could use a comparable phrase that indicates that Jesus is quoting from an important text. Alternate translation: [and said, as you can read in the book of Genesis,] or [and said in the scriptures] (See: **Quotations and Quote Margins (p.1449)**)

Because of this

The pronoun **this** refers to what the previous verse includes about how God created people male and female (see 19:4). If this is not clear for your readers, you could refer to those ideas more directly. Alternate translation: [Because God created people that way] (See: **Pronouns — When to Use Them (p.1444)**)

a man will leave

Here the author of the quotation implies that this happens when the **man** gets married. You could include this information if that would be helpful to your readers. Alternate translation: [when he gets married, a man will leave] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

will leave & will be joined to & will be

Jesus uses the future tense to speak about something that is generally true. If it would be helpful in your language, you could use whatever tense is most naturally for expressing a general truth. Alternate translation: [leaves ... is joined ... are] (See: **Irregular Use of Tenses (p.1393)**)

will be joined to his wife

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [will join himself to his wife] or [will unite with his wife] (See: **Active or Passive (p.1271)**)

the two will be one flesh

Here the author of the quotation speaks as if **the two** are **one flesh**. He means that a husband and wife are so closely **joined** that it is as if they had one **flesh** or one body between them. If it would be helpful in your language, you could use simile form or state the meaning plainly. Alternate translation: [the two will be like one flesh] or [the two will be as closely united as possible] (See: **Metaphor (p.1405)**)

the two

Jesus is using the number **two** as a noun to refer to a husband and a wife together. Your language may use adjectives in the same way. If not, you could translate this number with an equivalent phrase. Alternate translation: [the two of them] or [the two spouses] (See: **Nominal Adjectives (p.1413)**)

Matthew 19:6

So then

The phrase **So then** introduces a conclusion or inference based on the words Jesus has just quoted. If it would be helpful in your language, you could use a different word or phrase that introduces a conclusion or inference. Alternate translation: [Because of that] or [As you can see] (See: **Connect — Reason-and-Result Relationship (p. 1315)**)

they are no longer two, but one flesh

Jesus repeats in different form the words from the figure of speech at the end of the previous verse (see 19:5). He means that a husband and wife are so closely **joined** that it is as if they had one **flesh** or one body between them. Express the idea as you did in 19:5. Alternate translation: [it is as if they are no longer two, but they are like one flesh] or [they are no longer two separate people, but are as closely united as possible] (See: **Metaphor (p.1405)**)

Therefore

The word **Therefore** introduces a conclusion or inference based on what Jesus has said about marriage. If it would be helpful in your language, you could use a different word or phrase that introduces a conclusion or inference. Alternate translation: [Because of that] or [So then] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

let man not separate

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [man should not separate] (See: **Third-Person Imperatives (p. 1477)**)

man

Although the term **man** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [a person] or [humans] (See: **When Masculine Words Include Women (p.1489)**)

Matthew 19:7

They say

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [They said] (See: **Irregular Use of Tenses (p.1393)**)

Why then

The phrase **Why then** indicates that the Pharisees are asking a question based on what Jesus has just said. This question suggests that there is evidence against what Jesus has said. If it would be helpful in your language, you could use a word or phrase that introduces this kind of question. Alternate translation: [If you are correct, why] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

Why then did Moses command {us} to give a certificate of divorce and to divorce her

Here the Pharisees are referring to a specific section in the law that God gave to Moses (see Deuteronomy 24:1–4). This passage discusses divorce and remarriage, and it mentions the use of **a certificate of divorce**. The Pharisees interpreted this passage to mean that men could divorce their wives, but they had to use **a certificate of divorce**. They did not think that **Moses commanded** that men must divorce their wives. If it would be helpful in your language, you could include some of this information in your translation or in a footnote. Alternate translation: [Why then has Moses commanded in the law that a man who wants to divorce his wife must give her a certificate of divorce and then can divorce her] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

a certificate of divorce

A **certificate of divorce** is a written document that makes the divorce official. If your readers would not be familiar with this type of document, you could use the name of something similar in your area or you could use a more general term. See how you translated this phrase in 5:31. Alternate translation: [a written paper that testifies to the divorce] (See: **Translate Unknowns (p.1480)**)

Matthew 19:8

He says

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [He said] (See: **Irregular Use of Tenses (p.1393)**)

Because of your hardness of heart

The phrase **your hardness of heart** refers to obstinacy or unwillingness to listen and obey. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [Because you are hardheaded] or [Because you are so stubborn] (See: **Idiom (p.1375)**)

from the beginning

The phrase **from the beginning** refers to when God created everything that exists. You could include this information if that would be helpful to your readers. See how you translated this phrase in 19:4. Alternate translation: [at the beginning of the world] or [at the beginning of creation] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 19:9

This verse is similar to 5:32, although there are some significant differences. See how you translated that verse for help with this verse. (See: **Assumed Knowledge and Implicit Information (p.1276)**)

But

The word **But** introduces what Jesus wishes to say about divorce in contrast to what Moses permitted (see 19:8). If it would be helpful in your language, you could use a different word or phrase that introduces a contrast, or you could leave **But** untranslated. Alternate translation: [In contrast,] (See: **Connect — Contrast Relationship (p.1304)**)

I say to you

Jesus uses the clause **I say to you** this to emphasize what he is telling the Pharisees. Use a natural form in your language for emphasizing the truth and importance of a statement. Alternate translation: [I want you to know] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

whoever divorces his wife, except for sexual immorality, and marries another, commits adultery

If it would appear in your language that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: [the only time a man is allowed to divorce his wife is when there is sexual immorality. Otherwise, when he divorces her and marries another, he commits adultery] (See: **Connect — Exception Clauses (p.1306)**)

sexual immorality

If your language does not use an abstract noun for the idea behind **immorality**, you could express the idea in another way. Alternate translation: [what is sexually immoral] or [sexually immoral behavior] (See: **Abstract Nouns (p.1268)**)

another

Jesus is using the adjective **another** as a noun to mean another woman. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [another person] (See: **Nominal Adjectives (p.1413)**)

commits adultery; & commits adultery

If your language does not use an abstract noun for the idea of **adultery**, you could express the same idea in another way. Alternate translation: [becomes an adulterer ... becomes an adulterer] or [does what is adulterous ... does what is adulterous] (See: **Abstract Nouns (p.1268)**)

and the one having married one that has been divorced commits adultery

Many ancient manuscripts include the words **and the one having married one that has been divorced commits adultery**. The ULT follows that reading. Other ancient manuscripts do not include these words. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.1475)**)

one that has been divorced

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the woman's husband. Alternate translation: [one whom her husband has divorced] (See: **Active or Passive (p.1271)**)

Matthew 19:10

say

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [said] (See: **Irregular Use of Tenses (p.1393)**)

thus

The word **thus** refers to what Jesus has said about divorce and remarriage. You could include this information if that would be helpful to your readers. Alternate translation: [what you have described] or [what you have commanded] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the reason of the man with his wife

The word **reason** could refer to: (1) the basis on which a **man** can divorce **his wife**. Alternate translation: [the only reason for a man to divorce his wife]; (2) the accusation against a **man** who divorces **his wife**. Alternate translation: [the charge against a man who divorces his wife]; (3) the situation or relationship between a **man** and **his wife**. Alternate translation: [the situation of a man with his wife] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

of the man with his wife

The words **the man** and **his wife** represents men and their wives in general, not one particular man and his wife. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [of any man with his wife] (See: **Generic Noun Phrases (p.1357)**)

Matthew 19:11

But

The word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

all

Jesus is using the adjective **all** as a noun to mean all people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [all people] (See: **Nominal Adjectives (p.1413)**)

this word

The phrase **this word** could refer to: (1) what the disciples just said. Alternate translation: [the word you have just said]; (2) what Jesus previously said about divorce and remarriage. Alternate translation: [the word I have taught] or [this word about divorce] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

this word

Jesus is using the term **word** to refer to what someone said. If it would be helpful in your language, you could state the meaning plainly. Make sure your translation fits with the option you chose in the previous note. Alternate translation: [what has just been said] or [what you spoke] (See: **Metonymy (p.1411)**)

but to whom it has been given

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [but those to whom it has been given receive it] (See: **Ellipsis (p.1338)**)

it has been given

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: [God has given it] (See: **Active or Passive (p.1271)**)

Matthew 19:12

For

The word **For** introduces an explanation of what Jesus said about how only some people can “receive” what the disciples said (see 19:11). If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: [More specifically,] or [Indeed,] (See: **Connecting Words and Phrases (p.1322)**)

who were born thus from their mother’s womb

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [whose mothers gave birth to them thus] (See: **Active or Passive (p.1271)**)

from their mother’s womb

The phrase **from their mother’s womb** indicates that these people were **eunuchs** already when they **were born**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [from their birth] or [from the beginning of their lives] (See: **Idiom (p.1375)**)

who were made eunuchs by men

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [whom men made eunuchs] (See: **Active or Passive (p.1271)**)

men

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [humans] (See: **When Masculine Words Include Women (p.1489)**)

eunuchs who made themselves eunuchs

Jesus speaks as if people physically **made themselves eunuchs** in order to describe people who live like eunuchs, that is, they do not marry or have children. Since this is an important metaphor in the context, if possible preserve the metaphor or express the idea in simile form. Alternate translation: [people living like eunuchs who made themselves that way] or [people who made themselves to live like eunuchs] (See: **Metaphor (p.1405)**)

because of

The phrase **because of** could mean that: (1) they are making themselves eunuchs in order to act for or in service of **the kingdom of the heavens**. Alternate translation: [for the sake of] or [in order to work for]; (2) they are making themselves eunuchs in order to enter **the kingdom of the heavens**. Alternate translation: [to participate in] or [in order to enter] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

The one being able to receive {this}, let him receive {it

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [The one being to accept this must accept it] (See: **Third-Person Imperatives (p.1477)**)

let him receive {it

Although the term **him** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [let that person accept it] (See: **When Masculine Words Include Women (p.1489)**)

Matthew 19:13

Then

The word **Then** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Then** untranslated. Alternate translation: [Sometime later,] (See: **Introduction of a New Event (p.1384)**)

little children were brought to

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [they brought little children to] (See: **Active or Passive (p.1271)**)

he would lay his hands on them

In Matthew's culture, when Jesus **would lay his hands** on the little children, that would express God's love for them and convey God's blessing to them. If it would be helpful in your language, you could refer to a similar action from your culture, or you could explain what laying **his hands on them** means. Alternate translation: [he would stretch out his hands toward them] or [he would lay his hands on them to bless them] (See: **Symbolic Action (p.1471)**)

would pray

The people who brought the little children wanted Jesus to **pray** that God would bless the children. You could include this information if that would be helpful to your readers. Alternate translation: [would pray for God to bless them] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

them

The pronoun **them** refers to the people who were bringing the little children. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: [the people who were bringing the little children] (See: **Pronouns — When to Use Them (p.1444)**)

Matthew 19:14

But

The word **But** introduces what Jesus said in contrast to what the disciples were doing. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: [In contrast,] (See: **Connect — Contrast Relationship (p.1304)**)

Permit the little children, and do not forbid them to come to me

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternatively, you could combine the two clauses. Alternate translation: [Permit the little children; yes, do not forbid them to come to me] or [Permit the little children to come to me] (See: **Parallelism (p.1429)**)

to come

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [to go] (See: **Go and Come (p.1359)**)

for

The word **for** introduces a reason why the little children should be permitted to come to Jesus. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **for** untranslated. Alternate translation: [because] or [which I command because] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

of the ones such as these is the kingdom of the heavens

Here, Jesus is using the possessive form to describe people who belong in **the kingdom of the heavens**. If this is not clear in your language, you could express the idea in another way. See how you translated the similar construction in 5:3. Alternate translation: [the kingdom of the heavens belongs to the ones such as these] or [the ones such as these belong in the kingdom of the heavens] (See: **Possession (p.1438)**)

such as these

The pronoun **these** refers to the little children. If this is not clear for your readers, you could refer to the little children more directly. Alternate translation: [such as these little children] (See: **Pronouns — When to Use Them (p.1444)**)

of the ones such as these

Jesus is referring to **the little children** and to people who are like them. He does not indicate exactly how these people are like **the little children**, so if possible express the idea in simile form. Alternate translation: [of people who are like these] (See: **Simile (p.1464)**)

Matthew 19:15

having laid his hands on them

In Matthew's culture, when Jesus **laid his hands** on the little children, that expressed God's love for them and conveyed God's blessing to them. If it would be helpful in your language, you could refer to a similar action from your culture, or you could explain what **having laid his hands on them** means. See how you translated the similar phrase in 19:13. Alternate translation: [having stretched out his hands toward them] or [having laid his hands on them to bless them] (See: **Symbolic Action (p.1471)**)

from there

The word **there** refers to the place where Jesus **laid his hands** on the little children. You could include this information if that would be helpful to your readers. Alternate translation: [from where he did that] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 19:16

behold

The word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: [take note] or [then] (See: **Metaphor (p.1405)**)

one

Matthew is using the number **one** as a noun to mean one person. Your language may use numbers in the same way. If not, you could translate this one with an equivalent phrase. Alternate translation: [one man] (See: **Nominal Adjectives (p.1413)**)

I might have eternal life

If your language does not use an abstract noun for the idea of **life**, you could express the same idea in another way. Alternate translation: [I might live eternally] (See: **Abstract Nouns (p.1268)**)

Matthew 19:17

But

The word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

he said to him

The pronoun **he** refers to Jesus, and the pronoun **him** refers to the man who asked Jesus the question. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: [Jesus said to the man] (See: **Pronouns — When to Use Them (p.1444)**)

Why do you ask me about {what is} good

Jesus is using the question form to rebuke the man. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [Do not ask me about what is good.] or [You should not ask me about what is good!] (See: **Rhetorical Question (p.1460)**)

do you ask & you want & keep

Throughout this verse, the word **you** and the command are singular because Jesus is speaking to the young man. (See: **Forms of 'You' — Singular (p.1354)**)

One is good

When Jesus says **One is good**, he is referring to God. You could include this information if that would be helpful to your readers. Alternate translation: [One is good, that is, God] or [God alone is good] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

but

The word **But** indicates that Jesus is about to stop analyzing what the man said and will go on to answer the man's question. If it would be helpful in your language, you could use a word or phrase that signals this kind of transition, or you could leave **But** untranslated. Alternate translation: [but about what you asked,] or [but as for your question,] (See: **Connecting Words and Phrases (p.1322)**)

if

Jesus speaks as if this were a hypothetical situation, but he means that it is true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Jesus is saying is uncertain, then you could translate his words as an affirmative statement. Alternate translation: [because] (See: **Connect — Factual Conditions (p.1308)**)

to enter into life

Jesus speaks as if **life** were a house into which someone could **enter**. He is referring to experiencing or receiving **life**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to experience life] or [to receive life] (See: **Metaphor (p.1405)**)

to enter into life

If your language does not use an abstract noun for the idea of **life**, you could express the same idea in another way. Alternate translation: [to be able to live] (See: **Abstract Nouns (p.1268)**)

Matthew 19:18

He says to him

The pronoun **He** refers to the man, and the pronoun **him** refers to Jesus. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: [The man says to Jesus] (See: **Pronouns — When to Use Them (p.1444)**)

He says

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [He said] (See: **Irregular Use of Tenses (p.1393)**)

Do not kill, do not commit adultery, do not steal, do not testify falsely

In these commands God is addressing each specific person who is part of God's people, so the commands are singular. (See: **Forms of 'You' — Singular (p.1354)**)

do not commit adultery

If your language does not use an abstract noun for the idea of **adultery**, you could express the same idea in another way. Alternate translation: [do not be an adulterer or adulteress] or [do not do what is adulterous] (See: **Abstract Nouns (p.1268)**)

Do not kill, do not commit adultery, do not steal, do not testify falsely & honor your father and your mother, and love your neighbor as yourself

Jesus quotes commands from the law that God gave to Moses. The first five commands come from either Exodus 20:12–16 or Deuteronomy 5:16–20. The last command comes from Leviticus 19:18. If it would be helpful to your readers, you could format these words in a different way and include this information in a footnote. Alternate translation: [These are the ones: "Do not kill, do not commit adultery, do not steal, do not testify falsely, honor your father and your mother, and love your neighbor as yourself"] (See: **Quotations and Quote Margins (p.1449)**)

Matthew 19:19

honor your & your & love your

In these commands God is addressing each specific person who is part of God's people, so the word **your** and the commands are singular throughout this verse. (See: **Forms of 'You' — Singular (p.1354)**)

as yourself

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [as you love yourself] (See: **Ellipsis (p.1338)**)

as yourself

Jesus assumes that people love themselves, so he wants these people to love their neighbors just as much. If it would be helpful in your language, you could state that explicitly. Alternate translation: [as deeply as yourself] (See: **Simile (p.1464)**)

Matthew 19:20

says

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [said] (See: **Irregular Use of Tenses (p.1393)**)

What do I still lack

The man is asking about what he lacks in order to gain what he wants, which is eternal life (see 19:16). You could include this information if that would be helpful to your readers. Alternate translation: [What do I still lack before receiving eternal life] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 19:21

If

Jesus speaks as if this were a hypothetical situation, but he means that he knows it is true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Jesus is saying is uncertain, then you could translate his words as an affirmative statement. Alternate translation: [Because] (See: **Connect — Factual Conditions (p.1308)**)

you want & go, sell your & give & you will have & come, follow

Throughout this verse, the word **you**, the word **your**, and the commands are singular because Jesus is speaking to the young man. (See: **Forms of 'You' — Singular (p.1354)**)

to the poor

Jesus is using the adjective **poor** as a noun to mean poor people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [to people who are poor] (See: **Nominal Adjectives (p.1413)**)

and

The word **and** introduces the result that will follow if the man does sell his possessions and **give to the poor**. If it would be helpful in your language, you could use a word or phrase that introduces a result. Alternate translation: [and as a result,] (See: **Connecting Words and Phrases (p.1322)**)

come, follow me

The phrase **come, follow me** is a command to travel with Jesus and be his disciple. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [be my disciple] or [come with me as my student] (See: **Idiom (p.1375)**)

Matthew 19:22

But

The word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

the word

Here, **word** represents what Jesus just said using words. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [Jesus' statement] or [the words that Jesus said] (See: **Metonymy (p.1411)**)

being grieved

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [being very sorrowful] (See: **Active or Passive (p.1271)**)

for

The word **for** introduces a reason why the young man was **being grieved**. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **for** untranslated. Alternate translation: [because] or [since] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

he was having many possessions

Matthew implies that the young man did not want to sell these possessions. You could include this information if that would be helpful to your readers. Alternate translation: [he was having many possessions that he did not want to sell] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 19:23

Now

The word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

will enter

Jesus uses the future tense to speak about something that is generally true. If it would be helpful in your language, you could use whatever tense is most naturally for expressing a general truth. Alternate translation: [enters] (See: **Irregular Use of Tenses (p.1393)**)

Matthew 19:24

And again

The phrase **And again** introduces a restatement of what Jesus said in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a restatement, or you could leave **And again** untranslated. Alternate translation: [To repeat:] or [Indeed,] (See: **Connecting Words and Phrases (p.1322)**)

it is easier for a camel to pass through an eye of a needle than for a rich {person} to enter into the kingdom of God

Jesus compares **a rich {person}** entering **the kingdom of the heavens** with something that is impossible: **a camel** passing through **an eye of a needle**. Jesus does this to emphasize how hard it is for **a rich {person} to enter into the kingdom of God**. As 19:26 shows, Jesus does not think that this is completely impossible, however. If it would be helpful in your language, you could express the idea here in such a way that it does not sound as if it is totally impossible for **a rich {person} to enter into the kingdom of God**. Alternate translation: [consider how difficult it is for a camel to pass through an eye of a needle. That illustrates how difficult it is for a rich person to enter into the kingdom of God] (See: **Hyperbole (p.1368)**)

an eye of a needle

The phrase **an eye of a needle** refers to the small hole at the end of a sewing needle through which the thread passes. If your readers would not be familiar with this type of tool or the tiny hole in it, you could use the name of something similar in your area or you could use a more general term for a small opening. Alternate translation: [the small hole at the end of a needle] or [a very small hole] (See: **Translate Unknowns (p.1480)**)

Matthew 19:25

Now

The word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

having heard this, the disciples were very astonished, saying

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was what Jesus said. Alternate translation: [what the disciples heard astonished them greatly, and they said] (See: **Active or Passive (p.1271)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said] (See: **Quotations and Quote Margins (p.1449)**)

Then who is able to be saved

The disciples are using the question form to express their astonishment. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [It seems then that no one is able to be saved.] or [No one then is able to be saved!] (See: **Rhetorical Question (p. 1460)**)

Then who is able to be saved

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who would do the action, it is clear from the context that it would be God. Alternate translation: [Who then can receive salvation] or [Whom then will God save] (See: **Active or Passive (p.1271)**)

Then who

The word **then** indicates that the disciples ask this question in response to what Jesus just said. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [If that is true, who] or [Given that, who] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

Matthew 19:26

But

The word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

With men & with God

Alternate translation: [For men ... for God]

men

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [humans] (See: **When Masculine Words Include Women (p.1489)**)

this

The pronoun **this** refers to being able to be saved (see 19:25). If this is not clear for your readers, you could refer to that idea more directly. Alternate translation: [being saved] (See: **Pronouns — When to Use Them (p.1444)**)

Matthew 19:27

Behold

The word **behold** is intended to draw the attention of Jesus and to ask him to listen carefully. If it would be helpful in your language, you could express behold with a word or phrase that asks someone to listen or pay attention. Alternate translation: [Listen] or [Excuse me] (See: **Metaphor (p.1405)**)

we & for us

By **we** and **us**, Peter means himself and the disciples but not Jesus, so use the exclusive forms of those words in your translation if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p.1347)**)

followed you

The phrase **followed you** indicates that the disciples traveled with Jesus and were his disciple. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [become your disciples] or [traveled with you as your students] (See: **Idiom (p.1375)**)

you

The word **you** is singular because Peter is speaking to Jesus. (See: **Forms of 'You' — Singular (p.1354)**)

What then will there be for us

Peter is asking what he and his fellow disciples will receive because they **left everything**. You could include this information if that would be helpful to your readers. Alternate translation: [What then will we receive] or [What reward then will there be for us] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

What then

The word **then** indicates that Peter is asking this question in response to what he just said. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [Since we did that, what] or [Given what we did, what] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

Matthew 19:28

in the renewal

The phrase **in the renewal** refers to the time when God will renew or recreate everything that he has made. You could include this information if that would be helpful to your readers. Alternate translation: [at the time when things are recreated,] or [when God makes everything new,] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the Son of Man sits on his

Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [I, who am the Son of Man, sit on my] (See: **First, Second or Third Person (p.1349)**)

sits on his throne of glory

When someone **sits** on a **throne**, it indicates that this person is ruling. If it would be helpful in your language, you could explain the meaning of this action. Alternate translation: [sits on his throne of glory as king] or [rules from his throne of glory] (See: **Symbolic Action (p.1471)**)

his throne of glory

Jesus could be using the possessive form to describe a **throne** that: (1) belongs to **the Son of Man** and that is characterized by **glory**. Alternate translation: [his throne that is glorious]; (2) shows or illustrates the **glory** that **the Son of Man** has. Alternate translation: [the throne that displays his glory] (See: **Possession (p.1438)**)

throne of glory

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. Alternate translation: [glorious throne] (See: **Abstract Nouns (p.1268)**)

the ones having followed me

The phrase **followed me** indicates that the disciples traveled with Jesus and were his disciple. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [the ones having become my disciples] or [the ones having traveled with me as my students] (See: **Idiom (p.1375)**)

will sit upon 12 thrones

When someone **sits** on a **throne**, it indicates that this person is ruling. If it would be helpful in your language, you could explain the meaning of this action. See how you translated the similar phrase earlier in the verse. Alternate translation: [will sit on 12 thrones as kings] or [will rule from 12 thrones] (See: **Symbolic Action (p.1471)**)

judging

The word **judging** could mean that the disciples are acting: (1) as judges. Alternate translation: [acting as judges for]; (2) as rulers. Alternate translation: [ruling] or [acting as rulers for] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 19:29

or a wife

Many ancient manuscripts read **or wife**. The ULT follows that reading. Other ancient manuscripts do not include these words. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.1475)**)

for the sake of my name

Here, **name** represents the person whose name it is. Jesus means that they have **left** all these things because of him. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [for my sake] (See: **Metonymy (p.1411)**)

100 times {as much

Jesus is using a round number (**100**) to indicate a large number of **times**. If it would be helpful in your language, you could use an expression for a large number or state more explicitly that **100** is a round number. Alternate translation: [very many times as much] or [something like 100 times as much] (See: **Numbers (p.1415)**)

will inherit eternal life

Here the author speaks as if these people were children who would receive property from a relative. He speaks in this way to indicate that these people will receive **eternal life**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [will receive eternal life] or [will be given eternal life] (See: **Metaphor (p.1405)**)

will inherit eternal life

If your language does not use an abstract noun for the idea of **life**, you could express the same idea in another way. Alternate translation: [will be able to live eternally] (See: **Abstract Nouns (p.1268)**)

Matthew 19:30

But

The word **But** introduces the next thing that Jesus wants to say. If it would be helpful in your language, you could use a word or phrase that introduces the next thing, or you could leave **But** untranslated. Alternate translation: [Yes,] or [Indeed,] (See: **Connecting Words and Phrases (p.1322)**)

many first will be last, and last, first

Here, Jesus is speaking of important or respected people as if they were **first** and of unimportant or non-respected people as if they were **last**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [many respected will be non-respected, and non-respected, respected] or [many significant will be insignificant, and insignificant, significant] (See: **Metaphor (p.1405)**)

first & and last

Jesus is using the adjectives **first** and **last** as nouns to mean first and last people. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: [first people ... and last people] or [people who are first ... and people who are last] (See: **Nominal Adjectives (p. 1413)**)

and last, first

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [and many last will be first] (See: **Ellipsis (p.1338)**)

Matthew 20

Matthew 20 Chapter Introduction

Structure and Formatting

Jesus ministers in Judea (19:1–22:46)

- The parable of the denarius wage (20:1–16)
- Jesus predicts his death and resurrection (20:17–19)
- Jesus and the disciples speak about who will be great (20:20–28)
- Jesus heals two blind men (20:29–34)

Religious and Cultural Concepts in This Chapter

Hiring people to work in a vineyard

In 20:1–7, Jesus speaks about a master of a house hiring people to work in his vineyard. These people were day laborers who would wait in the marketplace for someone to offer them a job. Then, they would agree with the person hiring them on how much money they would make before starting the job. If this is not a practice that your readers would be familiar with, make sure that what is happening is clear to your readers.

Sitting at Jesus' right and left hand

In 20:21 and 20:23, Jesus and the mother of the sons of Zebedee refer to sitting at Jesus' right hand and at his left hand. They are referring to the places of honor at the right and left side of a king or ruler. The people who sit in these places have authority and are respected the most after the king or ruler. Make sure that this meaning is clear in your translation. See the notes on these two verses for translation options.

Translation Issues in This Chapter

The parable of the denarius wage

In 20:1–15, Jesus tells a story about a master of a house who hires people throughout the day to work in his vineyard. He agrees with the first people he hires to pay them a denarius each. However, when he pays everyone at the end of the day, he pays each worker a denarius, even those who only worked for one hour. When the workers who were hired first complain about this, he points out that he can do what he wants with his own money, and they agreed to work for one denarius each. Jesus uses this story to illustrate the point he makes before (19:30) and after (20:16) the story: people who are first will be last, and people who are last will be first. What Jesus means is that the rewards and blessings people receive do not always match what people expect, and God can do whatever he wants with the blessings and rewards he gives. While you should not explain the meaning more than Jesus does, make sure that your translation fits with what Jesus is illustrating. (See: **Parables (p.1427)**)

Drinking the cup

In 20:22–23, Jesus refers to a "cup" from which he is going to drink. He is referring to a figure of speech in the Old Testament that refers to experiencing suffering and pain (for example, see Psalm 75:8 and Isaiah 51:17). He means that he will experience suffering, and his disciples must be ready to experience it as well. Since this figure of speech

is from the Old Testament, if possible you should preserve it or express the idea in simile form. (See: **Metaphor (p. 1405)**)

Singular and plural forms of “you”

Many of the forms of “you” in this chapter appear in instructions that Jesus gives to his disciples or in speeches that the master of the house gives in the parable. Because of this, many of the forms of “you” in this chapter are plural. You should assume forms of “you” are plural unless a note specifies that the form is singular. (See: **Forms of ‘You’ — Singular (p.1354)**)

Matthew 20:1

For the kingdom of the heavens is like a man

To teach the disciples, Jesus offers a story or illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [Now listen to this story: the kingdom of the heavens is like a man] (See: **Parables (p.1427)**)

For

Here, the word **For** introduces an explanation of what Jesus said about how the first will be last and the last first (19:30). If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: [Here is what I mean:] or [Let me explain:] (See: **Connecting Words and Phrases (p.1322)**)

went out

In a context such as this, your language might say “came” instead of **went**. Alternate translation: [came out] (See: **Go and Come (p.1359)**)

with the morning

Here, the phrase **with the morning** means that the **master of the house** left as soon as it was morning. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [as soon as the sun rose] or [as soon as it was morning] (See: **Idiom (p.1375)**)

Matthew 20:2

Now

Here, the word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

having agreed with the workers for a denarius for the day

Here Jesus implies that the master of the house found some **workers**, told them what he wanted them to do, and then **agreed** with them on how much he would pay them. If it would be helpful in your language, you could make some of that information more explicit. Alternate translation: [having located some workers and having agreed to pay them a denarius for the day] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

a denarius

A **denarius** was a silver coin equivalent to about one day's wage for a hired worker. You could try to express this amount in terms of current monetary values, but that might cause your Bible translation to become outdated and inaccurate, since those values can change over time. So instead you might state something more general or give the equivalent in wages. Alternate translation: [one silver coin] or [an average wage] (See: **Biblical Money (p.1290)**)

Matthew 20:3

having gone out

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come out] (See: **Go and Come (p.1359)**)

about the third hour

In this culture, people began counting the hours each day beginning around daybreak, at about six o’clock in the morning. So, the **third hour** would be around nine o’clock in the morning. If it would be helpful in your language, you could express this in the way the people of your culture reckon time. Alternate translation: [about 9:00 AM] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the third hour

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [hour three] (See: **Ordinal Numbers (p.1424)**)

standing idle in the marketplace

In Jesus’ culture, people would wait **in the marketplace** when they wanted to find work. If they had not yet found work, they would be **standing idle**. You could include this information if that would be helpful to your readers. Alternate translation: [standing in the marketplace still looking for work] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the marketplace

A **marketplace** is a large, open-air area where people buy and sell goods. If your readers would not be familiar with this type of area, you could use the name of something similar in your area or you could use a more general term. See how you translated this word in 11:16. Alternate translation: [the town square] or [the park] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 20:4

he said, ‘You also, go into the vineyard, and whatever is right I will give you

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [he said that they too should go into the vineyard and that he would give them whatever is right] (See: **Quotes within Quotes (p.1452)**)

go into the vineyard

Here the master of the house implies that he wants these people to work in **the vineyard** along with the other people he already hired. You could include this information if that would be helpful to your readers. Alternate translation: [go into the vineyard and work there] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 20:5

they went out

Here Jesus implies that the people **went** to the vineyard and began to work there. You could include this information if that would be helpful to your readers. Alternate translation: [they went to the vineyard and worked there] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

went out

In a context such as this, your language might say “came” instead of **went**. Alternate translation: [came out] (See: **Go and Come (p.1359)**)

Having gone out

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [Having come out] (See: **Go and Come (p.1359)**)

about the sixth and ninth hour

In this culture, people began counting the hours each day beginning around daybreak at six o’clock in the morning. So, the **sixth hour** would be around noon, and the **ninth hour** would be around three o’clock in the afternoon. If it would be helpful in your language, you could express this in the way the people of your culture reckon time. See how you translated the similar time reference in 20:3. Alternate translation: [about 12:00 PM and 3:00 PM] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the sixth and ninth hour

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [hours six and nine] (See: **Ordinal Numbers (p.1424)**)

he did likewise

Here Jesus means that the master of the house did and said the same things that he said and did at “the third hour” (see 20:3–4). He also implies that there were people in the marketplace who agreed to work in his vineyard. If it would be helpful in your language, you could make some or all of that information more explicit. Alternate translation: [he told even more people that he would pay them whatever is right, and they too agreed to work in his vineyard] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 20:6

Now

Here, the word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

having gone out

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come out] (See: **Go and Come (p.1359)**)

about the eleventh {hour

In this culture, people began counting the hours each day beginning around daybreak at six o’clock in the morning. So, **the eleventh {hour}** would be around five o’clock in the afternoon. If it would be helpful in your language, you could express this in the way the people of your culture reckon time. See how you translated the similar time reference in 20:3. Alternate translation: [about 5:00 PM] (See: **Assumed Knowledge and Implicit Information (p. 1276)**)

the eleventh {hour

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [hour eleven] (See: **Ordinal Numbers (p.1424)**)

others standing, & have you stood here idle

In Jesus’ culture, people would wait in the marketplace when they wanted to find work. If they had not yet found work, they would be **standing idle**. You could include this information if that would be helpful to your readers. Alternate translation: [others still looking for work ... have you been standing here looking for work] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

he says

To call attention to a development in the story, Jesus uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [he said] (See: **Irregular Use of Tenses (p.1393)**)

he says to them, ‘Why have you stood here idle the whole day

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [he asks them why they had stood there idle the whole day.] (See: **Quotes within Quotes (p. 1452)**)

Matthew 20:7

They say & He says

To call attention to a development in the story, Jesus uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [They said ... He said] (See: **Irregular Use of Tenses (p.1393)**)

to him, ‘Because no one hired us.’ He says to them, ‘You also go into the vineyard

If it would be clearer in your language, you could translate this so that there are not quotations within a quotation. Alternate translation: [to him that it was because no one hired them. He says to them that they too should go into the vineyard] (See: **Quotes within Quotes (p.1452)**)

go into the vineyard

Here the master of the house implies that he wants these people to work in **the vineyard** along with the other people he already hired. You could include this information if that would be helpful to your readers. Alternate translation: [go into the vineyard and work there] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 20:8

the owner of the vineyard

Here, **the owner of the vineyard** is the same person whom Jesus previously called “the master of the house” (see 20:1). If it would be helpful in your language, you could make it more explicit that this is the same person. Alternate translation: [the master of the house, who owned the vineyard,] or [the master of the house, who was in charge of the vineyard,] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

says

To call attention to a development in the story, Jesus uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [said] (See: **Irregular Use of Tenses (p.1393)**)

to his manager

Here, the word **manager** is referring to a worker who supervised or managed the other workers. You could include this information if that would be helpful to your readers. Alternate translation: [to his manager, who was in charge of the workers] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Call & pay

Because the master of the house is speaking to his **manager**, the commands throughout this verse are singular. (See: **Forms of ‘You’ — Singular (p.1354)**)

having begun from the last to the first

Here the owner of the vineyard means that he wants his manager to pay the workers in the reverse order in which they were hired. You could include this information if that would be helpful to your readers. Alternate translation: [beginning with the last who was hired and ending with the first who was hired] or [beginning from the last and going backwards to the first] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the last & the first

The owner of the vineyard is using the adjectives **first** and **last** as nouns to mean the workers who were hired **last** and the workers who were hired **first**. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: [the last workers ... the first workers] or [the workers hired last ... the workers hired first] (See: **Nominal Adjectives (p.1413)**)

Matthew 20:9

having come

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone] (See: **Go and Come (p.1359)**)

the ones about the eleventh hour

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: [the ones who were hired at about the eleventh hour] (See: **Ellipsis (p.1338)**)

about the eleventh hour

See how you translated the phrase **the eleventh hour** in 20:6. Alternate translation: [about 5:00 PM] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the eleventh hour

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [hour eleven] (See: **Ordinal Numbers (p.1424)**)

a denarius

See how you translated the word **denarius** in 20:2. Alternate translation: [one silver coin] or [an average wage] (See: **Biblical Money (p.1290)**)

Matthew 20:10

having come

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone] (See: **Go and Come (p.1359)**)

the first

Jesus is using the adjective **first** as a noun to mean the workers who were hired first. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the ones who were hired first] (See: **Nominal Adjectives (p.1413)**)

thought that they will receive more, but

It may be more natural in your language to have a direct quotation here. Alternate translation: [thought, “We will receive more.” But] (See: **Direct and Indirect Quotations (p.1328)**)

more

Here Jesus implies that **the first** workers thought that they would receive **more** than one denarius, since that is what the workers who started at the end of the day received. You could include this information if that would be helpful to your readers. Alternate translation: [more than one denarius] or [more than the workers who started latest received] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

a denarius

See how you translated the word **denarius** in 20:2. Alternate translation: [one silver coin] or [an average wage] (See: **Biblical Money (p.1290)**)

Matthew 20:11

But

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

Matthew 20:12

saying, ‘These last ones have done one hour, but you made them equal to us, the ones having borne the burden of the day and the scorching heat

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [saying that the last ones had done one hour, but the master of the house made them equal to themselves, the ones having borne the burden of the day and the scorching heat] (See: **Quotes within Quotes (p.1452)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said] (See: **Quotations and Quote Margins (p.1449)**)

These last ones

Here the workers are referring to the other workers who were hired **last**. You could include this information if that would be helpful to your readers. Alternate translation: [These ones who were hired last] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

you made

Because the workers are speaking to the master of the house, the word **you** is singular. (See: **Forms of ‘You’ — Singular (p.1354)**)

to us

By **us**, the workers mean themselves who were hired first but not any of the other workers, so use the exclusive form of that word in your translation if your language marks that distinction. (See: **Exclusive and Inclusive ‘We’ (p. 1347)**)

the ones having borne the burden of the day and the scorching heat

Here, the workers are speaking of their hard work as if it were a **burden** that they had **borne**. They also speak as if the **scorching heat** were also an object that they had **borne**. They mean that they had to work hard and experience the hot sun during the middle of the day. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [ones having worked hard the whole day and having experienced the scorching heat] (See: **Metaphor (p.1405)**)

the burden of the day

Here, the workers are using the possessive form to describe a **burden** that they had to bear during **the day**. If this is not clear in your language, you could express the idea in another. Alternate translation: [the burden during the day] (See: **Possession (p.1438)**)

Matthew 20:13

But

Here, the word **But** introduces what the master of the house said in contrast with what the workers were saying. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: [In response,] or [In contrast,] (See: **Connect — Contrast Relationship (p.1304)**)

said to one of them, ‘Friend, I am not wronging you. Did you not agree with me for a denarius

Alternate translation: [called one of them his friend and said to him that he was not wronging him and that he had agreed with him for a denarius.] (See: **Quotes within Quotes (p.1452)**)

you. Did you & agree with

Because the master of the house is speaking to one of the workers, the word **you** throughout this verse is singular. (See: **Forms of ‘You’ — Singular (p.1354)**)

Did you not agree with me for a denarius

The master of the house is using the question form to remind the worker what he agreed to do. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [You remember that you agreed with me for a denarius] or [You certainly agreed with me for a denarius!] (See: **Rhetorical Question (p.1460)**)

me for a denarius

The master of the house implies that the worker **agreed** to work **for a denarius**. You could include this information if that would be helpful to your readers. Alternate translation: [me to work for a denarius] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 20:14

Take {what is} yours & go away. & to you

Because the master of the house is speaking to one of the workers, the commands and the words **yours** and **you** throughout this verse are singular. (See: **Forms of 'You' — Singular (p.1354)**)

But

Here, the word **But** introduces what the master of the house is going to do in contrast to what the worker wishes he would do. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: [Despite what you want,] (See: **Connect — Contrast Relationship (p.1304)**)

to this last

The master of the house is using the adjective **last** as a noun to mean workers who were hired last. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [to this worker who was hired last] (See: **Nominal Adjectives (p.1413)**)

to this last

The phrase **this last** represents the **last** ones in general, not one particular last one. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [to these last] (See: **Generic Noun Phrases (p.1357)**)

as also to you

The master of the house is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [as I give also to you] (See: **Ellipsis (p.1338)**)

Matthew 20:15

Or

the word **Or** introduces a contrasting alternative to what the master of the house has said about what he wants to do. He then uses the question form to show that this alternate is wrong. If it would be helpful in your language, you could use a word or phrase that introduces a false alternative, or you could leave **Or** untranslated. Alternate translation: [Indeed,] or [As a matter of fact,] (See: **Connecting Words and Phrases (p.1322)**)

Or is it not lawful for me to do what I desire with {what is} mine

The master of the house is using the question form to remind the worker that he can do what he wants with his own things. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [Remember that it is lawful for me to do what I desire with what is mine.] or [It is certainly lawful for me to do what I desire with what is mine!] (See: **Rhetorical Question (p. 1460)**)

Or

Here, the word **Or** introduces a second question that again shows that the worker should not complain about how the master of the house is behaving. If it would be helpful in your language, you could use a word or phrase that introduces a similar idea, or you could leave **Or** untranslated. Alternate translation: [Again,] or [Even further,] (See: **Connecting Words and Phrases (p.1322)**)

Or is your eye evil because I am good

The master of the house is using the question form to rebuke the worker. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [Your eye should not be evil because I am good.] or [Do not let your eye be evil because I am good!] (See: **Rhetorical Question (p.1460)**)

is your eye evil

When the master of the house speaks of a person's **eye** as **evil**, he means that the person is jealous or envious. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [do you feel jealousy] or [are you envious] (See: **Idiom (p.1375)**)

your

Because the master of the house is speaking to one of the workers, the word **your** is singular. (See: **Forms of 'You' — Singular (p.1354)**)

Matthew 20:16

In the same way

Here, the phrase **In the same way** introduces how Jesus applies the story he just told. You could include this information if that would be helpful to your readers. Alternate translation: [Just as in that story] or [Here is what that story means:] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the last will be first, and the first last

See how you translated the similar sentence in 19:30. This sentence switches the order and does not include the word “many,” so make sure you include those differences.

last

Some ancient manuscripts do not include any words after **last**. The ULT follows that reading. Other ancient manuscripts include the words “For many are called, but few are chosen” after the word **last**. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.1475)**)

Matthew 20:17

And

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: [After that,] or [Then] (See: **Introduction of a New Event (p.1384)**)

going up

In a context such as this, your language might say “coming” instead of **going**. Alternate translation: [coming up] (See: **Go and Come (p.1359)**)

going up

Matthew implies that the disciples were traveling with Jesus. You could include this information if that would be helpful to your readers. Alternate translation: [as he and the disciples were going up] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 20:18

Behold

The word **Behold** draws the attention of the disciples and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: [Listen] or [Pay attention:] (See: **Metaphor (p.1405)**)

we are going up

Jesus is using the pronoun **we** to refer to himself and the disciples, so use the inclusive form of that word if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p.1347)**)

we are going up

In a context such as this, your language might say "coming" instead of **going**. Alternate translation: [we are coming up] (See: **Go and Come (p.1359)**)

the Son of Man will be handed over

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [someone will hand the Son of Man over] (See: **Active or Passive (p.1271)**)

to death

If your language does not use an abstract noun for the idea of **death**, you could express the same idea in another way. Alternate translation: [to die] (See: **Abstract Nouns (p.1268)**)

the Son of Man & him & him & to crucify him. & he will be raised up

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [I, who am the Son of Man, … me … me … to crucify me … I will be raised up] (See: **First, Second or Third Person (p.1349)**)

Matthew 20:19

to the Gentiles

Here Jesus is speaking specifically of **Gentiles** who rule or control the the city of Jerusalem. You could include this information if that would be helpful to your readers. Alternate translation: [to the Gentiles who rule] or [to the Gentiles who are in charge] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

on the third day

Here, the phrase **on the third day** refers to the day after tomorrow. People in Jesus' culture counted the current day as the first day, tomorrow as the second day, and the day after tomorrow as the third day. If it would be helpful in your language, you could use a word or phrase that refers to the day after tomorrow. See how you translated this phrase in 17:23. Alternate translation: [on the day after the next day] or [two days later] (See: **Idiom (p.1375)**)

on the third day

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [on day three] (See: **Ordinal Numbers (p.1424)**)

he will be raised up

Here, the word **raised** refers to someone who died coming back to life. If it would be helpful in your language, you could use a comparable word or state the meaning plainly. Alternate translation: [he will be restored to life] (See: **Idiom (p.1375)**)

he will be raised up

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who will do the action, Jesus could be implying that: (1) God will do it. Alternate translation: [God will raise him up]; (2) Jesus himself will do it. Alternate translation: [he will raise himself up] (See: **Active or Passive (p.1271)**)

Matthew 20:20

Then

Here, the word **Then** introduces the next major event in the story. It happened sometime soon after Jesus spoke the words recorded in the previous verses. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Then** untranslated. Alternate translation: [Soon after that,] or [After Jesus said those things,] (See: **Introduction of a New Event (p.1384)**)

the mother of the sons of Zebedee approached him

Matthew is introducing **the mother of the sons of Zebedee** as a new character in the story. Use a natural form in your language for introducing a new character. Alternate translation: [the mother of the sons of Zebedee was there. She approached him] (See: **Introduction of New and Old Participants (p.1387)**)

of the sons of Zebedee

Matthew refers to James and John, who were **the sons of Zebedee**. You could include this information if that would be helpful to your readers. Alternate translation: [of James and John, the sons of Zebedee,] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

bowing down

In the woman's culture, **bowing down** to a person was a way to honor a greater person. If it would be helpful in your language, you could refer to a similar action from your culture, or you could explain what **bowing down** means. Alternate translation: [prostrating herself] or [bowing down to him in respect] (See: **Symbolic Action (p. 1471)**)

asking for something from him

It may be more natural in your language to have a direct quotation here. Alternate translation: [asking, "Will you please do something for me?"] (See: **Direct and Indirect Quotations (p.1328)**)

Matthew 20:21

said to her, “What do you desire

It may be more natural in your language to have an indirect quotation here. Alternate translation: [asked her what she desired.] (See: **Direct and Indirect Quotations (p.1328)**)

do you desire

Because Jesus is speaking to the mother of the sons of Zebedee, the word **you** is singular. (See: **Forms of ‘You’ — Singular (p.1354)**)

She says

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [She said] (See: **Irregular Use of Tenses (p.1393)**)

Say

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: [I ask that you say] (See: **Imperatives — Other Uses (p.1378)**)

Say & your right hand & your & your

Because the mother of the sons of Zebedee is speaking to Jesus, the command the word **your** are singular throughout what she says. (See: **Forms of ‘You’ — Singular (p.1354)**)

might sit, one at your right hand and one at your left hand

When someone sits at the **right hand** or at the **left hand** of a ruler, this symbolizes that person’s honor, authority, and ability to rule. If it would be helpful in your language, you could express the idea explicitly. Alternate translation: [might sit down to rule, one at your right hand and one at your left hand] or [might took the places of honor and authority, one at your right hand and one at your left hand] (See: **Symbolic Action (p.1471)**)

one at your right hand and one at your left hand

Here, the phrases **at your right hand** and **at your left hand** refer to the places next to Jesus’ right and left hands, which would be the right side and the left side of his body. In the Jesus’ culture, these sides were associated with honor or authority. If it would be helpful in your language, you could refer to the “right side” and “left side.” Make sure that your readers understand that these sides indicate that the two sons of Zebedee would have honor and authority when they sit there. Alternate translation: [one at your right side and one at your left side] or [one in the honorable place at your right and one in the honorable place at your left] (See: **Metonymy (p.1411)**)

Matthew 20:22

said

Matthew implies that Jesus is speaking directly to the two sons of Zebedee. You could include this information if that would be helpful to your readers. Alternate translation: [said to her two sons] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

to drink the cup that I am about to drink

Jesus speaks of experiencing pain and suffering as "drinking from a **cup**." If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [to experience the pain that I am about to experience] or [to experience the suffering that I am about to experience] (See: **Metaphor (p.1405)**)

the cup

Here, **cup** represents the drink inside the cup, which in Jesus' culture would probably have been wine. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [the drink] or [the wine in the cup] (See: **Metonymy (p.1411)**)

to drink

Many ancient manuscripts end the question with the word **drink**. The ULT follows that reading. Other ancient manuscripts include after the word **drink** the words "or to be baptized with the baptism with which I am being baptized." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.1475)**)

They say

The pronoun **They** refers to the sons of Zebedee. If this is not clear for your readers, you could use the person's name here. Alternate translation: [The sons of Zebedee say] (See: **Pronouns — When to Use Them (p.1444)**)

They say

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [They said] (See: **Irregular Use of Tenses (p.1393)**)

We are able

By **We**, the sons of Zebedee mean themselves, but not their mother or Jesus, so use the exclusive form of that word in your translation if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p.1347)**)

We are able

The sons of Zebedee are leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [We are able to drink that cup] (See: **Ellipsis (p.1338)**)

Matthew 20:23

He says

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [He said] (See: **Irregular Use of Tenses (p.1393)**)

My cup you will drink

Here Jesus again speaks of experiencing pain and suffering as if it were drinking from a **cup**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. See how you expressed this idea in 20:22. Alternate translation: [You will experience the pain that I experience] or [You will experience the suffering that I experience] (See: **Metaphor (p.1405)**)

My cup

Here, **cup** represents the drink inside the cup, which in Jesus' culture would probably have been wine. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [My drink] or [The wine in my cup] (See: **Metonymy (p.1411)**)

you will drink

Many ancient manuscripts end the question with the word **drink**. The ULT follows that reading. After the word **drink**, other ancient manuscripts include the words "and you will be baptized with the baptism with which I am being baptized." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.1475)**)

But to sit at my right hand and at my left hand

When someone sits at the **right hand** or at the **left hand** of a ruler, this symbolizes that person's honor, authority, and ability to rule. See how you translated the similar phrases in 20:21. Alternate translation: [But to sit down to rule at my right hand and at my left hand] or [But to take the places of honor and authority at my right hand and at my left hand] (See: **Symbolic Action (p.1471)**)

at my right hand and at my left hand

Here, the phrases **at my right hand** and **at my left hand** refer to the places next to Jesus' right and left hands, which would be the right side and the left side. In the Jesus' culture, these sides were associated with honor or authority. See how you expressed the idea in 20:21. Alternate translation: [at my right side and at my left side] or [in the honorable places at my right and at my left] (See: **Metonymy (p.1411)**)

but for whom

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [but it will be given to the ones for whom] (See: **Ellipsis (p.1338)**)

it has been prepared by my Father

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [my Father has prepared it] (See: **Active or Passive (p.1271)**)

my Father

Father is an important title that describes the relationship between God the Father and Jesus the Son. (See: **Translating Son and Father (p.1483)**)

Matthew 20:24

the ten

Matthew is using the number **ten** as a noun to refer to other ten disciples. Your language may use adjectives in the same way. If not, you could translate this number with an equivalent phrase. Alternate translation: [the other ten disciples] or [the rest of the disciples] (See: **Nominal Adjectives (p.1413)**)

Matthew 20:25

But

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

the rulers of the Gentiles lord it over them, and the great ones exercise authority over them

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the clauses with a word other than **and** in order to show that the second clause is repeating the first one, not saying something additional. Alternatively, you could combine the two clauses Alternate translation: [the rulers of the Gentiles lord it over them; indeed, the great ones exercise authority over them] or [the rulers of the Gentiles and the great ones lord it over them] (See: **Parallelism (p.1429)**)

lord it over & exercise authority over

The words translated as **lord it over** and **exercise authority over** refer to using power to control and dominate others. The words do not indicate whether **the rulers** and **the great ones** are doing good or bad things with their power. If possible, use words or phrases that refer to total control and domination but that do not imply good or bad use of that control and domination. Alternate translation: [reign absolutely over ... have complete authority over] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

exercise authority over

If your language does not use an abstract noun for the idea of **authority**, you could express the same idea in another way. Alternate translation: [rule over] or [control] (See: **Abstract Nouns (p.1268)**)

Matthew 20:26

It is not this way

Jesus could be using the present tense here to: (1) give a command or instruction. Alternate translation: [It should not be this way] or [Let it not be this way]; (2) state how things work differently among his disciples. Alternate translation: [That is not how it is] (See: **Statements — Other Uses (p.1469)**)

will be

Jesus is using the future form to give a command. If it would be helpful in your language, you could express the idea using a form that expresses a command or obligation. Alternate translation: [should be] or [has to be] (See: **Statements — Other Uses (p.1469)**)

whoever desires to become great among you will be your servant & and whoever desires to be first among you will be your slave

These two sentences mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the sentences with a word other than **and** in order to show that the second sentence is repeating the first one, not saying something additional. Alternatively, you could combine the two sentences. Alternate translation: [whoever desires to become great among you will be your servant; indeed, whoever desires to be first among you will be your slave] or [whoever desires to become first or great among will you be your servant or slave] (See: **Parallelism (p.1429)**)

Matthew 20:27

first

Jesus is speaking of being important or respected as if it were being **first**. If it would be clearer in your language, you could state the meaning plainly. See how you translated this word in 19:30. Alternate translation: [respected] or [significant] (See: **Metaphor (p.1405)**)

will be

Jesus is using the future form to give a command. If it would be helpful in your language, you could express the idea using a form that expresses a command or obligation. Alternate translation: [should be] or [has to be] (See: **Statements — Other Uses (p.1469)**)

Matthew 20:28

the Son of Man & his

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [I, who am the Son of Man, ... my] (See: **First, Second or Third Person (p.1349)**)

did not come to be served, but to serve, and to give his life as a ransom in exchange for many

If your language would not naturally put the negative statement before the positive statement, you could reverse the two clauses here. Alternate translation: [came to serve, and to give his life as a ransom in exchange for many, not to be served] (See: **Information Structure (p.1381)**)

to be served

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [for people to serve him] (See: **Active or Passive (p.1271)**)

but to serve

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [but he came to serve] (See: **Ellipsis (p.1338)**)

to give his life as a ransom in exchange for many

Here Jesus speaks as if **his life** were a price or **ransom** he would **give** to free **many** from someone or something that owned or controlled them. He means that he will obtain forgiveness for his people's sins and will keep those sins from controlling them. This is an important biblical image, so if possible preserve the figure of speech or express the idea in simile form. Alternate translation: [to offer his life as if it were a ransom to set many free from sin] (See: **Metaphor (p.1405)**)

to give his life

If your language does not use an abstract noun for the idea of **life**, you could express the same idea in another way. Alternate translation: [to allow himself to die] (See: **Abstract Nouns (p.1268)**)

many

Jesus is using the adjective **many** as a noun to mean many people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [many men and women] (See: **Nominal Adjectives (p.1413)**)

Matthew 20:29

as} they were going out from Jericho

Matthew implies that Jesus and the disciples had previously entered Jericho. You could include this information if that would be helpful to your readers. Alternate translation: [after visiting Jericho, as they were going out from the city] or [as they were traveling through Jericho] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

as} they were going out

In a context such as this, your language might say “coming” instead of **going**. Alternate translation: [as they were coming out] (See: **Go and Come (p.1359)**)

they

The pronoun **they** refers to Jesus and his disciples. It may be helpful to clarify this for your readers. Alternate translation: [Jesus and his disciples] (See: **Pronouns — When to Use Them (p.1444)**)

Matthew 20:30

And behold, two blind men, sitting beside the road, having heard that Jesus is passing by

Matthew is using the phrase **behold, two blind men** to introduce these two people as new participants in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: [And there were two blind men sitting beside the road. When they heard that Jesus is passing] (See: **Introduction of New and Old Participants (p.1387)**)

having heard that Jesus is passing by

It may be more natural in your language to have a direct quotation here. Alternate translation: [having heard, “Jesus is passing by,”] (See: **Direct and Indirect Quotations (p.1328)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said] (See: **Quotations and Quote Margins (p.1449)**)

Have mercy on us

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: [We ask you to have mercy on us] (See: **Imperatives — Other Uses (p.1378)**)

Have mercy on us

If your language does not use an abstract noun for the idea of **mercy**, you could express the same idea in another way. Alternate translation: [Be merciful to us] (See: **Abstract Nouns (p.1268)**)

Have mercy

Because the two blind men are speaking to Jesus, the request is singular. (See: **Forms of ‘You’ — Singular (p.1354)**)

Son of David

Here, the word **Son** means a male descendant. It does not mean that Jesus was the direct son of **David**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Descendant of David] or [you who are descended from David] (See: **Metaphor (p.1405)**)

Son of David

David was Israel’s most important king, and God had promised him that one of his descendants would be the Messiah. So the title **Son of David** could implicitly mean “Messiah.” You could include this information if that would be helpful to your readers. Alternate translation: [Son of David, Messiah] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 20:31

Now

Here, the word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said] (See: **Quotations and Quote Margins (p.1449)**)

have mercy on us

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: [we ask that you have mercy on us] (See: **Imperatives — Other Uses (p.1378)**)

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have mercy

Because the two blind men are speaking to Jesus, the request is singular. (See: **Forms of ‘You’ — Singular (p.1354)**)

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Here, the word **Son** means a male descendant. It does not mean that Jesus was the direct son of **David**. Express the idea as you did in 20:30. Alternate translation: [Descendant of David] or [you who are descended from David] (See: **Metaphor (p.1405)**)

Son of David

David was Israel’s most important king, and God had promised him that one of his descendants would be the Messiah. So the title **Son of David** could implicitly mean “Messiah.” You could include this information if that would be helpful to your readers. Express the idea as you did in 20:30. Alternate translation: [Son of David, Messiah] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 20:32

and said, “What do you desire {that} I might do for you

It may be more natural in your language to have an indirect quotation here. Alternate translation: [and asked them what they desired him to do for them.] (See: **Direct and Indirect Quotations (p.1328)**)

Matthew 20:33

They say

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [They said] (See: **Irregular Use of Tenses (p.1393)**)

Lord, that

The blind men are leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the previous verse if it would be clearer in your language. Alternate translation: [Lord, we desire that] (See: **Ellipsis (p.1338)**)

that our eyes might be opened

Here, the clause **that our eyes might be opened** indicates that the two blind men want to be able to see with their **eyes**. If it would be helpful in your language, you could use a comparable clause or state the meaning plainly. Alternate translation: [that our eyes might be healed] or [that our eyes might see] (See: **Idiom (p.1375)**)

our eyes might be opened

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [our eyes might become open] (See: **Active or Passive (p.1271)**)

Matthew 20:34

having had compassion

If your language does not use an abstract noun for the idea of **compassion**, you could express the same idea in another way. Alternate translation: [having sympathized with them] (See: **Abstract Nouns (p.1268)**)

they followed him

Here, the phrase **followed him** could indicate that: (1) the two blind men traveled with Jesus and were his disciple. Alternate translation: [they became his disciples] or [they traveled with him as his students]; (2) the two blind men walked with Jesus on the road. Alternate translation: [they walked with him] or [they went with him] (See: **Idiom (p. 1375)**)

Matthew 21

Matthew 21 Chapter Introduction

Structure and Formatting

Jesus ministers in Judea (19:1–22:46)

- Jesus enters Jerusalem (21:1–11)
- Jesus drives people out of the temple and argues with the leaders (21:12–17)
- Jesus curses a fig tree (21:18–22)
- Jesus speaks with the chief priests and elders (21:23–46)
    - Questions about authority (21:23–27)
    - The parable of the two children (21:28–32)
    - The parable of the vineyard (21:33–41)
    - The stone that the builders rejected (21:42–44)
    - The reaction of the chief priests and elders (21:45–46)

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 21:5, 21:9, and 21:42, which are mostly quotes from the Old Testament.

Religious and Cultural Concepts in This Chapter

The donkey and the colt

In 21:1–4, Jesus instructs two of his disciples to collect a donkey and a colt for him to use as he enters into Jerusalem. Matthew comments that Jesus did that in fulfillment of Zechariah 9:9, which indicates that a special king of Israel will ride on a donkey and on a colt, which is a poetic way of referring to a donkey that is a colt. In the story in Matthew, Matthew refers to both the donkey and the colt that the disciples collect, but he does not indicate which one Jesus actually rides. Make sure that it is clear that there are two animals that match the way that Zechariah 9:9 was written, but do not indicate which one Jesus rode on.

Hosanna

The word “Hosanna” is a Hebrew word spelled out how it sounds in Matthew’s language. The word means “save us, please.” By the time of Jesus, however, people would use the word to praise or honor God and others. Consider whether to spell the word out as it sounds or state its meaning. See the notes on 21:9 and 21:15 for translation options. (See: **Copy or Borrow Words (p.1326)**)

Disrupting activity in the temple area

In 21:12–13, Jesus disrupts normal activity in the temple by driving out some people and by overturning the chairs and tables of others. Jesus performed this symbolic action to express a specific message. However, Christians debate exactly what the symbolic action means. Jesus could have been protesting against people who were buying and selling dishonestly. He could have been protesting against all buying and selling in the temple area. He could have been indicating that the temple would be destroyed. Your translation should state what Jesus did while allowing for all of these possible interpretations.

The baptism of John

In 21:25–27, Jesus and the chief priests and elders discuss "the baptism of John." Here they are referring to how John baptized people for repentance. Jesus asks them whether they think that John's baptism came from heaven or from people, which means that he performed baptisms by God's authority or by human authority. The chief priests and elders decide not to answer the question. See the notes on these verses for ways to refer to John's baptism and to the authority behind it.

Renting out a vineyard

In 21:33–41, Jesus tells a story about a man who built a vineyard and then rented it out to farmers. Jesus is referring to a common arrangement in which a wealthy person who owned property would have poorer people use that property for farming or tending grapes. These poorer people would do the work and then sell the produce, and they would give the person who owned the property a portion of what they made. If your readers would not be familiar with this kind of arrangement, make sure that your translation is clear about what is happening in the story.

Translation Issues in This Chapter

The parable of the two children

In 21:28–32, Jesus tells and explains a story about a man and his two children. The man asks both children to work in his vineyard. The first child says that he will not but later works there anyway. The second child says that he will but later does not work there. Jesus and the chief priest and elders agree that it was the first child who actually did what the father wanted. Jesus then explains that he is illustrating how different groups of people reacted to John the Baptist's ministry. People who sinned much but then repented when John preached are like the first child who actually did what the father wanted. The Jewish religious leaders who did not repent when John preached are like the second child who did not actually do what the father wanted. While you should not explain the meaning more than Jesus does, make sure that your translation fits with what Jesus is illustrating. (See: **Parables (p.1427)**)

The parable of the vineyard

In 21:33–41, Jesus tells a story about a man who planted a vineyard and rented it out to farmers. When the man sends servants to collect the rent, the farmers refuse and injure or kill the servants. When the man sends his own son, the farmers kill him as well. Jesus and the chief priests and elders agree that the man should destroy the farmers and rent the vineyard to other people. When he applies the parable in 21:42–44, Jesus indicates that the Jewish religious leaders are like those farmers who will be destroyed. He also implies that the vineyard represents the people of Israel, the servants represent God's messengers, the son represents Jesus himself, and the man who owned the vineyard represents God. While you should not explain the meaning more than Jesus does, make sure that your translation fits with what Jesus is illustrating. (See: **Parables (p.1427)**)

The stone

In 21:42, Jesus quotes from Psalm 118:22–23, which refers to a specific "stone." In the Psalm, this stone most likely represents the king of Israel, or it perhaps represents the Israelite people in general. When Jesus refers to the stone in 21:42 and 21:44, he is implicitly identifying it with himself. Since the stone language comes from a quotation from the Psalms, you should preserve it in some form in your translation. Also, since Jesus does not explicitly claim to be the stone, you should keep that implicit in your translation. See the notes on these verses for translation options. (See: **Metaphor (p.1405)**)

Singular and plural forms of “you”

Many of the forms of “you” in this chapter appear in speeches that Jesus gives to his disciples or to the Jewish leaders. Because of this, most forms of “you” in this chapter are plural. You should assume forms of “you” are plural unless a note specifies that the form is singular. (See: **Forms of ‘You’ — Singular (p.1354)**)

The quote from Zechariah and Isaiah in 21:5

In 21:5, Matthew quotes from someone whom he calls “the prophet” (21:4). The last three lines of the quotation are from Zechariah 9:9. The first line sounds somewhat like the first line of Zechariah 9:9, but it matches the first line of Isaiah 62:11 exactly. Most likely, Matthew was thinking of both of these verses when he wrote down the quotation. If you must refer to the author of the quotation or book from which the quotation came, it is recommended that you refer to Zechariah, since most of the quotation is from that book. (See: **Quotations and Quote Margins (p. 1449)**)

Different versions of the parable of the two children

There are two primary versions of the parable of the two children in 21:28–31:

The first child says that he will not work in the vineyard but later does. Meanwhile, the second child says that he will work in the vineyard but does not. The chief priests and scribes say that the first child did what the father wanted.
The first child says that he will work in the vineyard but does not. Meanwhile, the second child says that he will not work in the vineyard but later does. The chief priests and scribes say that the second child did what the father wanted.

The ULT and the UST are based on the first version listed above. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.1475)**)

Textual Issues in This Chapter

A few manuscripts do not include anything for 21:44. Many early manuscripts do include the verse. While it it possible that people added this verse because similar words appear in the same place in Luke 20:18, it is more likely that this verse was accidentally omitted from a few manuscripts. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. Otherwise, since it is likely that 21:44 does belong here, it is recommended that you follow the ULT by including the verse. (See: **Textual Variants (p.1475)**)

Matthew 21:1

And when

Here, the phrase **And when** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event. Alternate translation: [Then] (See: **Introduction of a New Event (p.1384)**)

they came near & came

In a context such as this, your language might say “went” instead of **came**. Alternate translation: [they went near ... went] (See: **Go and Come (p.1359)**)

they came near

The pronoun **they** refers to Jesus and his disciples. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: [Jesus and his disciples came near] (See: **Pronouns — When to Use Them (p.1444)**)

Bethphage

The word **Bethphage** is the name of a village that was near Jerusalem. (See: **How to Translate Names (p.1364)**)

to the Mount of Olives

Matthew implies that **Bethphage** is near **the Mount of Olives**. You could include this information if that would be helpful to your readers. Alternate translation: [near the Mount of Olives] or [which is at the Mount of Olives] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 21:2

saying to them

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said to them] (See: **Quotations and Quote Margins (p.1449)**)

Go

In a context such as this, your language might say “Come” instead of **Go**. Alternate translation: [Come] (See: **Go and Come (p.1359)**)

the village opposite you

A **village** that is **opposite** someone means that it is directly in front of them. Jesus is referring to the village of Bethphage. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [the village directly in front of you] or [the village of Bethphage, which is before you] (See: **Idiom (p.1375)**)

a donkey tied up

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [a donkey that a person has tied up] (See: **Active or Passive (p.1271)**)

tied up

Jesus implies that someone has used a rope or tether to secure the **donkey** so that it cannot wander away. You could include this information if that would be helpful to your readers. Alternate translation: [secured with a tether] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

a colt

A **colt** is a young donkey that is no longer a baby but is not yet full grown. If your readers would not be familiar with this type of animal, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [one of her young ones] or [a young donkey] (See: **Translate Unknowns (p.1480)**)

Matthew 21:3

And if anyone says anything to you, you will say

Jesus is suggesting that this is a hypothetical condition, that they will only have to say these words if someone **says anything** to them. Use a natural form in your language for introducing a situation that could happen. Alternate translation: [Now suppose someone says something to you. Then you should say] (See: **Connect — Hypothetical Conditions (p.1313)**)

says anything to you

Jesus is implying that people might ask the disciples why they are taking someone's donkey and colt. You could include this information if that would be helpful to your readers. Alternate translation: [confronts you about what you are doing] or [speaks to you about what you are doing] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

you will say, 'The Lord has need of them

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [you will say that the Lord has need of them] (See: **Quotes within Quotes (p.1452)**)

The Lord

Here, the word **Lord** could refer to: (1) Jesus himself. Alternate translation: [The Lord, our teacher,]; (2) God. Alternate translation: [The Lord God] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

he will send

Although the term **he** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [that person will send them] (See: **When Masculine Words Include Women (p.1489)**)

Matthew 21:4

Now

Here, the word **Now** introduces Matthew's comment on what he has narrated so far. If it would be helpful in your language, you could use a word or phrase that introduces a comment from the narrator, or you could leave **Now** untranslated. Alternate translation: [I note that] or [As a matter of fact,] (See: **Connecting Words and Phrases (p. 1322)**)

this happened

Here, the word **this** refers to what Jesus has just instructed two of his disciples to do. If it would be helpful in your language, you could refer to those instructions more directly. Alternate translation: [Jesus gave those instructions] (See: **Pronouns — When to Use Them (p.1444)**)

so that

Here, the phrase **so that** could introduce: (1) a result from what Jesus commanded. Alternate translation: [with the result that]; (2) a purpose for which Jesus commanded those things. Alternate translation: [in order that] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

what} was spoken through the prophet might be fulfilled

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the speaking, it is clear from the context that it was God. Alternate translation: [this might fulfill that which God said through the prophet] (See: **Active or Passive (p.1271)**)

through the prophet

The **prophet** about whom Matthew is speaking is Zechariah. You could include this information if that would be helpful to your readers. Alternate translation: [through the prophet Zechariah] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

saying

In Matthew's culture, using the word "saying" was a normal way to introduce a quotation from an important text, in this case, the Old Testament book of Zechariah (see Zechariah 9:9). If it would be helpful in your language, you could use a comparable phrase that indicates that Matthew is quoting from an important text. Alternate translation: [who wrote in the book of Zechariah] or [who declared] (See: **Quotations and Quote Margins (p.1449)**)

Matthew 21:5

Tell the daughter of Zion, Behold, your King is coming to you, humble and riding on a donkey, and on a colt, a son of a beast of burden

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [Tell the daughter of Zion that her King is coming to her, humble and riding on a donkey, and on a colt, a son of a beast of burden] (See: **Quotes within Quotes (p.1452)**)

the daughter of Zion

The prophet is using the phrase **daughter of Zion** to mean the people who live in the city of **Zion**, which is Jerusalem. If it would be helpful to your readers, you could state the meaning plainly. If you do, make sure that you use plural forms of "you" throughout this verse. Alternate translation: [the people of Zion] (See: **Metaphor (p. 1405)**)

Behold

The word **Behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **Behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: [See] or [Look] (See: **Metaphor (p.1405)**)

your & to you

Since someone is talking to **the daughter of Zion**, the words **your** and **you** are singular. (See: **Forms of 'You' — Singular (p.1354)**)

on a donkey, and on a colt, a son of a beast of burden

The author of the quotation refers to one animal both as a **donkey** and as a **colt**, which is **a son of a beast of burden**. This was poetic in his culture. Matthew knows that this is a poetic form, but his story refers to two animals, both a **donkey** and a **colt**. If possible, express the idea in such a way that this quotation could be referring to either one or two animals. Alternate translation: [on a donkey, riding on a colt, a son of a beast of burden] (See: **When to Keep Information Implicit (p.1491)**)

a colt

A **colt** is a young donkey that is no longer a baby but is not yet full grown. See how you translated this word in 21:2. Alternate translation: [a young donkey] (See: **Translate Unknowns (p.1480)**)

a son of a beast of burden

The author of the quotation refers to the direct offspring of **a beast of burden** as if it were its **son**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [a foal of a beast of burden] (See: **Idiom (p.1375)**)

of a beast of burden

A **beast of burden** is an animal that is used to perform jobs such as carrying heavy objects. In Jesus' culture, the phrase almost always referred to a donkey. If it would be helpful to your readers, you could make some of those ideas more explicit. Alternate translation: [of a work animal] or [of a draft animal] (See: **Translate Unknowns (p. 1480)**)

Matthew 21:6

Now

The word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

having gone

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come] (See: **Go and Come (p.1359)**)

Matthew 21:7

the colt

A **colt** is a young donkey that is no longer a baby but is not yet full grown. See how you translated this word in 21:2. Alternate translation: [a young donkey] (See: **Translate Unknowns (p.1480)**)

cloaks

Alternate translation: [outer garments]

he sat upon them

Matthew does not specify on which animal Jesus sat, and if possible, you should not specify either. If you need to include an object for **sat**, you could refer generally to one of the animals. Alternate translation: [he sat upon them on one of the animals] (See: **When to Keep Information Implicit (p.1491)**)

them

The word **them** could refer to: (1) the **cloaks**. Alternate translation: [the cloaks]; (2) the **donkey** and the **colt**. Alternate translation: [the animals] (See: **Pronouns — When to Use Them (p.1444)**)

Matthew 21:8

Now

The word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

the largest crowd

Matthew says **the largest crowd** as an overstatement for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [a huge crowd] or [an enormous crowd] (See: **Hyperbole (p.1368)**)

spread their cloaks on the road, and others were cutting branches from the trees and were spreading {them} on the road

The people did these things to give Jesus honor and glory. If it would be helpful in your language, you could explain the meaning of these actions. Alternate translation: [spread their cloaks on the road to give him honor, and others were cutting branches from the trees and were spreading them on the road to give him glory] (See: **Symbolic Action (p.1471)**)

cloaks

Alternate translation: [outer garments]

others

Matthew is using the adjective **others** as a noun to mean other people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [different people] (See: **Nominal Adjectives (p.1413)**)

Matthew 21:9

Now

The word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

going before

In a context such as this, your language might say “coming” instead of **going**. Alternate translation: [coming before] (See: **Go and Come (p.1359)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said] (See: **Quotations and Quote Margins (p.1449)**)

Hosanna & Hosanna

The word **Hosanna** is a Hebrew word. Matthew has spelled it out using Greek letters so that his readers would know how it sounded. **Hosanna** had an original meaning of “save now,” but by the time of this event it had become a way of praising God. In your translation you can spell **Hosanna** the way it sounds in your language, or you could translate it according to how the word was used. Alternate translation: [Honor ... Honor] (See: **Copy or Borrow Words (p.1326)**)

to the Son of David

The word **Son** means a male descendant. It does not mean that Jesus was the direct son of **David**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to the Descendant of David] or [the one who is descended from David] (See: **Metaphor (p.1405)**)

to the Son of David

David was Israel’s most important king, and God had promised him that one of his descendants would be the Messiah. So the title **Son of David** could implicitly mean “Messiah.” If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [to the Son of David, the Messiah] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Blessed is the one coming in the name of the Lord

The crowds are quoting from Psalm 118:26. Since they do not introduce the words as a quotation from an important text, you also should not introduce them as anything more than what the crowds said. However, if it would be helpful for your readers, you could include this information in a footnote. (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Blessed is the one coming in the name of the Lord

The phrase **Blessed is the one** could be: (1) a request for God to bless Jesus. Alternate translation: [Let the one coming in the name of the Lord be blessed]; (2) stating that God had already blessed Jesus. Alternate translation:

[The one coming in the name of the Lord is blessed] (See: **Assumed Knowledge and Implicit Information (p. 1276)**)

Blessed is

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is God. Alternate translation: [Let God bless] (See: **Active or Passive (p.1271)**)

in the name of the Lord

The word **name** refers primarily to the person who has that name, and it focuses especially on that person's authority. If it would be helpful in your language, you could use a comparable expression or state the meaning plainly. Alternate translation: [with the authority granted him by the Lord] (See: **Metonymy (p.1411)**)

Hosanna

The word **Hosanna** could refer to praising: (1) Jesus, the **Son of David**. Alternate translation: [Hosanna to this one]; (2) God, who sent Jesus. Alternate translation: [Hosanna to God] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the highest

The people are using the adjective **highest** as a noun to mean the highest heavens, where God dwells. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the highest heavens] (See: **Nominal Adjectives (p.1413)**)

Matthew 21:10

the whole city was shaken, saying

Matthew is using the term **city** to mean the people who live in that city. If it would be helpful to your readers, you could state the meaning plainly. Alternate translation: [all the people who lived in the city were shaken, saying] (See: **Metonymy (p.1411)**)

the whole city was shaken

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was what Jesus did and how the crowds greeted him. Alternate translation: [this shook the whole city] (See: **Active or Passive (p. 1271)**)

was shaken

Matthew is speaking of people becoming agitated as if they were **shaken**. He could be implying: (1) that the people of the city were concerned or confused. Alternate translation: [was disturbed] or [was greatly concerned]; (2) that the people were excited. Alternate translation: [was excited] (See: **Metaphor (p.1405)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and the people said] (See: **Quotations and Quote Margins (p.1449)**)

Matthew 21:11

Nazareth of Galilee

The crowds are using the possessive form to describe **Nazareth** as a place in **Galilee**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [Nazareth, a town in Galilee] (See: **Possession (p.1438)**)

Matthew 21:12

entered into the temple

Matthew means that Jesus entered into the **temple** area. He does not mean that Jesus went into the most sacred parts of the temple building. You could include this information if that would be helpful to your readers. Alternate translation: [entered into the temple courtyard] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the ones selling and buying in the temple

Matthew implies that merchants were **selling** animals and other items so that travelers could buy them and offer the proper sacrifices at the temple. You could include this information if that would be helpful to your readers. Alternate translation: [the ones selling and buying things in the temple for the sacrifices] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the tables of the money changers

Matthew is referring to people who exchanged the commonly used Greek and Roman money for special money that could be used at the temple. You could include this information if that would be helpful to your readers. Alternate translation: [the tables of the people who exchanged money] or [the tables of the people who exchanged the temple currency] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the seats of the ones selling the doves

Matthew refers to people who sold **the doves** that the poorest people would offer as sacrifices. You could include this information if that would be helpful to your readers. Alternate translation: [the seats of the ones selling the doves to be sacrificed] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 21:13

he says

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [he said] (See: **Irregular Use of Tenses (p.1393)**)

to them

The pronoun **them** refers to the people who were buying, selling, and exchanging things in the temple area. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: [to the people who were buying and selling] (See: **Pronouns — When to Use Them (p.1444)**)

It has been written

In Jesus' culture, **It has been written** was a normal way to introduce quotations from important texts, in this case, the books of Isaiah and Jeremiah (see Isaiah 56:7 and Jeremiah 7:11). If it would be helpful in your language, you could use a comparable phrase that indicates that Jesus is quoting from important texts. Alternate translation: [You can read in the Scriptures] or [It says in the books of Isaiah and Jeremiah] (See: **Quotations and Quote Margins (p. 1449)**)

It has been written

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God speaking through prophets. Alternate translation: [The prophets said] or [God had the prophets write] (See: **Active or Passive (p.1271)**)

My house will be called

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [They will call my house] (See: **Active or Passive (p.1271)**)

My house

God, speaking through the prophet Isaiah, refers to his temple as **My house** because his presence is there. If it would be helpful for your readers, you could state the meaning plainly. Alternate translation: [My temple] (See: **Metaphor (p.1405)**)

a house of prayer

God, speaking through the prophet Isaiah, is using the possessive form to describe a **house** that is a place where people perform **prayer**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [a house where prayer is offered] or [a place where there is prayer] (See: **Possession (p.1438)**)

a ‘den of robbers

God, speaking through the prophet Jeremiah, refers to the temple as a **den** where **robbers** hide and plot their crimes. If it would be helpful in your language, you could use a comparable phrase or express the idea in simile form. Alternate translation: [a place where robbers live] or [like a cave where robbers hide] (See: **Metaphor (p. 1405)**)

Matthew 21:14

the blind and the lame

Matthew is using the adjectives **blind** and **lame** as nouns to mean people who were blind and lame. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: [those who were blind and lame] (See: **Nominal Adjectives (p.1413)**)

in the temple

Matthew means that Jesus was in the **temple** area. He does not mean that Jesus went into the most sacred parts of the temple building. See how you expressed the idea in 21:12. Alternate translation: [in the temple courtyard] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 21:15

But

The word **But** introduces how **the chief priests and the scribes** reacted in contrast with how most of the people reacted. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: [In contrast,] (See: **Connect — Contrast Relationship (p.1304)**)

in the temple

Matthew means that **the children** were in the **temple** area. He does not mean that they were in the most sacred parts of the temple building. See how you expressed the idea in 21:12. Alternate translation: [in the temple courtyard] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

saying, “Hosanna to the Son of David

It may be more natural in your language to have an indirect quotation here. Alternate translation: [giving hosannas to the Son of David,] (See: **Direct and Indirect Quotations (p.1328)**)

Hosanna

See how you translated **Hosanna** in 21:9. Alternate translation: [Honor] (See: **Copy or Borrow Words (p.1326)**)

to the Son of David

See how you translated the phrase **Son of David** in 21:9. Alternate translation: [to the Descendant of David] or [to the one who is descended from David] (See: **Metaphor (p.1405)**)

Matthew 21:16

Do you hear what these are saying

The chief priests and the scribes are implying that what **these** children are saying is bad or wrong. You could include this information if that would be helpful to your readers. Alternate translation: [Do you hear the wrong things that these are saying] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Do you hear

Since the chief priests and the scribes are talking to Jesus, the word **you** here is singular. (See: **Forms of 'You' — Singular (p.1354)**)

these

The chief priests and scribes are using the adjective **these** as a noun to mean specific children. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [these children] (See: **Nominal Adjectives (p.1413)**)

says

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [said] (See: **Irregular Use of Tenses (p.1393)**)

Yes

The word **Yes** implies that Jesus thinks that what the children are saying is not wrong or bad. You could include this information if that would be helpful to your readers. Alternate translation: [Yes, and they are doing what is good] or [Yes, and they are right] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Have you never read, From the mouths of little children and nursing infants you have prepared praise

Jesus is using the question form to rebuke and teach the chief priests and scribes. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [I know that you have read, 'From the mouths of little children and nursing infants you have prepared praise.'] or [Surely you have read, 'From the mouths of little children and nursing infants you have prepared praise'!] (See: **Rhetorical Question (p.1460)**)

Have you never read

Jesus introduces a quotation from an important text, in this case, the Old Testament book of Psalms (see Psalm 8:2). If it would be helpful in your language, you could use a comparable phrase that indicates that Jesus is quoting from an important text. Alternate translation: [Have you never read in the book of Psalms] or [Have you never read in our Scriptures] (See: **Quotations and Quote Margins (p.1449)**)

From the mouths

Here, **mouths** represents speaking or things that are spoken. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [From the voices] or [From the speech] (See: **Metonymy (p.1411)**)

of little children and nursing infants

The terms **little children** and **nursing infants** mean similar things. The author of the quotation is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [of the youngest children] (See: **Doublet (p.1336)**)

you have prepared praise

If your language does not use an abstract noun for the idea of **praise**, you could express the same idea in another way. Alternate translation: [you have chosen to be praised] or [you have prepared praising words] (See: **Abstract Nouns (p.1268)**)

you have prepared

Since the author of the quotation is talking to God, the word **you** here is singular. (See: **Forms of 'You' — Singular (p.1354)**)

Matthew 21:17

them

The pronoun **them** refers to the chief priests and the scribes (see 21:15). If this is not clear for your readers, you could refer to these people more directly. Alternate translation: [the chief priests and the scribes] (See: **Pronouns — When to Use Them (p.1444)**)

he went out

Matthew is implying that the disciples were traveling with Jesus. You could include this information if that would be helpful to your readers. Alternate translation: [Jesus and his disciples went out] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

he went out

In a context such as this, your language might say “came” instead of **went**. Alternate translation: [he came out] (See: **Go and Come (p.1359)**)

the city

The phrase **the city** refers to Jerusalem. You could include this information if that would be helpful to your readers. Alternate translation: [Jerusalem] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 21:18

Now

The word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then] (See: **Introduction of a New Event (p.1384)**)

returning

Matthew implies that the disciples were traveling with Jesus. You could include this information if that would be helpful to your readers. Alternate translation: [as Jesus and his disciples were returning] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the city

The phrase **the city** refers to Jerusalem. You could include this information if that would be helpful to your readers. Alternate translation: [Jerusalem] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 21:19

he went

In a context such as this, your language might say “came” instead of **went**. Alternate translation: [he came] (See: **Go and Come (p.1359)**)

found nothing on it except leaves only

If it would appear your language that Matthew was making a statement and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: [found only leaves on it] (See: **Connect — Exception Clauses (p.1306)**)

he says

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [he said] (See: **Irregular Use of Tenses (p.1393)**)

fruit

The word **fruit** is singular in form, but it refers to many fruits as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: [fruits] (See: **Collective Nouns (p.1295)**)

you

Since the Jesus is talking to the fig tree, the word **you** here is singular. (See: **Forms of ‘You’ — Singular (p.1354)**)

to eternity

The phrase **to eternity** means that something lasts forever. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [forever] or [ever again] (See: **Idiom (p. 1375)**)

Matthew 21:20

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said] (See: **Quotations and Quote Margins (p.1449)**)

Matthew 21:21

But

The word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then,] (See: **Connecting Words and Phrases (p.1322)**)

if you have faith and do not doubt, you will not only do {what was} of the fig tree, but also if you say to this mountain, ‘Be taken up and be thrown into the sea,’ it will happen

Jesus uses an imaginary situation to show that a person with **faith** can do amazing things, like casting a **mountain** into the sea. Use a natural method in your language for introducing an imaginary situation. Alternate translation: [imagine that you had faith and did not doubt. In that case, you could do not only what was of the fig tree. Even more, you could say to this mountain, ‘Be taken up and be thrown into the sea,’ and it would happen] (See: **Hypothetical Situations (p.1372)**)

you have faith and do not doubt

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternatively, you could combine the two phrases and express the emphasis in another way. Alternate translation: [you have faith without doubting] or [you truly believe] (See: **Parallelism (p.1429)**)

you have faith

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: [you believe] (See: **Abstract Nouns (p.1268)**)

what was} of the fig tree

Jesus is referring to what he did to the fig tree. You could include this information if that would be helpful to your readers. Alternate translation: [what I did to the fig tree] or [things like what I did to the fig tree] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

you say to this mountain, ‘Be taken up and be thrown into the sea,’ it will happen

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [you tell this mountain to be taken up and to be thrown into the sea, it will happen] (See: **Quotes within Quotes (p.1452)**)

to this mountain

The phrase **this mountain** could refer to: (1) the Mount of Olives, which Jesus and his disciples were near. Alternate translation: [to the Mount of Olives] or [to the mountain we are near]; (2) any mountain. Alternate translation: [to a mountain] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Be taken up and be thrown into the sea

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who would do the action, it is clear from the context that it would be God. Alternate translation: [May God take you up and throw you into the sea] (See: **Active or Passive (p.1271)**)

Be taken up and be thrown

Since someone is talking to a mountain, the commands here are singular. (See: **Forms of 'You' — Singular (p. 1354)**)

Matthew 21:22

everything, as much as you request

The expression **everything, as much as you request** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [everything that you request] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1401)**)

in prayer

If your language does not use an abstract noun for the idea of **prayer**, you could express the same idea in another way. Alternate translation: [as you pray] (See: **Abstract Nouns (p.1268)**)

Matthew 21:23

when} he had come

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [when he had gone] (See: **Go and Come (p.1359)**)

into the temple

Matthew means that Jesus entered into the **temple** area. He does not mean that Jesus went into the most sacred parts of the temple building. You could include this information if that would be helpful to your readers. Alternate translation: [into the temple courtyard] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the elders of the people

Matthew implies that **the people** refers to the Jewish people group. These are **elders** who are respected among the Jewish people. You could include this information if that would be helpful to your readers. Alternate translation: [the elders who lead the Jewish people] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

teaching

Matthew indicates that Jesus is **teaching**. You could include this information if that would be helpful to your readers. Alternate translation: [as he was teaching] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said] (See: **Quotations and Quote Margins (p.1449)**)

By what authority do you do these things, and who gave you this authority

The question **By what authority do you do these things** and the question **who gave you this authority** could: (1) be two separate questions, the first asking about the nature of the authority and the second about who gave it to Jesus. Alternate translation: [By what kind of authority do you do these things, and who is the one who gave you this authority]; (2) both have the same meaning and be asked together to strongly question Jesus’ authority. If you choose this option, and if it would be helpful in your language, you could combine these two questions into one question. Alternate translation: [Who was it who gave you the authority to do these things] (See: **Parallelism (p. 1429)**)

By what authority do you do these things, and who gave you this authority

If your language does not use an abstract noun for the idea of **authority**, you could express the same idea in another way. Alternate translation: [How are you empowered to do these things, and who empowered you in this way] (See: **Abstract Nouns (p.1268)**)

do you do these things

The phrase **these things** refers to what Jesus has done since he arrived in Jerusalem, including driving people out of the temple, healing people, and teaching. You could include this information if that would be helpful to your

readers. Alternate translation: [do you teach, heal, and drive people out of the temple] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

do you do & you

Since the chief priests and the elders are talking to Jesus, the words **you** and **you** here are singular. (See: **Forms of 'You' — Singular (p.1354)**)

Matthew 21:24

one word

Jesus is using the term **word** to refer to what Jesus will ask. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [one thing] (See: **Metonymy (p.1411)**)

by what authority I do these things

If your language does not use an abstract noun for the idea of **authority**, you could express the same idea in another way. See how you expressed the idea in 21:23. Alternate translation: [how I am empowered to do these things] (See: **Abstract Nouns (p.1268)**)

I do these things

The phrase **these things** refers to what Jesus has done since he arrived in Jerusalem, including driving people out of the temple, healing people, and teaching. See how you translated the similar phrase in 21:23. Alternate translation: [I teach, heal, and drive people out of the temple] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 21:25

The baptism of John—from where was it

Jesus first introduces the **baptism of John** and then asks a question about it. If stating the topic and then referring back to it with the word **it** would be redundant in your language, you could express the idea in another way. Alternate translation: [From where was the baptism of John] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1401)**)

The baptism of John

Jesus is using the possessive form to describe a kind of **baptism** that was performed by **John**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [The baptism that John performed] (See: **Possession (p.1438)**)

The baptism of John

If your language does not use an abstract noun for the idea of **baptism**, you could express the same idea in another way. Alternate translation: [When John baptized people] (See: **Abstract Nouns (p.1268)**)

From heaven & From heaven

Here, **heaven** represents God because it is where he dwells. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [From God ... From God] (See: **Metonymy (p.1411)**)

from men

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [from humans] (See: **When Masculine Words Include Women (p.1489)**)

But

The word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

among themselves

The phrase **among themselves** could mean: (1) that the chief priests and elders were **reasoning** with each other. Alternate translation: [with one another]; (2) that the chief priests and elders were thinking this without saying it. Alternate translation: [within themselves] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said] (See: **Quotations and Quote Margins (p.1449)**)

If we say, ‘From heaven,’ he will say to us, ‘For what {reason} then did you not believe him

If it would be clearer in your language, you could translate this so that there are not quotations within a quotation. Alternate translation: [If we say that it was from heaven, then he will ask us for what reason we did not believe him.] (See: **Quotes within Quotes (p.1452)**)

If we say, ‘From heaven,’ he will say to us, ‘For what {reason} then did you not believe him

The chief priests and elders use an imaginary situation to help them decide how to answer the question. Use a natural method in your language for introducing an imaginary situation. Alternate translation: [Imagine that we say, ‘From heaven.’ In that case, he will say to us, ‘Why then did you not believe him] (See: **Hypothetical Situations (p.1372)**)

For what {reason} then did you not believe him

The chief priests and elders expect that Jesus would use the question form to rebuke them. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [Then you should have believed him.] or [You certainly should have believed him then!] (See: **Rhetorical Question (p.1460)**)

Matthew 21:26

if we say, ‘From men,’ we fear the crowd

The chief priests and elders use an imaginary situation to help them decide how to answer the question. Use a natural method in your language for introducing an imaginary situation. Alternate translation: [imagine that we say, ‘From men.’ In that case, we fear the crowd] (See: **Hypothetical Situations (p.1372)**)

if we say, ‘From men

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [if we say that it was from men] (See: **Quotes within Quotes (p.1452)**)

From men

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [From humans] (See: **When Masculine Words Include Women (p.1489)**)

we fear the crowd, for they all regard John as a prophet

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: [the crowd regards John as a prophet, so we fear them all] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

the crowd

Matthew implies that the chief priests and elders feared what **the crowd** would do if they answered in this way. They might have rioted or attacked them. You could include this information if that would be helpful to your readers. Alternate translation: [what the crowd would do] or [that the crowd might riot] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

they all regard

The chief priests and elders say **all** here as an overstatement for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [most of them regard] (See: **Hyperbole (p.1368)**)

Matthew 21:27

And

The word **And** introduces what the chief priests and scribes did as a result of what they said to each other. If it would be helpful in your language, you could use a word or phrase that introduces the result of an action. Alternate translation: [Therefore,] or [So then,] (See: **Connecting Words and Phrases (p.1322)**)

We do not know

The chief priests and elders are leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: [We do not know where the baptism of John was from] (See: **Ellipsis (p.1338)**)

Nor do I tell you

With the words **Neither do I tell you**, Jesus is indicating that his response is the result of what the Jewish leaders told him. If it would be helpful in your language, you could include a word or phrase that introduces a result. Alternate translation: [Then I will not tell you] or [Well then, neither do I tell you] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

by what authority I do these things

If your language does not use an abstract noun for the idea of **authority**, you could express the same idea in another way. See how you expressed the idea in 21:23. Alternate translation: [how I am empowered to do these things] (See: **Abstract Nouns (p.1268)**)

I do these things

The phrase **these things** refers to what Jesus has done since he arrived in Jerusalem, including driving people out of the temple, healing people, and teaching. See how you translated the similar phrase in 21:23. Alternate translation: [I teach, heal, and drive people out of the temple] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 21:28

But

Here, the word **But** introduces the next topic that Jesus wishes to speak about. If it would be helpful in your language, you could use a word or phrase that introduces the next topic, or you could leave **But** untranslated. Alternate translation: [Now] (See: **Connecting Words and Phrases (p.1322)**)

what do you think

Jesus is using the question form to get the attention of the chief priests and the elders. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [I want you to pay attention to what I am about to say.] or [listen to this!] (See: **Rhetorical Question (p.1460)**)

A man had two children

To teach the chief priests and the elders, Jesus offers a story or illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [Listen to this story: A man had two children] (See: **Parables (p.1427)**)

the first

Jesus is using the adjective **first** as a noun to mean the first child. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the first child] (See: **Nominal Adjectives (p.1413)**)

the first

The word **first** could imply that: (1) this child was the older one. Alternate translation: [the older]; (2) this child simply the first one with whom the father spoke. Alternate translation: [the first one he found] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the first

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [child one] (See: **Ordinal Numbers (p.1424)**)

he said, ‘Child, go, work today in the vineyard

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [he called him son and told him to go work that day in the vineyard] (See: **Quotes within Quotes (p.1452)**)

go, work

Since the man is talking to one of his children, the commands here are singular. (See: **Forms of ‘You’ — Singular (p. 1354)**)

go

In a context such as this, your language might say “come” instead of **go**. Alternate translation: [come] (See: **Go and Come (p.1359)**)

Matthew 21:29

But

The word **But** introduces what the man's child said in contrast with what his father told him to do. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: [In response,] or [However,] (See: **Connect — Contrast Relationship (p. 1304)**)

said, 'I will not

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [said that he would not] (See: **Quotes within Quotes (p.1452)**)

I will not

The man's child means that he **will not** go and work in the vineyard. You could include this information if that would be helpful to your readers. Alternate translation: [I will not work in the vineyard] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

afterward

The word **afterward** introduces something that happened after the man's child said **I will not**. If it would be helpful in your language, you could use a different word or phrase that introduces something that happened later. Alternate translation: [later that day] (See: **Connect — Sequential Time Relationship (p.1318)**)

having changed his mind

The phrase **changed his mind** refers to deciding to do something that one had previously chosen not to do. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [having second thoughts] or [having reconsidered] (See: **Idiom (p.1375)**)

he went

Jesus implies that the man's child **went** to the vineyard and worked there. You could include this information if that would be helpful to your readers. Alternate translation: [he went and worked in the vineyard] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

he went

In a context such as this, your language might say "came" instead of **went**. Alternate translation: [he came] (See: **Go and Come (p.1359)**)

I will not,' but afterward, having changed his mind, he went & I will, lord,' but he did not go & The first

Many ancient manuscripts have the story as the ULT presents it. Some ancient manuscripts tell the story in a different sequence or with different answers to the questions. See the chapter introduction for more information.

If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.1475)**)

Matthew 21:30

But

The word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

the other

Jesus is using the adjective **other** as a noun to mean the other child. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the other child] (See: **Nominal Adjectives (p.1413)**)

he said likewise

Jesus means that the man said the same things that he said to the the first child (see 21:28). You could include this information if that would be helpful to your readers. Alternate translation: [he said the same thing] or [he told him also to go work in his vineyard] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

said, 'I will, lord

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [called him lord and said that he would] (See: **Quotes within Quotes (p.1452)**)

I will

The man's child means that he **will** go and work in the vineyard. You could include this information if that would be helpful to your readers. Alternate translation: [I will work in the vineyard] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

lord

In Jesus' culture, the word **lord** was a polite way for a child to address a father. If it would be helpful in your language, you could use a different word or phrase that is a polite way to address a father in your culture. Alternate translation: [sir] (See: **Politeness (p.1434)**)

he did not go

Jesus implies that the man's child **did not go** to the vineyard and did not work there. You could include this information if that would be helpful to your readers. Alternate translation: [he did not go and work in the vineyard] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

he did not go

In a context such as this, your language might say "come" instead of **go**. Alternate translation: [he did not come] (See: **Go and Come (p.1359)**)

Matthew 21:31

the two

Jesus is using the number **two** as a noun to refer to the two children. Your language may use adjectives in the same way. If not, you could translate this number with an equivalent phrase. Alternate translation: [the two of them] (See: **Nominal Adjectives (p.1413)**)

the will of his father

If your language does not use an abstract noun for the idea of **will**, you could express the same idea in another way. Alternate translation: [what his father desired] (See: **Abstract Nouns (p.1268)**)

They say, “& says

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [They said ... said] (See: **Irregular Use of Tenses (p.1393)**)

The first

The chief priests and the scribes are using the ordinal number **first** as a noun to refer to the first child. Your language may use adjectives in the same way. If not, you could translate this number with an equivalent phrase. Alternate translation: [The first child] (See: **Nominal Adjectives (p.1413)**)

The first

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [Child one] (See: **Ordinal Numbers (p.1424)**)

enter into the kingdom of God before you

Jesus could be implying that: (1) the tax collectors and prostitutes **enter into the kingdom of God** first, and at least some of the chief priests and elders will **enter** later. Alternate translation: [enter into the kingdom of God first, before you do]; (2) the tax collectors and prostitutes **enter into the kingdom of God** instead of the chief priests and elders. Alternate translation: [enter into the kingdom of God instead of you] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 21:32

For

The word **For** introduces a basis for what Jesus said in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: [That is because] or [Here is why I say that:] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

came

In a context such as this, your language might say “went” instead of **came**. Alternate translation: [went] (See: **Go and Come (p.1359)**)

in the way of righteousness

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea in another way. Alternate translation: [in the righteous way] (See: **Abstract Nouns (p.1268)**)

in the way of righteousness

Jesus is using the word **way** to refer to behavior in life. More specifically, he could mean that: (1) John lived a life characterized by **righteousness**. Alternate translation: [living righteously] or [behaving in righteous ways]; (2) John showed others how to live lives characterized by **righteousness**. Alternate translation: [to show you how to be righteous] (See: **Metaphor (p.1405)**)

you did not believe him

The pronoun **you** is plural and refers to the religious leaders, so use the plural form in your translation if your language marks that distinction. (See: **Forms of You (p.1351)**)

did not change your minds

The phrase **change your minds** refers to deciding to do something that one had previously chosen not to do. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [did not have second thoughts] or [did not reconsider] (See: **Idiom (p.1375)**)

Matthew 21:33

Listen to another parable. There was a man

To teach the chief priests and the elders, Jesus offers a story or illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [Now listen to this story: There was a man] (See: **Parables (p.1427)**)

There was a man, a master of a house, who

Matthew is using the phrase **There was a man, a master of a house** to introduce this person into the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: [A man, a landowner,] (See: **Introduction of New and Old Participants (p.1387)**)

a hedge

A **hedge** is a thick wall made out of bushy plants that were planted close together. If your readers would not be familiar with this type of wall, you could use the name of something similar in your area, or you could use a more general term. Alternate translation: [a wall made of bushes] or [a wall of plants] (See: **Translate Unknowns (p. 1480)**)

rented it out to farmers

As the rest of the story shows, the man **rented** the vineyard not for regular cash payments but under an arrangement that entitled him to a share of the crop in exchange for the use of the land. If an arrangement like that would not be familiar to your readers, you could translate this in a way that explains it. Alternate translation: [allowed some farmers to use it in exchange for a share of the crop] (See: **Translate Unknowns (p.1480)**)

Matthew 21:34

Now

The word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

the time of the fruits came near

The phrase **the time of the fruits** refers to the time of year when the grape vines produced grapes. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [it was almost harvest time] or [the grapes were almost ripe] (See: **Idiom (p.1375)**)

to receive his fruits

The master of the house wants to **receive** the share of the **fruits** that the farmers agreed to pay him when he rented the vineyard to them. You could include this information if that would be helpful to your readers. Alternate translation: [to receive his portion of the fruit] or [to receive the fruits that they agreed to pay him] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

his fruits

The word **fruits** could refer: (1) directly to the grapes that the vineyard produced. Alternate translation: [his grapes]; (2) figuratively to what the farmers made when they sold the grapes. Alternate translation: [his money] (See: **Metaphor (p.1405)**)

his fruits

The word translated as **his** could refer to: (1) the master of the house, who owned the vineyard. Alternate translation: [the fruits that were his]; (2) the vineyard. Alternate translation: [its fruits] or [the fruits of the vineyard] (See: **Pronouns — When to Use Them (p.1444)**)

Matthew 21:35

his servants

The pronoun **his** refers to the master of the house. If this is not clear for your readers, you could refer to him more directly. Alternate translation: [the master of the house's servants] (See: **Pronouns — When to Use Them (p.1444)**)

Matthew 21:36

the first

Jesus is using the word **first** as a noun to mean the servants who were sent before he sent others. Your language may use numbers in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the first servants] (See: **Nominal Adjectives (p.1413)**)

the first

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [the previous ones] (See: **Ordinal Numbers (p.1424)**)

they did to them likewise

Jesus means that the farmers did the same things to these later servants as they did to the first servants (see 21:35). You could include this information if that would be helpful to your readers. Alternate translation: [they did the same things to them] or [they beat, killed, or stoned them too] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

they did to them

The pronoun **they** refers to the farmers, and the pronoun **them** refers to the servants. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: [the farmers did to the servants] (See: **Pronouns — When to Use Them (p.1444)**)

Matthew 21:37

But afterward

The phrase **But afterward** introduces something that happened after the man sent many servants to the farmers. If it would be helpful in your language, you could use a different word or phrase that introduces something that happened later. Alternate translation: [After all that happened] (See: **Connect — Sequential Time Relationship (p. 1318)**)

he sent to them his son, saying, ‘They will respect my son

If it would be more natural in your language, you could reverse the order of these two clauses. Alternate translation: [saying, ‘They will respect my son,’ he sent to them his son.] (See: **Information Structure (p.1381)**)

saying, ‘They will respect my son

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [saying that they would respect his son] (See: **Quotes within Quotes (p.1452)**)

saying

If you keep the direct quotation, consider natural ways of introducing it in your language. Alternate translation: [and he thought to himself] (See: **Quotations and Quote Margins (p.1449)**)

They will respect my son

The man implies that respecting his son would also mean giving him the portion of the fruits that he and the farmers had agreed upon. You could include this information if that would be helpful to your readers. Alternate translation: [They will respect my son and give him my portion of the fruits] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 21:38

But the farmers, having seen the son

Jesus is implying that the son traveled to the vineyard, after which the farmers saw him. You could include this information if that would be helpful to your readers. Alternate translation: [Then the son arrived at the vineyard. But the farmers, having seen him] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

said among themselves, 'This is the heir. Come, let us kill him and have his inheritance

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [said among themselves that this man was the heir and that they should come and kill him and have his inheritance] (See: **Quotes within Quotes (p.1452)**)

among themselves

The phrase **among themselves** could mean: (1) that the farmers were speaking with each other. Alternate translation: [to one another]; (2) that the farmers were thinking this without saying it. Alternate translation: [within themselves] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Come

In a context such as this, your language might say "Go" instead of **Come**. Alternate translation: [Go] (See: **Go and Come (p.1359)**)

and

The word **and** introduces the purpose for which the farmers plan to **kill** the son. If it would be helpful in your language, you could use a word or phrase that introduces a purpose. Alternate translation: [in order that we might] (See: **Connect — Goal (Purpose) Relationship (p.1310)**)

his inheritance

The farmers are referring primarily to the vineyard, which would be the son's **inheritance**. You could include this information if that would be helpful to your readers. Alternate translation: [his inheritance, this vineyard] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

his inheritance

If your language does not use an abstract noun for the idea of **inheritance**, you could express the same idea in another way. Alternate translation: [what he will inherit] (See: **Abstract Nouns (p.1268)**)

Matthew 21:39

And

The word **And** introduces what the farmers did as a result of what they said to each other. If it would be helpful in your language, you could use a word or phrase that introduces the result of an action. Alternate translation: [Therefore,] or [So then,] (See: **Connecting Words and Phrases (p.1322)**)

Matthew 21:40

Therefore

The word **Therefore** introduces a question that Jesus asks based on the story that he has told. If it would be helpful in your language, you could use a word or phrase that introduces this kind of question. Alternate translation: [In light of that story] or [Given all that] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

the lord of the vineyard

Jesus is using the possessive form to describe a **lord** who owns **the vineyard**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the lord who owned the vineyard] or [the man whose vineyard it is] (See: **Possession (p.1438)**)

comes

The word **comes** indicates that **the lord of the vineyard** returns to the vineyard. You could include this information if that would be helpful to your readers. Alternate translation: [returns] or [visits them] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 21:41

They say

The pronoun **they** refers to the chief priests and elders. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: [The chief priests and elders say] (See: **Pronouns — When to Use Them (p.1444)**)

They say

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [They said] (See: **Irregular Use of Tenses (p.1393)**)

he will rent out the vineyard to other farmers

The chief priests and elders refer to the same kind of arrangement that Jesus referred to in 21:33. Express the idea as you did there. Alternate translation: [grant the use of it to other farmers] (See: **Translate Unknowns (p.1480)**)

in their times

The phrase **in their times** refers to the time of year when the grape vines produced grapes. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. See how you expressed the idea in 21:34. Alternate translation: [at harvest time] or [when the grapes are ripe] (See: **Idiom (p.1375)**)

Matthew 21:42

says

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [said] (See: **Irregular Use of Tenses (p.1393)**)

to them

The pronoun **them** refers to the chief priests and the elders. If this is not clear for your readers, you could refer to them more directly. Alternate translation: [to the chief priests and elders] (See: **Pronouns — When to Use Them (p.1444)**)

Did you never read in the Scriptures, A stone that the builders rejected, this has become the head of the corner. This came about from the Lord, and it is marvelous in our eyes

Jesus is using the question form to rebuke and teach the chief priests and elders. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [I know that you have read, 'A stone that the builders rejected, this has become the head of the corner. This came about from the Lord, and it is marvelous in our eyes.'] or [Surely you have read, 'A stone that the builders rejected, this has become the head of the corner. This came about from the Lord, and it is marvelous in our eyes'!] (See: **Rhetorical Question (p.1460)**)

Did you never read in the Scriptures

Jesus introduces a quotation from an important text, in this case, the Old Testament book of Psalms (see Psalm 118:22–23). If it would be helpful in your language, you could use a comparable phrase that indicates that Jesus is quoting from an important text. Alternate translation: [Did you never read in the book of Psalms] or [Have you never read what someone wrote in our Scriptures] (See: **Quotations and Quote Margins (p.1449)**)

A stone that the builders rejected, this has become the head of the corner

The author of the quotation speaks of a person whom others reject as if he were a **stone** that **builders rejected**. He speaks of this person gaining power and respect as if he became **the head of the corner**. Jesus is applying this quotation to himself as the **stone**. However, if possible, preserve the metaphor in your translation, or if necessary you could express the idea in simile form. Alternate translation: [A person who is like a stone that the builders rejected, that person has become like the head of the corner] (See: **Metaphor (p.1405)**)

A stone that the builders rejected

The author of the quotation is referring to the way people in this culture used stones to build the walls of houses and other buildings. In this case, the people do not want to use the **stone** for building. You could include this information if that would be helpful to your readers. Alternate translation: [A stone that the builders thought was not good enough to use for building] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the head of the corner

The phrase **the head of the corner** refers to a specific stone that is especially key or important for a structure. It could be a stone at the corner of a wall, a stone at the top of an arch, or another important stone. You could use a term for one of these kinds of stones, or you could refer generally to an important or essential stone. Alternate translation: [the cornerstone] or [the capstone] or [the most important stone] (See: **Idiom (p.1375)**)

This came about from the Lord

Alternate translation: [The Lord has caused this]

in our eyes

Here, **eyes** represent a person's judgement or evaluation. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [in our opinion] or [from our perspective] (See: **Metonymy (p.1411)**)

Matthew 21:43

For this reason

The phrase **For this reason** introduces an inference based on the parable that Jesus has told and the quotation in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces this kind of inference. Alternate translation: [Because of that,] or [Therefore,] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

I say to you

Jesus uses the clause **I say to you** to emphasize what he is telling the chief priests and elders. Use a natural form in your language for emphasizing the truth and importance of a statement. Alternate translation: [I want you to know] (See: **Exclamations (p.1345)**)

the kingdom of God will be taken away from you and will be given to a nation

Jesus speaks as if **the kingdom of God** were an object that could **be taken away** and **given**. He means that the ability to be part of God's kingdom will **be taken away** and **given**. If it would be helpful in your language, you could use a comparable image or state the meaning plainly. Alternate translation: [the ability to be in the kingdom of God will be taken away from you and will be given to a nation] or [the kingdom of God will no longer accept you and will accept a nation] (See: **Metaphor (p.1405)**)

the kingdom of God will be taken away from you and will be given

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who will do the action, it is clear from the context that it will be God. Alternate translation: [God will take away his kingdom from you and give it] (See: **Active or Passive (p.1271)**)

producing its fruits

Jesus speaks of how people behave as if they were plants that produced **fruit**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [acting in its ways] or [perform its deeds] (See: **Metaphor (p.1405)**)

its fruits

The pronoun **its** refers to **the kingdom of God**. If this is not clear for your readers, you could refer to the kingdom more directly. Alternate translation: [the kingdom's fruits] (See: **Pronouns — When to Use Them (p.1444)**)

its fruits

Jesus is using the possessive form to describe **fruits** that are appropriate for the kingdom. If this is not clear in your language, you could express the idea in another way. Alternate translation: [fruits appropriate for it] or [fruits that are required for those who are in the kingdom] (See: **Possession (p.1438)**)

Matthew 21:44

And the one having fallen on this stone will be broken to pieces, but on whomever it falls, it will crush him

Many ancient manuscripts include this verse. The ULT follows that reading. Some ancient manuscripts do not include this verse. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.1475)**)

the one having fallen on this stone will be broken to pieces, but on whomever it falls, it will crush him

Jesus speaks of people who reject a person as if they had **fallen on this stone** and **will be broken to pieces**. He speaks of people whom this person punishes as if the **stone** fell on them and crushed them. Jesus is applying this quotation to himself as the **stone**. However, if possible, preserve the metaphor in your translation, or, if necessary, you could express the idea in simile form. Alternate translation: [people who have rejected the person I have mentioned are like people who fall on a stone and are broken to pieces. When the person I have mentioned punishes people, it is like a stone falling on them and crushing them] (See: **Metaphor (p.1405)**)

the one having fallen on this stone will be broken to pieces

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who would do the action, it is clear from the context that it would be the **stone**. Alternate translation: [this stone will break to pieces the one having fallen on it] (See: **Active or Passive (p.1271)**)

this stone

Here, **this stone** is the same stone as in 21:42. You could include this information if that would be helpful to your readers. Alternate translation: [that stone] or [the stone that became the head of the corner] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

on whomever it falls, it will crush him

Jesus first introduces the person on whom the stone **falls** and then states what will happen to that person. If stating the topic and then referring back to it with the word **him** would be redundant in your language, you could express the idea in another way. Alternate translation: [it will crush whomever it falls on] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1401)**)

him

Although the term **him** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [that person] (See: **When Masculine Words Include Women (p.1489)**)

Matthew 21:45

he is speaking

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [he was speaking] (See: **Irregular Use of Tenses (p.1393)**)

Matthew 21:46

And seeking to seize him, they feared the crowds, because they were regarding him as a prophet

If it would be more natural in your language, you could reverse the order of these clauses, since the last clause gives the reason for the result that the second clause describes. Alternate translation: [Now the crowds regarded him as a prophet, so they, seeking to arrest him, were afraid of those crowds] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

they feared the crowds

Matthew implies that the chief priests and Pharisees did not **seize** Jesus. You could include this information if that would be helpful to your readers. Alternate translation: [they did not do so since they feared the crowds] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the crowds

Matthew implies that the chief priests and the Pharisees **feared** what **the crowds** would do if they seized Jesus. They might have rioted or attacked them. You could include this information if that would be helpful to your readers. Alternate translation: [what the crowd would do] or [that the crowd might riot] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 22

Matthew 22 Chapter Introduction

Structure and Formatting

Jesus ministers in Judea (19:1–22:46)

- The parable of the wedding feast (22:1–14)
- Jesus debates with the religious leaders (22:15–46)
    - Jesus debates with the Pharisees and Herodians about taxes (22:15–22)
    - Jesus debates with the Sadducees about the resurrection (22:23–33)
    - Jesus debates with a lawyer about the greatest commandment (22:34–40)
    - Jesus asks the religious leaders about the Christ (22:41–46)

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 22:44, which is a quote from Psalm 110:1.

Religious and Cultural Concepts in This Chapter

The poll tax

The word translated as “poll tax” refers to a specific amount of money that each adult person had to pay to the government. In Jesus’ time period, the Roman government required Jewish adults to pay a high tax. The Pharisees ask whether this tax that the Roman government required contradicted the law that God gave Moses. Make sure that your readers understand that the Pharisees are asking about a tax that the Roman government required each adult Jewish person to pay.

A man marrying his brother’s widow

In 22:23–33, the Sadducees question Jesus in regard to a hypothetical situation in which a woman marries seven brothers in succession. This situation is based on a command in the Jewish law that can be found in Deuteronomy 25:5–6. The law requires a woman who is widowed without children to marry a brother of her late husband. The first child that they have together will be considered the child of the dead man. In this way, that man’s family line would continue. The Sadducees present an extreme application of this law, with seven brothers successively marrying the same woman and dying without having children. They use this example to try to make the idea of resurrection look strange or silly. Make sure that your readers understand the example that the Sadducees present.

The great commandment

Jewish teachers sometimes debated which specific commandment was the greatest or most important one. This was important because, if commandments seemed to contradict each other in a specific situation, the greater one would be the correct one to obey. When the lawyer asks Jesus about “the first and great commandment” in 22:36, he wants Jesus to offer an opinion about this debate. Make sure that your readers understand that this is what the lawyer is asking about.

King David and the Christ

In 22:41–45, Jesus asks the Pharisees about which important person the Christ is descended from. They give a commonly accepted answer: the Christ is King David's descendant. Jesus then quotes from Psalm 110:1, in which King David, the author of the Psalm, calls God "Lord" but then also calls someone else, the Christ, "my Lord." Since people in David's culture called older and more important people "lord," it does not make sense for David to call his own descendant "Lord." When Jesus asks about this, he implies that the Christ is indeed King David's descendant, but he is also more than that. Make sure that this the discussion about calling someone "Lord" is clear to your readers.

Translation Issues in This Chapter

The Parable of the Wedding Feast

In 22:1–14, Jesus tells a story about a king whose son was getting married. He wanted to throw a feast, so he invited important people to come. However, they refused to come and even mistreated the king's servants. In response, the king punished those people and instead invited many unimportant people whom his servants found. When the king went to visit these guests, he noticed that one of them was not wearing clothing appropriate for a wedding feast. He had him tied up and punished. He applies this parable by indicating that many people are "called" to be part of God's kingdom but only a few of them are "chosen" to actually do so. In other words, just as the king invited many people to come to the feast, but only a few actually attended, so God invites many people to participate in his kingdom, but only a few actually do so. While you should not explain the meaning more than Jesus does, make sure that your translation fits with what Jesus is illustrating. (See: **Parables (p.1427)**)

Singular and plural forms of "you"

Many of the forms of "you" in this chapter appear in speeches that Jesus gives to the Jewish leaders or in things that the king in the parable says to his servants. Because of this, many forms of "you" in this chapter are plural. You should assume forms of "you" are plural unless a note specifies that the form is singular. (See: **Forms of 'You' — Singular (p.1354)**)

Paradox

A paradox is a statement that describes two things that seemingly cannot both be true at the same time. To the Jews, ancestors were greater than their descendants. However, in one psalm David calls one of his descendants "Lord." Jesus tells the Jewish leaders that this is a paradox, asking, "If David then calls the Christ 'Lord,' how is he David's son?" (22:45). He is trying to lead his hearers to the true understanding that the Christ will be divine, and that he himself is the Christ. So David is speaking to his son, that is, his descendant, as the Christ, and it is appropriate for him to address him as his "Lord."

Matthew 22:1

answering

The word **answering** indicates that Jesus is responding to how the chief priests and the Pharisees wanted to arrest him (see 21:45–46). He is not responding to something that they said to him. You could include this information if that would be helpful to your readers. Alternate translation: [responding to what they wanted to do] or [in response] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

to them

The pronoun **them** refers to the chief priests, the elders, and the Pharisees, with whom Jesus has been talking. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: [to the chief priests, the elders, and the Pharisees] or [to the Jewish leaders] (See: **Pronouns — When to Use Them (p.1444)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he declared] (See: **Quotations and Quote Margins (p.1449)**)

Matthew 22:2

The kingdom of the heavens is compared to a man

To teach the Jewish leaders, Jesus offers a story or illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [Listen to this story: the kingdom of the heavens is compared to a man] (See: **Parables (p.1427)**)

The kingdom of the heavens is compared to

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the comparing, it is clear from the context that it is Jesus himself. Alternate translation: [I compare the kingdom of the heavens to] (See: **Active or Passive (p.1271)**)

Matthew 22:3

he sent out his servants to call the ones having been invited to the wedding feast

Jesus implies that the king had already sent out invitations and was now sending his servants to let people know that it was time to come to the feast. You could include this information if that would be helpful to your readers. Alternate translation: [he invited many guests to the wedding feast. When it was time, he sent out his servants to call the ones having been invited] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

to call the ones having been invited to the wedding feast

The phrase **to the wedding feast** could go with: (1) the phrase **had been invited**. Alternate translation: [to call the the ones having been invited to be guests at the wedding feast]; (2) the phrase **to call**. Alternate translation: [to call to go to the wedding feast the ones having been invited] (See: **Information Structure (p.1381)**)

the ones having been invited

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was king himself. Alternate translation: [the ones that the king had invited] (See: **Active or Passive (p.1271)**)

and

The word **and** introduces what actually happened in contrast to what the king wanted. If it would be helpful in your language, you could use a word or phrase that introduces a contrast. Alternate translation: [but] (See: **Connecting Words and Phrases (p.1322)**)

to come

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [to go] (See: **Go and Come (p.1359)**)

Matthew 22:4

saying, ‘Say to the ones having been invited, “Behold, I have prepared my dinner. My bulls and fattened calves have been killed, and all things are ready. Come to the wedding feast

If it would be clearer in your language, you could translate this so that there are not quotations within quotations. Alternate translation: [telling them to say to the ones having been invited that he had prepared his dinner, that his oxen and fattened calves had been killed, and that all things were ready, so they should come to the wedding feast] (See: **Quotes within Quotes (p.1452)**)

saying

If you keep the direct quotation, consider natural ways of introducing it in your language. Alternate translation: [and he told them] (See: **Quotations and Quote Margins (p.1449)**)

to the ones having been invited

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the king himself. Alternate translation: [the ones that I have invited] (See: **Active or Passive (p.1271)**)

Behold

The word **Behold** is intended to draw the attention of the people who were invited and asks them to listen carefully. If it would be helpful in your language, you could express **Behold** with a word or phrase that asks these people to listen. Alternate translation: [Listen] or [Take notice:] (See: **Metaphor (p.1405)**)

I have prepared my dinner

The king implies that he had his servants prepare the **dinner**. You could include this information if that would be helpful to your readers. Alternate translation: [I have had people prepare my dinner] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

My bulls and fattened calves have been killed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the king’s servants. Alternate translation: [My servants have killed my oxen and fattened calves] (See: **Active or Passive (p. 1271)**)

My bulls and fattened calves

The word **bulls** refers to male cattle. The phrase **fattened calves** refers to young cows that were specially fed and taken care of until they were slaughtered. These animals were valuable and considered to be very good for food for humans. If your readers would not be familiar with these types of animals, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [My male cows and specially fed young cows] or [The special animals that we will eat] (See: **Translate Unknowns (p.1480)**)

have been killed

The king implies that the **oxen** and **fattened calves** have been slaughtered and prepared for eating. You could include this information if that would be helpful to your readers. Alternate translation: [have been prepared as food] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Come

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: [I ask that you come] (See: **Imperatives — Other Uses (p.1378)**)

Come

In a context such as this, your language might say “Go” instead of **Come**. Alternate translation: [Go] (See: **Go and Come (p.1359)**)

Matthew 22:5

But

The word **But** introduces what those people did in contrast to what the king asked them to do. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: [Despite that,] (See: **Connect — Contrast Relationship (p.1304)**)

went away, one to his own field and one to his business

Jesus gives examples of what some of the people did instead of attending the wedding feast. He does not mean that there were only two people who were invited. You could include this information if that would be helpful to your readers. Alternate translation: [went away to do other things, like taking care of fields or businesses] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

his own & his

Although the terms **his** and **his** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [to his or her own ... his or her] (See: **When Masculine Words Include Women (p.1489)**)

Matthew 22:6

But

The word **But** introduces what other guests did in contrast to what some guests did as described in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces that kind of contrast, or you could leave **But** untranslated. Alternate translation: [In contrast,] (See: **Connect — Contrast Relationship (p.1304)**)

the rest

Jesus is using the adjective **rest** as a noun to mean the rest of the invited guests. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the rest of the guests] (See: **Nominal Adjectives (p.1413)**)

mistreated and killed {them

Jesus implies that some of them mistreated some of the servants, while others killed some of the servants. They did not always mistreat and kill each servant. You could include this information if that would be helpful to your readers. Alternate translation: [mistreated some and killed others] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 22:7

But

The word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

he destroyed those murderers and burned their city

Jesus implies that the king had **his soldiers** destroy **those murderers** and burn **their city**. You could include this information if that would be helpful to your readers. Alternate translation: [he had them kill those murders and burn their city] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 22:8

he says

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [he said] (See: **Irregular Use of Tenses (p.1393)**)

the ones having been invited

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the king himself. Alternate translation: [the ones that I had invited] (See: **Active or Passive (p.1271)**)

worthy

The king implies that the people were **not worthy** to attend the wedding feast. You could include this information if that would be helpful to your readers. Alternate translation: [worthy to come] or [worthy to be at the feast] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

he says to his servants, ‘The wedding feast is ready, but the ones having been invited were not worthy & Therefore, go to the crossings of the roads and invite as many as you find to the wedding feast

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [he told his servants that the wedding feast was ready, but the ones having been invited were not worthy. So, he commanded them to go to the crossings of the roads and invite as many as they found to the wedding feast] (See: **Quotes within Quotes (p.1452)**)

Matthew 22:9

go

In a context such as this, your language might say “come” instead of **go**. Alternate translation: [come] (See: **Go and Come (p.1359)**)

the crossings of the roads

The phrase **the crossings of the roads** could refer to: (1) the places where roads cross other **roads**. Alternate translation: [the street crossings]; (2) the places where **roads** from the city cross into the country. Alternate translation: [where the roads leave the city] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 22:10

having gone out

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come out] (See: **Go and Come (p.1359)**)

both evil and good

Jesus is using the adjectives **evil** and **good** as nouns to mean certain kinds of people. Your language may use adjectives in the same way. If not, you can translate these words with equivalent phrases. Alternate translation: [both evil people and good people] (See: **Nominal Adjectives (p.1413)**)

the wedding was filled {with those} reclining to eat

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [those reclining to eat filled the wedding] (See: **Active or Passive (p.1271)**)

the wedding

Here, **wedding** represents the place where the wedding celebration would take place. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [place for the wedding] (See: **Metonymy (p.1411)**)

with those} reclining to eat

In Jesus’ culture, people would usually recline, or lie on one side, when they were eating. If it would be helpful in your language, you could refer to the position in which people eat in your culture, or you could just refer to eating. Alternate translation: [with those sitting down to eat] or [with those ready to eat] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 22:11

But

The word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

having come in

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone in] (See: **Go and Come (p.1359)**)

the ones reclining to eat

In Jesus’ culture, people would usually recline, or lie on one side, when they were eating. See how you expressed the idea in 22:10. Alternate translation: [the ones sitting down to eat] or [the ones ready to eat] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

wedding clothes

The phrase **wedding clothes** refers to nice or special clothing that people would wear to weddings. If your readers would not be familiar with this type of clothing, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [appropriate clothes] or [the correct clothing] (See: **Translate Unknowns (p.1480)**)

Matthew 22:12

he says to him, ‘Friend, how did you come in here, not having wedding clothes

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [and asked him politely how he came in that place, not having wedding clothes.] (See: **Quotes within Quotes (p.1452)**)

he says

To call attention to a development in the story, Jesus uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [he said] (See: **Irregular Use of Tenses (p.1393)**)

how did you come in here, not having wedding clothes

The king is using the question form to rebuke the man who was not wearing wedding clothes. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [it was wrong for you to come in here, not having wedding clothes.] or [you should never have come in here, not having wedding clothes!] (See: **Rhetorical Question (p.1460)**)

did you come in

Here, the word **you** is singular because the king is speaking to one of the wedding guests. (See: **Forms of ‘You’ — Singular (p.1354)**)

did you come in

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [did you go in] (See: **Go and Come (p.1359)**)

wedding clothes

The phrase **wedding clothes** refers to very good or special clothing that people would wear to weddings. Express the idea as you did in 22:11. Alternate translation: [appropriate clothes] or [the correct clothing] (See: **Translate Unknowns (p.1480)**)

Matthew 22:13

the king said to the servants, ‘Having bound his feet and hands, throw him out into the outer darkness, where there will be weeping and grinding of the teeth

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [the king commanded his servants to bind his feet and hands and to throw him out into the outer darkness, where there will be weeping and grinding of the teeth] (See: **Quotes within Quotes (p.1452)**)

into the outer darkness, where there will be weeping and grinding of the teeth

The clause **where there will be weeping and grinding of the teeth** could be: (1) something that **the king** says. Alternate translation: [into the outer darkness, where there will be weeping and grinding of the teeth.’]; (2) something that Jesus adds in comment. Alternate translation: [into the outer darkness.’ That is where there will be weeping and grinding of the teeth.] (See: **Quotations and Quote Margins (p.1449)**)

into the outer darkness

The phrase the **outer darkness** refers to a place of punishment. If it would be helpful in your language, you could state the meaning plainly. If possible, preserve the idea of darkness. See how you expressed the similar idea in 8:12. Alternate translation: [into the dark place of punishment] (See: **Metaphor (p.1405)**)

the outer darkness

If your language does not use an abstract noun for the idea of **darkness**, you could express the same idea in another way. Alternate translation: [the dark place outside] (See: **Abstract Nouns (p.1268)**)

grinding of the teeth

In Jesus’ culture, people would grind their teeth when they experienced anger, grief, and pain. If it would be helpful in your language, you could refer to an action with comparable meaning or state the meaning of this action plainly. See how you expressed this phrase in 8:12. Alternate translation: [beating of breasts] or [grinding of the teeth in anger and pain] (See: **Symbolic Action (p.1471)**)

Matthew 22:14

For

The word **For** introduces Jesus' explanation of the story he has just told. If it would be helpful in your language, you could use a word or phrase that introduces an explanation. Alternate translation: [Here is what I mean:] or [What that parable illustrates is that] (See: **Connecting Words and Phrases (p.1322)**)

many are called, but few chosen

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is God. Alternate translation: [God calls many, but he chooses few] (See: **Active or Passive (p.1271)**)

many & few

Matthew is using the adjectives **many** and **few** as nouns to mean many people and few people. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: [many people ... few people] (See: **Nominal Adjectives (p.1413)**)

called, & chosen

Jesus implies that people are **called** and **chosen** to enter into God's kingdom. You could include this information if that would be helpful to your readers. Alternate translation: [called to enter God's kingdom ... chosen to enter it] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

few chosen

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [few are chosen] (See: **Ellipsis (p.1338)**)

Matthew 22:15

Then

The word **Then** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Then** untranslated. Alternate translation: [Later on] or [Sometime later] (See: **Introduction of a New Event (p.1384)**)

having gone

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come] (See: **Go and Come (p.1359)**)

took counsel

The phrase **took counsel** indicates that the Pharisees were working together to figure something out. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. See how you expressed the similar phrase in 12:14. Alternate translation: [made plans concerning] or [came up with ideas for] (See: **Idiom (p.1375)**)

they might entrap him

Matthew is speaking as if the Pharisees wanted to catch Jesus in a trap. He means that they wanted to get Jesus to say something that would allow them to accuse him of doing wrong. If it would be helpful for your readers, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [they might catch him] or [they might cause him to make an error] (See: **Metaphor (p.1405)**)

in word

Here, **word** represents something said in words. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [in his speech] (See: **Metonymy (p.1411)**)

in word

The phrase **in word** could refer to things spoken by: (1) Jesus. Alternate translation: [in his words]; (2) the Pharisees. Alternate translation: [with their words] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 22:16

they send

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [they sent] (See: **Irregular Use of Tenses (p.1393)**)

the Herodians

The **Herodians** were a group of people who supported the ruler Herod Antipas. If it would be helpful in your language, you could use a short phrase to describe them. Alternate translation: [people who wanted King Herod to continue to rule] (See: **Translate Unknowns (p.1480)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said] (See: **Quotations and Quote Margins (p.1449)**)

you are & you teach & to you & you do not look

Throughout this verse, the word **you** is singular because the Herodians and the disciples of the Pharisees are speaking to Jesus. (See: **Forms of 'You' — Singular (p.1354)**)

the way of God

The Herodians and the disciples of the Pharisees are using the possessive form to describe a **way** that **God** desires or approves of. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the way that pleases God] (See: **Possession (p.1438)**)

the way of God

Jesus uses the word **way** to refer to behavior in life. More specifically, he means that this behavior pleases **God**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [behavior that pleases God] (See: **Metaphor (p.1405)**)

in truth

If your language does not use an abstract noun for the idea of **truth**, you could express the same idea in another way. Alternate translation: [in a truthful way] (See: **Abstract Nouns (p.1268)**)

it is not a concern to you about anyone, for you do not look at the face of men

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: [since you do not look at the face of men, it is not a concern to you about anyone] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

it is not a concern to you about anyone

The Herodians and the disciples of the Pharisees use this clause to say that Jesus does not care what others think and say about him. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [you do not concern yourself with the opinions of others] or [you are not influenced by what others think of you] (See: **Idiom (p.1375)**)

it is not a concern to you about anyone

The words translated as **not** and **anyone** are two negative words in the original language. In this construction, the second negative does not cancel the first to create a positive meaning. Instead, it gives greater emphasis to the negative. If your language can use two negatives that do not cancel one another to create a positive meaning, you could use a double negative here. If your language does not use two negatives in that way, you could translate with one negative, as the ULT does. Alternate translation: [it is a concern to you about no one] (See: **Double Negatives (p.1333)**)

it is not a concern to you

If your language does not use an abstract noun for the idea of **concern**, you could express the same idea in another way. Alternate translation: [nothing concerns you] (See: **Abstract Nouns (p.1268)**)

for you do not look at the face of men

To **look at the face of men** refers to making decisions about how to treat people based on how they appear. People who **look at the face of men** treat wealthy and important people differently than they treat poor and unimportant people. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [for you do not judge men by appearances] or [for you do not treat people based on what they look like] (See: **Idiom (p.1375)**)

of men

Although the term **men** is masculine, the Herodians and the disciples of the Pharisees are using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [of humans] (See: **When Masculine Words Include Women (p.1489)**)

Matthew 22:17

Therefore

The word **Therefore** introduces what the Herodians and the disciples of the Pharisees want to ask because of what they have claimed to think about Jesus. If it would be helpful in your language, you could use a word or phrase that introduces this kind of question, or you could leave **Therefore** untranslated. Alternate translation: [So then] or [Since you teach that way] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

tell us, what do you think

The Herodians and the Pharisees are using the question form to get the attention of Jesus. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [tell us what you think.] or [tell us what you think!] (See: **Rhetorical Question (p.1460)**)

tell

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: [we ask that you tell] (See: **Imperatives — Other Uses (p.1378)**)

tell & you

The imperative and the word **you** are singular because the Herodians and the disciples of the Pharisees are speaking to Jesus. (See: **Forms of ‘You’ — Singular (p.1354)**)

Is it lawful

The word **lawful** could be referring to: (1) whether something is permitted by the Jewish law that God gave to Moses. Alternate translation: [Does the law that God gave to Moses permit us]; (2) whether something is generally right or wrong. Alternate translation: [Is it right] or [Is it appropriate] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

to Caesar

Here, **Caesar** represents the Roman leaders and government in general. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [to the Roman leaders] or [to the Roman empire] (See: **Metonymy (p.1411)**)

not

The Herodians and the disciples of the Pharisees are leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [is it not lawful to do so] (See: **Ellipsis (p.1338)**)

Matthew 22:18

But

The word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

their wickedness

If your language does not use an abstract noun for the idea of **wickedness**, you could express the same idea in another way. Alternate translation: [that they were acting wickedly] (See: **Abstract Nouns (p.1268)**)

Why are you testing me, hypocrites

Jesus is using the question form to rebuke the Herodians and the disciples of the Pharisees. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [I know that you are testing me, hypocrites.] or [Stop testing me, hypocrites!] (See: **Rhetorical Question (p.1460)**)

Matthew 22:19

the coin of the poll tax

Jesus is using the possessive form to describe a **coin** that is used to pay **the poll tax**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the coin used to pay the poll tax] (See: **Possession (p.1438)**)

they

The pronoun **they** refers to the people who were there, more specifically the Herodians and the disciples of the Pharisees. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: [the disciples of the Pharisees and the Herodians] or [the people there] (See: **Pronouns — When to Use Them (p. 1444)**)

a denarius

A **denarius** was a silver coin equivalent to about one day's wage for a hired worker. You could try to express this amount in terms of current monetary values, but that might cause your Bible translation to become outdated and inaccurate, since those values can change over time. So instead you might state something more general or give the equivalent in wages. Alternate translation: [a silver coin] or [a coin worth one day's wage] (See: **Biblical Money (p.1290)**)

Matthew 22:20

he says

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [he said] (See: **Irregular Use of Tenses (p.1393)**)

to them

The pronoun **them** refers to the Herodians and the disciples of the Pharisees. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: [to the Herodians and the disciples of the Pharisees] (See: **Pronouns — When to Use Them (p.1444)**)

image and inscription {is} this

In Jesus' culture, when governments made coins, they would usually put the face of the king or leader on one side, and they would usually have writing on the coin that honored that king or leader. If it would be helpful in your language, you could make this practice more explicit. Alternate translation: [face and words of honor did the Roman government stamp on this coin] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

inscription

The word **inscription** refers to a few words carved or pressed into a hard surface. If your readers would not be familiar with this type of writing, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [writing] or [written message] (See: **Translate Unknowns (p.1480)**)

Matthew 22:21

They say, “& he says

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [They said and he said] (See: **Irregular Use of Tenses (p.1393)**)

Caesar’s

The Herodians and the disciples of the Pharisees are leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the previous verse if it would be clearer in your language. Alternate translation: [The image and inscription are Caesar’s] (See: **Ellipsis (p.1338)**)

Caesar’s

The fact that the image and inscription on the coin are **Caesar’s** implies that they were created by the empire that Caesar ruled, the Roman empire. You could include this information if that would be helpful to your readers. Alternate translation: [They are of Caesar, the man who rules the Roman empire] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the things of Caesar to Caesar

Here, **Caesar** represents the Roman leaders and government in general. See how you translated this word in 22:17, but make sure that the connection to the answer **Caesar’s** earlier in the verse is clear. Alternate translation: [the things of the Roman leaders to the Roman leaders] or [the things of the Roman empire to the Roman empire] (See: **Metonymy (p.1411)**)

and the things of God to God

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [and give back the things of God to God] (See: **Ellipsis (p.1338)**)

Matthew 22:22

they went away

In a context such as this, your language might say “came” instead of **went**. Alternate translation: [they came away] (See: **Go and Come (p.1359)**)

Matthew 22:23

On that day

The phrase **On that day** indicates that this event happened later that same day, after the previous event that Matthew described. If it would be helpful in your language, you could use a different word or phrase that introduces an event that happened later on the same day. Alternate translation: [Later on that same day,] (See: **Connect — Sequential Time Relationship (p.1318)**)

On that day Sadducees, saying there is no resurrection, approached him and questioned him

Matthew is introducing the **Sadducees** as new participants in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: [On that day some people approached him. They were Sadducees, people who say that there is no resurrection. They questioned him] (See: **Introduction of New and Old Participants (p.1387)**)

On that day Sadducees, saying there is no resurrection, approached him

Matthew provides background information about the **Sadducees** that will help readers understand what happens next. Use a natural form in your language for introducing background information. Alternate translation: [Now the Sadducees teach that there is no resurrection. On that day, some of them approached him] (See: **Background Information (p.1281)**)

there is no resurrection

If your language does not use an abstract noun for the idea of **resurrection**, you could express the same idea in another way. Alternate translation: [that people do not resurrect] (See: **Abstract Nouns (p.1268)**)

Matthew 22:24

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said] (See: **Quotations and Quote Margins (p.1449)**)

Moses said, ‘If someone dies, not having children, his brother will marry his wife and will raise up seed for his brother

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [Moses said that if someone has died, not having children, his brother will marry his wife and will raise up seed for his brother] (See: **Quotes within Quotes (p.1452)**)

Moses said

The Sadducees introduce a summary of a section of an important text, in this case, the Old Testament book of Deuteronomy (see Deuteronomy 25:5–6). If it would be helpful in your language, you could use a comparable phrase that indicates that the Sadducees are summarizing an important text. Alternate translation: [Moses wrote in the book of Deuteronomy] or [Moses declared in the law] (See: **Quotations and Quote Margins (p.1449)**)

If someone dies, not having children, his brother will marry

Here **Moses** uses an imaginary situation to show what should happen when that kind of situation actually happens. Use a natural method in your language for introducing an imaginary situation. Alternate translation: [Suppose that someone has died, not having children. Then, his brother will marry] (See: **Hypothetical Situations (p.1372)**)

his brother will marry his wife and will raise up seed for his brother

Here **Moses** required that, when a man’s brother died without having any children even though he was married, the man had to marry his brother’s widow. The first child that they had would be considered offspring of the man’s deceased brother. That way, the deceased brother’s family line could continue. If it would be helpful in your language, you could make that idea more explicit in your translation, or you could include some of this information in a footnote. Alternate translation: [his brother will marry the widow and will raise up seed with her. The first child will continue the dead man’s family line] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

his brother will marry his wife and will raise up

The author of the quotation is using the future form to give a command. If it would be helpful in your language, you could express the idea using a form that expresses a command or obligation. Alternate translation: [his brother must marry his wife and must raise up] (See: **Statements — Other Uses (p.1469)**)

will raise up seed

The author of the quotation is speaking of having a child as if it were “raising up **seed**.” If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [will produce offspring] (See: **Metaphor (p. 1405)**)

Matthew 22:25

But

The word **But** introduces the next topic that the Sadducees want to talk about. If it would be helpful in your language, you could use a word or phrase that introduces the next topic, or you could leave **But** untranslated. Alternate translation: [Now] (See: **Connecting Words and Phrases (p.1322)**)

there were among us seven brothers, and the first

The Sadducees use an imaginary situation to set up a question they want to ask Jesus. Use a natural method in your language for introducing an imaginary situation. Alternate translation: [imagine a family with seven brothers. The first] (See: **Hypothetical Situations (p.1372)**)

the first

The Sadducees are using the number **first** as a noun to mean the first brother. Your language may use numbers in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the first brother] (See: **Nominal Adjectives (p.1413)**)

the first

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: [brother number one] (See: **Ordinal Numbers (p.1424)**)

And not having seed, he left his wife to his brother

The Sadducees are indicating that the dead man's brother married the widow, as Moses commanded. You could include this information if that would be helpful to your readers. Alternate translation: [And since he did not have seed, his brother married his wife to produce seed for him] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

seed

The Sadducees are speaking of offspring as if they were **seed**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [offspring] (See: **Metaphor (p.1405)**)

Matthew 22:26

the second and the third, until the seven

The Sadducees are leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the previous verse if it would be clearer in your language. Alternate translation: [Likewise also, the second and the third died without having seed and left her to a brother, until the seven had done so] (See: **Ellipsis (p.1338)**)

the second & the third, & the seven

The Sadducees are using the numbers **second**, **third**, and **seven** as nouns to mean various brothers. Your language may use numbers in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: [the second brother ... the third brother ... the seven brothers] (See: **Nominal Adjectives (p. 1413)**)

the second & the third

If your language does not use ordinal numbers, you can use cardinal numbers here or equivalent expressions. Alternate translation: [brother number two ... brother number three] (See: **Ordinal Numbers (p.1424)**)

until the seven

The Sadducees imply that all **seven** brothers had married the woman and died without having children. You could include this information if that would be helpful to your readers. Alternate translation: [until this had happened to all seven] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 22:27

of all

The Sadducees are using the adjective **all** as a noun to mean all the people they have mentioned. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [of all those people] (See: **Nominal Adjectives (p.1413)**)

Matthew 22:28

in the resurrection

The Sadducees did not actually believe that there would be a **resurrection**. You could include this information if that would be helpful to your readers. Alternate translation: [in the supposed resurrection] or [if there is a resurrection] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

in the resurrection

If your language does not use an abstract noun for the idea of **resurrection**, you could express the same idea in another way. Alternate translation: [when people resurrect] (See: **Abstract Nouns (p.1268)**)

of the seven

The Sadducees are using the number **seven** as a noun to mean the seven brother. Your language may use numbers in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [of the seven brothers] (See: **Nominal Adjectives (p.1413)**)

For

The word **For** introduces a reason why the Sadducees ask their question. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a question, or you could leave **For** untranslated. Alternate translation: [We ask this question because] or [This is a problem, since] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

they all had her

The Sadducees imply that all the brothers **had** the woman as a wife. You could include this information if that would be helpful to your readers. Alternate translation: [they all had her as a wife] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 22:29

You are being led astray, not knowing the Scriptures or the power of God

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: [Because you do not know the Scriptures or the power of God, you are being led astray] (See: **Connect — Reason-and-Result Relationship (p. 1315)**)

You are being led astray

Jesus is speaking as if the Sadducees have literally been **led astray** or directed down the wrong path. He means that they have been deceived. If it would be helpful for your readers, you could state the meaning plainly. Alternate translation: [You are being deceived] (See: **Metaphor (p.1405)**)

You are being led astray

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is they themselves. Alternate translation: [You are going astray] or [You are leading yourselves astray] (See: **Active or Passive (p.1271)**)

the power of God

If your language does not use an abstract noun for the idea of **power**, you could express the same idea in another way. Alternate translation: [the powerful things that God can do] (See: **Abstract Nouns (p.1268)**)

Matthew 22:30

For

The word **For** introduces an explanation of how the Sadducees have been “led astray” (see 22:29). If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: [In fact,] or [What you should know is that] (See: **Connecting Words and Phrases (p.1322)**)

in the resurrection

Jesus could be referring to: (1) the period of time that will begin at **the resurrection**. Alternate translation: [once the resurrection happens]; (2) the moment of **resurrection** itself. Alternate translation: [at the moment of resurrection] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

in the resurrection

If your language does not use an abstract noun for the idea of **resurrection**, you could express the same idea in another way. Alternate translation: [when people resurrect] (See: **Abstract Nouns (p.1268)**)

they neither marry nor are given in marriage

In Jesus’ culture, it was customary to talk about men marrying and women being **given in marriage**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [men do not marry and women are not given in marriage] or [men and women do not get married] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

they neither marry & they are

The pronouns **they** and **they** refer to everyone who participates in the **resurrection**. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: [men and women neither marry ... men and women are] (See: **Pronouns — When to Use Them (p.1444)**)

are given in marriage

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, Jesus implies that it is the people’s parents. Alternate translation: [do their parents give them in marriage] (See: **Active or Passive (p.1271)**)

are given in marriage

If your language does not use an abstract noun for the idea of **marriage**, you could express the same idea in another way. Alternate translation: [are they married] (See: **Abstract Nouns (p.1268)**)

they are like angels in heaven

Jesus is saying that people **in the resurrection** are like **angels** because neither of them **marry**. If it would be helpful in your language, you could state that explicitly. Alternate translation: [they are like angels in heaven, since they too do not marry] (See: **Simile (p.1464)**)

Matthew 22:31

But concerning the resurrection of the dead, have you not read

The phrase **But concerning** introduces the next topic that Jesus wants to talk about. If it would be helpful in your language, you could use a word or phrase that introduces the next topic. Alternate translation: [Next, I will talk about the resurrection of the dead. Have you not read] (See: **Connecting Words and Phrases (p.1322)**)

the resurrection of the dead

If your language does not use an abstract noun for the idea of **resurrection**, you could express the same idea in another way. Alternate translation: [when the dead resurrect] (See: **Abstract Nouns (p.1268)**)

of the dead

Jesus is using the adjective **dead** as a noun in order to refer to people who are dead. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: [of the dead people] or [of the corpses] (See: **Nominal Adjectives (p.1413)**)

what} was spoken to you by God

If your language does not use this passive form, you can state this in active form. Alternate translation: [what God spoke to you] (See: **Active or Passive (p.1271)**)

by God, saying

Jesus introduces a quotation from an important text, in this case, the Old Testament book of Exodus (see Exodus 3:6). If it would be helpful in your language, you could use a comparable phrase that indicates that Jesus is quoting from an important text. Alternate translation: [by God in the book of Exodus] or [by God in the Scriptures when he said] (See: **Quotations and Quote Margins (p.1449)**)

have you not read {what} was spoken to you by God, saying & I am the God of Abraham, and the God of Isaac, and the God of Jacob

Jesus is using the question form to rebuke and teach the Sadducees. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [I know that you have read what was spoken to you by God, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob.'] or [Surely you have read what was spoken to you by God, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'!] (See: **Rhetorical Question (p.1460)**)

Matthew 22:32

I am the God of Abraham, and the God of Isaac, and the God of Jacob

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation, with no comma at the end of verse 31: [that he is the God of Abraham, and the God of Isaac, and the God of Jacob] (See: **Quotes within Quotes (p.1452)**)

the God of Abraham, and the God of Isaac, and the God of Jacob

The author of the quotation is using the possessive form to describe **the God** whom **Abraham**, **Isaac**, and **Jacob** worship. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the God that Abraham honors, and the God that Isaac honors, and the God that Jacob honors] (See: **Possession (p. 1438)**)

He is not a God of the dead, but of the living

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [God is not the God of the dead, but he is the God of the living] (See: **Ellipsis (p.1338)**)

He is not a God of the dead, but of the living

Jesus implies that, although **Abraham**, **Isaac**, and **Jacob** had already died by the time God spoke these words, God still called himself their God. Since **God is not of the dead, but of the living**, this means that **Abraham**, **Isaac**, and **Jacob** must be alive again. You could include this information if that would be helpful to your readers. Alternate translation: [God is not of the dead, but of the living, so Abraham, Isaac, and Jacob must live again after they died] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

not & of the dead, but of the living

If your language would not naturally put the negative statement before the positive statement, you could reverse the two phrases here. Alternate translation: [of the living, not of the dead] (See: **Information Structure (p.1381)**)

of the dead, but of the living

Jesus is using the possessive form to describe the **God** whom **the living**, not **the dead**, worship. If this is not clear in your language, you could express the idea in another way. Alternate translation: [honored by the dead, but by the living] (See: **Possession (p.1438)**)

of the dead, & of the living

Jesus is using the adjectives **dead** and **living** as nouns to mean people who are dead and living. Your language may use adjectives in the same way. If not, you can translate these words with equivalent phrases. Alternate translation: [of dead people ... of living people] (See: **Nominal Adjectives (p.1413)**)

Matthew 22:33

having heard this, the crowds were astonished at his teaching

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was what Jesus taught. Alternate translation: [what the crowds heard Jesus teach astonished them] (See: **Active or Passive (p. 1271)**)

Matthew 22:34

But

The word **But** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Introduction of a New Event (p.1384)**)

gathered together at the same place

The expression **gathered together at the same place** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [gathered together] or [came to one place] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1401)**)

gathered together at the same place

Matthew implies that the Pharisees **gathered together** and then went to where Jesus was. You could include this information if that would be helpful to your readers. Alternate translation: [gathered together at the same place and approached Jesus] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 22:35

And one of them, a lawyer, questioned {him

Matthew introduces **a lawyer**, a man who is a Pharisee, as a new character in the story. Use a natural form in your language for introducing a new character. Alternate translation: [One of them was a lawyer. He questioned him] (See: **Introduction of New and Old Participants (p.1387)**)

a lawyer

A **lawyer** is an expert in the law of Moses and its application to various situations. If your readers would not be familiar with this type of profession, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [a man who studied the Jewish law] (See: **Translate Unknowns (p.1480)**)

questioned {him}, testing him

The word **testing** introduces the purpose for which the **lawyer** questioned Jesus. If it would be helpful in your language, you could use a word or phrase that introduces a purpose. Alternate translation: [questioned him with the goal of testing him] (See: **Connect — Goal (Purpose) Relationship (p.1310)**)

Matthew 22:36

the great commandment

The lawyer is asking about which **commandment** is the greatest one of all the commandments. You could include this information if that would be helpful to your readers. Alternate translation: [the greatest commandment] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 22:37

But

The word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

You will love the Lord your God with your whole heart, and with your whole soul, and with your whole mind

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [The great commandment is to love the Lord God with one's whole heart, and with one's whole soul, and with one's whole mind] (See: **Quotes within Quotes (p.1452)**)

You will love the Lord your God

Jesus begins to quote from an important text, in this case, the Old Testament book of Deuteronomy (see Deuteronomy 6:5). If it would be helpful in your language, you could use a phrase that indicates that Jesus is quoting from an important text. Alternate translation: [In Deuteronomy you can read, 'You will love the Lord your God] or [Here is that commandment: 'You will love the Lord your God] (See: **Quotations and Quote Margins (p. 1449)**)

You will love & your & your & your & your

Since in this command God is addressing each specific person who is part of God's people, the words **You** and **your** are singular throughout this verse. (See: **Forms of 'You' — Singular (p.1354)**)

the Lord your God

The author of the quotation is using the possessive form to describe **the God** whom the people of Israel worship. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the Lord whom you honor] (See: **Possession (p.1438)**)

You will love

The author of the quotation is using the future form to give a command. If it would be helpful in your language, you could express the idea using a form that expresses a command or obligation. Alternate translation: [You should love] or [You must love] (See: **Statements — Other Uses (p.1469)**)

with your whole heart, and with your whole soul, and with your whole mind

The author of the quotation is referring to all of a human being by naming multiple parts of a person. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [with all of who you are] or [with your entire being] (See: **Merism (p.1403)**)

with your whole heart

In Matthew's culture, the **heart** is the place where humans think and feel. If it would be helpful in your language, you could translate **heart** by referring to the place where humans think and feel in your culture or by expressing the idea plainly. Alternate translation: [with all your desires] or [with all your feelings] (See: **Metonymy (p.1411)**)

with your whole soul

Here, **soul** represents a person's life, with special focus on that person's identity and actions. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [with everything you are] or [with all your inclinations] (See: **Metonymy (p.1411)**)

Matthew 22:38

great and first

The terms **great** and **first** mean similar things. Jesus is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [greatest] (See: **Doublet (p.1336)**)

first

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [number one] (See: **Ordinal Numbers (p.1424)**)

Matthew 22:39

a second

Jesus is using the number **second** as a noun to mean a second commandment. Your language may use numbers in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [a second commandment] (See: **Nominal Adjectives (p.1413)**)

a second

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [number two] (See: **Ordinal Numbers (p.1424)**)

is} like it

The phrase **like it** could indicate that this **second** commandment is: (1) similar in content. Alternate translation: [requires something similar]; (2) similar in importance. Alternate translation: [is just as great] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

is} like it—'You will love your neighbor as yourself

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [is like it—to love one's neighbor as oneself] (See: **Quotes within Quotes (p.1452)**)

You will love your neighbor

Jesus begins to quote from an important text, in this case, the Old Testament book of Leviticus (see Leviticus 19:18). If it would be helpful in your language, you could use a phrase that indicates that Jesus is quoting from an important text. Alternate translation: [as you can read in the book of Leviticus, 'You will love your neighbor] or [it says in the law, 'You will love your neighbor] (See: **Quotations and Quote Margins (p.1449)**)

You will love your & yourself

Since, in this command, God is addressing each specific person who is part of God's people, the words **You** and **your** and **yourself** are singular. (See: **Forms of 'You' — Singular (p.1354)**)

You will love

The author of the quotation is using the future form to give a command. If it would be helpful in your language, you could express the idea using a form that expresses a command or obligation. Alternate translation: [You should love] or [You must love] (See: **Statements — Other Uses (p.1469)**)

as yourself

The author of the quotation is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [as you love yourself] (See: **Ellipsis (p.1338)**)

as yourself

The author of the quotation assumes that people love themselves, so he wants these people to love their neighbors just as much. If it would be helpful in your language, you could state that explicitly. Alternate translation: [as deeply as yourself] (See: **Simile (p.1464)**)

Matthew 22:40

On these two commandments are hung the whole Law and the Prophets

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [The whole Law and the Prophets hang on these two commandments] (See: **Active or Passive (p.1271)**)

On these two commandments are hung the whole Law and the Prophets

Here Jesus speaks as if **these two commandments** were hooks upon which **the whole Law and the Prophets** hang. He could mean that: (1) **the whole Law and the Prophets** depend upon and elaborate **these two commandments**. Alternate translation: [The whole Law and the Prophets elaborate on just these two commandments]; (2) **these two commandments** summarize **the whole Law and the Prophets**. Alternate translation: [These two commandments summarize the whole Law and the Prophets] (See: **Metaphor (p.1405)**)

the whole Law and the Prophets

The word **Law** is the name for one part of the Hebrew Scriptures, and the word **Prophets** is the name for another part of the Hebrew Scriptures. Show this in your translation in the way that is natural in your language. Alternate translation: [all the Scriptures, both the Law and the Prophets] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the Prophets

The word **Prophets** represents what the prophets said and wrote. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [the writings of the prophets] (See: **Metonymy (p.1411)**)

Matthew 22:41

Now

The word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then,] (See: **Introduction of a New Event (p.1384)**)

having been gathered together

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that **the Pharisees** themselves did it. Alternate translation: [having gathered together] (See: **Active or Passive (p.1271)**)

Matthew 22:42

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said] (See: **Quotations and Quote Margins (p.1449)**)

What do you think about the Christ

Jesus is using the question form to get the attention of the Pharisees and to bring up the topic of **the Christ**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [I am going to ask you what you think about the Christ.] or [Tell me what you think about the Christ!] (See: **Rhetorical Question (p.1460)**)

Whose son is he

The word **son** means a male descendant. Jesus is asking about an important ancestor of **the Christ**, not the direct father of **the Christ**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Whose descendant is he] or [From whom is he descended] (See: **Metaphor (p.1405)**)

They say

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [They said] (See: **Irregular Use of Tenses (p.1393)**)

David’s

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [He is David’s son] (See: **Ellipsis (p.1338)**)

Matthew 22:43

He says

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [He said] (See: **Irregular Use of Tenses (p.1393)**)

How then does David in the Spirit call him ‘Lord

In Jesus’ culture, people would not call any of their descendants **Lord**, since this title was used for people who were more important or older. Jesus’ question assumes this practice. You could include this information if that would be helpful to your readers. Alternate translation: [Then, since no one calls his son ‘Lord,’ how does David in the Spirit call him ‘Lord] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

How then

The word **then** introduces an question based on the fact that the Messiah is the “son” of David (see 22:42). If it would be helpful in your language, you could use a word or phrase that introduces this kind of question, or you could leave **then** untranslated. Alternate translation: [Given that, how] or [Because of that, how] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

does David in the Spirit call

In many languages, it is conventional to use the present tense to describe what a writer does within a composition. However, if that would not be natural in your language, you could use the past tense here. Alternate translation: [did David in the Spirit call] (See: **Irregular Use of Tenses (p.1393)**)

David in the Spirit

The phrase **in the Spirit** indicates that **David** called the Messiah ‘Lord’ as **the Spirit** inspired him. In other words, **the Spirit** prompted David to say this. You could include this information if that would be helpful to your readers. Alternate translation: [David, by the inspiration of the Spirit,] or [David, prompted by the Spirit,] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

him

The pronoun **him** refers to the Christ. If this is not clear for your readers, you could use the person’s title here. Alternate translation: [the Christ] (See: **Pronouns — When to Use Them (p.1444)**)

saying

Jesus introduces a quotation from an important text, in this case, the Old Testament book of Psalms (see Psalm 110:1). This Psalm was written by **David**. If it would be helpful in your language, you could use a comparable phrase that indicates that Jesus is quoting from an important text. Alternate translation: [as you can read in the book of Psalms] or [writing in the Scriptures] (See: **Quotations and Quote Margins (p.1449)**)

How then does David in the Spirit call him ‘Lord,’ saying & The Lord said to my Lord, Sit at my right hand, until I put your enemies under your feet

If it would be helpful in your language, you could end the question earlier and introduce the quotation as evidence or support for the question. Alternate translation: [How then does David in the Spirit call him Lord? He called him that when he said, ‘The Lord said to my Lord, “Sit at my right, until I put your enemies under your feet.”’] (See: **Information Structure (p.1381)**)

saying & The Lord said to my Lord, Sit at my right hand, until I put your enemies under your feet

If it would be clearer in your language, you could translate this so that there are no quotations within quotations. If you use the following alternate translation, remove the quotation marks at the end of verse 44. Alternate translation: [saying that the Lord told his Lord to sit at his right hand until he puts his enemies under his feet] (See: **Quotes within Quotes (p.1452)**)

Matthew 22:44

The Lord said to my Lord

The term **Lord** does not refer to the same person in both instances. The first instance refers to God. The second instance refers to a person whom David respectfully calls “lord.” The ULT and UST capitalize this second instance of the word because it refers to the Messiah. You could include this information if that would be helpful to your readers. Alternate translation: [God, the Lord, said to my Lord] or [God said to my Lord] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Sit at my right hand

When someone sits at God’s **right hand**, it symbolizes that person’s honor, authority, and ability to rule. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [Sit to rule at my right hand] or [Take the place of honor and authority at my right hand] (See: **Symbolic Action (p.1471)**)

Sit & your & your

The imperative and the words **your** and **your** are singular because God is speaking to the Messiah. (See: **Forms of ‘You’ — Singular (p.1354)**)

at my right hand

The phrase **at my right hand** refers to the place next to a person’s **right hand**, which would be the “right side.” In the author’s culture, this side was associated with honor or authority. If it would be helpful in your language, you could refer to the “right side.” Make sure that your readers understand that this side indicates that the **Lord** has honor and authority when he sits there. Alternate translation: [at my right side] or [at the honorable place next to me] (See: **Metonymy (p.1411)**)

until I put your enemies under your feet

In the author’s culture, to **put** people under a person’s **feet** indicates that those people have been conquered and are powerless and shamed. So, this means that God will conquer and shame all the enemies of the **Lord**. If it would be helpful in your language, you could explain what this action means. Alternate translation: [until I make your enemies kneel before you] or [until I conquer and shame your enemies] (See: **Symbolic Action (p.1471)**)

Matthew 22:45

If David therefore

The word **therefore** introduces what Jesus wants to ask based on what he has just quoted. If it would be helpful in your language, you could use a word or phrase that introduces this kind of question, or you could leave **therefore** untranslated. Alternate translation: [Because of that, if David] or [Given that, if David] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

If

Jesus speaks as if this were a hypothetical situation, but he means that it must be true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Jesus is saying is uncertain, then you could translate his words as an affirmative statement. Alternate translation: [Because] (See: **Connect — Factual Conditions (p.1308)**)

is he his

The pronoun **he** refers to the Messiah, and the pronoun **his** refers to David. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: [is the Messiah David's] (See: **Pronouns — When to Use Them (p.1444)**)

his son

The word **son** means a male descendant. Jesus is not asking about the direct son of David. If it would be helpful in your language, you could state the meaning plainly. See how you expressed the idea in 22:42. Alternate translation: [his descendant] or [descended from him] (See: **Metaphor (p.1405)**)

Matthew 22:46

to answer him a word

Matthew is using the term **word** to mean something spoken in words. The phrase **answer him a word** refers to using words to answer Jesus' question. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to give an answer] or [to answer him in any way] (See: **Metonymy (p.1411)**)

nor did anyone dare from that day to question him any longer

The words translated as **nor** and **any longer** are two negative words. In this construction, the second negative does not cancel the first to create a positive meaning. Instead, it gives greater emphasis to the negative. If your language can use two negatives that do not cancel one another to create a positive meaning, you could use a double negative here. If your language does not use two negatives in that way, you could translate with one negative, as the ULT does. Alternate translation: [and people no longer dared from that day to question him] (See: **Double Negatives (p.1333)**)

from that day

The phrase **from that day** indicates that nobody questioned Jesus after he said what Matthew recorded in the previous verses. If it would be helpful in your language, you could use a comparable expression or state the meaning plainly. Alternate translation: [starting right then] or [from that moment on] (See: **Idiom (p.1375)**)

Matthew 23

Matthew 23 Chapter Introduction

Structure and Formatting

Jesus teaches about the final judgment and salvation (23:1–25:46)

- Jesus warns his disciples against acting like the Pharisees (23:1–12)
- Seven woes against the Pharisees and scribes (23:13–36)
    - First woe: shutting the kingdom (23:13)
    - Second woe: making proselytes (23:15)
    - Third woe: rules about swearing (23:16–22)
    - Fourth woe: tithing (23:23–24)
    - Fifth woe: cleaning inside and outside (23:25–26)
    - Sixth woe: whitewashed tombs (23:27–28)
    - Seventh woe: killing the prophets (23:29–36)
- Lament over Jerusalem (23:37–39)

Religious and Cultural Concepts in This Chapter

Woe

Seven times in this chapter, Jesus says “woe to you.” He is speaking to the scribes and Pharisees, and he is warning them that something bad will happen to them because of how they are acting. Consider how might express such a warning in your language. (See: **woe (p.1513)**)

Hypocrites

Six times in this chapter, Jesus calls the scribes and Pharisees “hypocrites.” This word describes people who or claim one thing but actually do another. After calling them “hypocrites,” Jesus goes on to illustrate how they act in this way. Consider what you might call someone who says one thing but does another. (See: **hypocrite, hypocrisy (p. 1499)**)

Swearing by something

In Jesus’ culture, people would make a promise stronger by swearing by something. This means that they would call upon that thing to witness or guarantee what they promised. Jewish teachers and scholars debated which things most strongly guaranteed a promise. In 23:16–22, Jesus gives his own teaching on this issue.

Translation Issues in This Chapter

Being “blind”

Five times in this chapter, Jesus calls scribes and Pharisees “blind.” He means that they fail to understand what is right and true. He does not mean that they are physically blind. Consider how you might express this idea in your language.

Cleaning cups and plates

In 23:25–26, Jesus refers to cleaning the inside and outside of cups and plates. There are two primary ways to understand these verses. First, Jesus could be using cups and plates as a metaphor to speak about the scribes and Pharisees. In this case, he is saying that they should look righteous and also do what is righteous, just like cups and plates should be clean both on the outside and on the inside. Second, Jesus could be referring to literal cups and plates that the Pharisees use to eat food. In this case, he is saying that how they get the food that they eat from their cups and plates should be as "clean" (that is, righteously acquired) as the cups and plates are. The UST follows the first interpretation, and translation options for the second interpretation are in the notes.

Singular and plural forms of "you"

Most of the forms of "you" in this chapter appear in speeches that Jesus gives to his disciples or to the Jewish leaders. Because of this, most forms of "you" in this chapter are plural. You should assume forms of "you" are plural unless a note specifies that the form is singular. (See: **Forms of 'You' — Singular (p.1354)**)

Verse 14

Most of the earliest manuscripts do not include anything for 23:14. Some manuscripts include the following words: "But woe to you, scribes and Pharisees, hypocrites! For you devour the houses of widows, also for a pretext praying at length. For this reason, you will receive greater judgment." Since the earliest manuscripts do not include these words, the ULT and UST put these words in brackets. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to omit these words. If it would be helpful, you could put the words in brackets or in a footnote. (See: **Textual Variants (p.1475)**)

Matthew 23:1

Then

The word translated as **Then** at the beginning of this phrase indicates that this event happened soon after the previous event that Matthew has described. If it would be helpful in your language, you could use a different word or phrase that introduces something that happened soon after something else. Alternate translation: [Right after saying those things,] (See: **Connect — Sequential Time Relationship (p.1318)**)

Matthew 23:2

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said] (See: **Quotations and Quote Margins (p.1449)**)

sat in the seat of Moses

Jesus refers to having the authority that Moses had in teaching the law as if it were sitting **in the seat of Moses**. If it would be helpful to your readers, you could state the meaning plainly. Alternate translation: [taught the law as Moses did] or [succeeded Moses as teachers of our law] (See: **Metaphor (p.1405)**)

sat

The word **sat** could imply: (1) that the scribes and the Pharisees are right or correct to sit **in the seat of Moses**. Alternate translation: [are those who sit]; (2) that the scribes and the Pharisees have inappropriately **sat in the seat of Moses**. Alternate translation: [decided to sit] or [seated themselves] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

sat

Jesus uses the past tense to speak about something that is generally true. If it would be helpful in your language, you could use whatever tense is most natural for expressing a general truth. Alternate translation: [sit] (See: **Irregular Use of Tenses (p.1393)**)

Matthew 23:3

everything, as much as they say

The expression **everything, as much as they say** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [everything that they say] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1401)**)

do and keep

The terms **do** and **keep** mean similar things. Jesus is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [obey] (See: **Doublet (p.1336)**)

do not do according to their works, for they say and do not do

If it would be more natural in your language, you could reverse the order of these clauses, since the second and third clauses give the reason for the result that the first clause describes. Alternate translation: [they say and do not do, so do not do according to their works] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

their works

If your language does not use an abstract noun for the idea of **works**, you could express the same idea in another way. Alternate translation: [what they do] (See: **Abstract Nouns (p.1268)**)

they say and do not do

Jesus implies that the Pharisees and scribes **say** what to do, but they themselves **do not do** what they say that others should do. You could include this information if that would be helpful to your readers. Alternate translation: [they say what to do, and they do not do what they say] (See: **Assumed Knowledge and Implicit Information (p. 1276)**)

and

The word **and** introduces what the Pharisees and scribes actually **do** in contrast with what **they say**. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: [but] (See: **Connecting Words and Phrases (p.1322)**)

Matthew 23:4

And they tie up loads, heavy and difficult to carry, and they put {them} on the shoulders of men, but they themselves are not willing with their finger to move them

Jesus speaks as if the scribes and Pharisees were putting **loads** on people's **shoulders** without doing anything to help with moving those loads. He means that they tell people many things to do, some of which are hard to do, but they do not do anything to help those people do the things that they require. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: [And they tell people many things that they need to do, which are like loads, heavy and difficult to carry, that they have tied up and put on the shoulders of these people. However, they are not willing to help these people do what what they have told them to do, as if they were not willing to move those loads with their finger] or [And they tell people many things that they need to do, but they are not willing to help these people do what they have told them to do] (See: **Metaphor (p.1405)**)

heavy and difficult to carry

The terms **heavy** and **difficult to bear** mean similar things. Jesus is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [very heavy ones] or [very hard to lift] (See: **Doublet (p.1336)**)

of men

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [of men and women] (See: **When Masculine Words Include Women (p.1489)**)

with their finger

If it would not be natural in your language to speak as if a group of people had only one **finger**, you could use the plural form of that word in your translation. Alternate translation: [with their fingers] (See: **Collective Nouns (p. 1295)**)

Matthew 23:5

But

The word **But** introduces the next thing that Jesus wants to say. If it would be helpful in your language, you could use a word or phrase that introduces the next topic, or you could leave **But** untranslated. Alternate translation: [Further,] (See: **Connecting Words and Phrases (p.1322)**)

to be seen by men

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [in order for men to see them] (See: **Active or Passive (p.1271)**)

to be seen

The phrase **to be seen** refers to being recognized or praised. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to be praised] or [to be honored] (See: **Metonymy (p.1411)**)

by men

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [by humans] or [by men and women] (See: **When Masculine Words Include Women (p.1489)**)

For

The word **For** introduces examples of how the scribes and Pharisees behave. If it would be helpful in your language, you could use a word or phrase that introduces examples, or you could leave **For** untranslated. Alternate translation: [For instance,] or [To illustrate,] (See: **Connecting Words and Phrases (p.1322)**)

they broaden their phylacteries

The word **phylacteries** refers to small leather boxes containing papers with specific scriptures written on them. Jewish men tied these boxes to their foreheads and right arms when they were praying. If it would be helpful, you could describe these boxes in your translation or in a footnote. Alternate translation: [they enlarge their devotional boxes containing scriptures] (See: **Translate Unknowns (p.1480)**)

they lengthen their tassels

The word **tassels** refers to decorative fringes that Jewish men would attach to the hems of their robes. God commanded them to wear these **tassels** (see Numbers 15:38–39). If it would be helpful, you could describe these **tassels** in your translation or in a footnote. Alternate translation: [they make the tassels that God required us to wear extra long] (See: **Translate Unknowns (p.1480)**)

Matthew 23:6

the first places & the first seats

Jesus speaks of the **places** and **seats** for the most important people as if they were **first** in a sequence. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [the important places ... the important seats] (See: **Metaphor (p.1405)**)

the first places & the first seats

If your language does not use ordinal numbers, you could use cardinal numbers here or equivalent expressions. Alternate translation: [the number one places ... the number one seats] (See: **Ordinal Numbers (p.1424)**)

Matthew 23:7

the marketplaces

The word **marketplaces** refers to large, open-air areas where people buy and sell goods. If your readers would not be familiar with this type of area, you could use the name of something similar in your area or you could use a more general term. See how you translated this word in 11:16. Alternate translation: [the town squares] or [the parks] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

to be called ‘Rabbi’ by men

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [to have men call them ‘Rabbi’] (See: **Active or Passive (p.1271)**)

men

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [men and women] (See: **When Masculine Words Include Women (p.1489)**)

Matthew 23:8

But

The word **But** introduces what Jesus wants his disciples to do in contrast to what the scribes and the Pharisees do. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: [In contrast,] or [Unlike them,] (See: **Connect — Contrast Relationship (p.1304)**)

you should not be called ‘Rabbi,’ for one is your teacher, and you are all brothers

If it would be more natural in your language, you could reverse the order of these clauses, since the second and third clauses give the reason for the result that the first clause describes. Alternate translation: [one is your teacher, and you are all brothers, so you should not be called ‘Rabbi’] (See: **Connect — Reason-and-Result Relationship (p. 1315)**)

you should not be called

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [you should not have people call you] (See: **Active or Passive (p.1271)**)

one

Jesus is using the adjective **one** as a noun to mean one person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: [one person] (See: **Nominal Adjectives (p.1413)**)

one

Jesus implies that the **one** teacher whom they have is he himself. You could include this information if that would be helpful to your readers. Alternate translation: [one, by which I mean me,] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

brothers

Jesus is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [fellow disciples] (See: **Metaphor (p.1405)**)

brothers

Although the term **brothers** is masculine, Jesus is using the word in a generic sense that includes both men and women. If you retain the metaphor in your translation, and if it would be helpful in your language, you could say “brothers and sisters” to indicate this. (See: **When Masculine Words Include Women (p.1489)**)

Matthew 23:9

you should not call {anyone} on the earth your father, for one is your heavenly Father

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: [since one is your heavenly Father, you should not call anyone on the earth your father] (See: **Connect — Reason-and-Result Relationship (p. 1315)**)

you should not call {anyone} on the earth & father, & your

Jesus is referring to using the title **father** for someone who is not one's actual father. In his culture, this was a way to honor someone. You could include this information if that would be helpful to your readers. Alternate translation: [you should not call anyone on the earth your father out of respect for him] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

your & one is & heavenly Father

Jesus means that only **one** person deserves the honorary title **father**, and that is God, **your heavenly Father**. You could include this information if that would be helpful to your readers. Alternate translation: [you should only call one your father, your heavenly Father] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

one

Jesus is using the adjective **one** as a noun to mean one person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: [one person] (See: **Nominal Adjectives (p.1413)**)

your & heavenly Father

This is a figurative expression. God is not the **Father** of humans in the same actual way that he is the Father of Jesus. Even so, it would probably be best to translate **Father** with the same word that your language would naturally use to refer to a human father. If it would be helpful to your readers, you could indicate that this means God. Alternate translation: [your heavenly Father, God] (See: **Metaphor (p.1405)**)

Matthew 23:10

And you should not be called ‘teacher,’ for your teacher is one, the Christ

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: [And since your teacher is one, the Christ, you should not be called ‘teacher’] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

And you should not be called

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [And you should not have people call you] (See: **Active or Passive (p.1271)**)

one

Jesus is using the adjective **one** as a noun to mean one person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: [one person] (See: **Nominal Adjectives (p.1413)**)

the Christ

Jesus is speaking about himself in the third person. If this would not be natural in your language, you could use the first person form. Alternate translation: [I, the Christ] (See: **First, Second or Third Person (p.1349)**)

Matthew 23:11

But

The word **But** introduces what Jesus wants his disciples to do in contrast to being called Rabbi, father, or teacher. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: [Instead,] or [Rather,] (See: **Connect — Contrast Relationship (p.1304)**)

the greatest

Jesus is using the adjective **greatest** as a noun to mean the greatest person. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the greatest person] (See: **Nominal Adjectives (p.1413)**)

will be

Jesus is using the future form to give a command. If it would be helpful in your language, you could express the idea using a form that expresses a command or obligation. Alternate translation: [should be] or [has to be] (See: **Statements — Other Uses (p.1469)**)

Matthew 23:12

But

The word **But** introduces the next thing that Jesus wants to say. If it would be helpful in your language, you could use a word or phrase that introduces the next thing, or you could leave **But** untranslated. Alternate translation: [Indeed,] (See: **Connecting Words and Phrases (p.1322)**)

will be humbled

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who will do the action, Jesus implies that God will do it. Alternate translation: [God will humble] (See: **Active or Passive (p.1271)**)

himself & himself

Although the term **himself** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [himself or herself ... himself or herself] (See: **When Masculine Words Include Women (p.1489)**)

will be exalted

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who will do the action, Jesus implies that God will do it. Alternate translation: [God will exalt] (See: **Active or Passive (p.1271)**)

Matthew 23:13

But

The word **But** introduces the next thing that Jesus wants to say. If it would be helpful in your language, you could use a word or phrase that introduces the next topic, or you could leave **But** untranslated. Alternate translation: [Next,] (See: **Connecting Words and Phrases (p.1322)**)

woe to you, scribes and Pharisees, hypocrites! For you shut the kingdom of the heavens in front of men. For you do not enter in, nor do you permit the ones entering to enter

If it would be more natural in your language, you could reverse the order of these sentences, since the second and third sentences give the reason for the result that the first sentence describes. Alternate translation: [you, scribes and Pharisees, shut the kingdom of the heavens in front of men. You do not enter in, nor do you permit the ones entering to enter. So woe to you, hypocrites!] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

For you shut the kingdom of the heavens in front of men. For you do not enter in, nor do you permit the ones entering to enter

Jesus speaks of the **kingdom of the heavens** as if it were a house that the scribes and Pharisees have **shut** so that neither they nor anyone else can **enter in**. Jesus means that they prevent themselves and others from participating in the kingdom. If it would be helpful for your readers, you could express the idea in simile form or state the meaning plainly. Alternate translation: [For you shut the kingdom of the heavens in front of men as if it a house. For you are not part of the kingdom, nor do you allow others to be part of it] or [For you keep people from being part of the kingdom of the heavens. You are not part of it, and you block people who do want to be part of it] (See: **Metaphor (p.1405)**)

men

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [men and women] (See: **When Masculine Words Include Women (p.1489)**)

the ones entering to enter

Jesus could be referring: (1) to people who want to enter into the kingdom. Alternate translation: [to enter the ones wanting to enter]; (2) to people who are in the process of entering into the kingdom. Alternate translation: [to enter the ones having already begun to enter] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 23:14

But woe to you, scribes and Pharisees, hypocrites! For you devour the houses of widows, also for a pretext praying at length. For this reason, you will receive greater judgment

See the discussion of textual issues at the end of the introduction to this chapter to decide whether to include this verse in your translation. The notes below discuss translation issues in this verse, for those who decide to include it. (See: **Textual Variants (p.1475)**)

But

The word **But** introduces the next thing that Jesus wants to say. If it would be helpful in your language, you could use a word or phrase that introduces the next topic, or you could leave **But** untranslated. Alternate translation: [Then,] or [So,] (See: **Connecting Words and Phrases (p.1322)**)

woe to you, scribes and Pharisees, hypocrites! For you devour the houses of widows, also for a pretext praying at length. For this reason, you will receive greater judgment

If it would be more natural in your language, you could reverse the order of these sentences, since the second and third sentences give the reason for the result that the first sentence describes. Alternate translation: [you, scribes and Pharisees, devour the houses of widows, and for a pretext praying at length. For this reason, you will receive greater judgment. So woe to you, hypocrites!] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

you devour the houses of widows

Jesus speaks as if the scribes and Pharisees were devouring or eating **the houses of widows**. He means that they are taking the **houses** away from the **widows**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [you take the houses of widows] or [you defraud widows of their houses] (See: **Metaphor (p.1405)**)

the houses of widows

Jesus speaks of **the houses of widows** to mean their wealth and possessions, which they would have in their **houses**. If it would be helpful in your language, you state the meaning plainly. Alternate translation: [everything that widows own] (See: **Metonymy (p.1411)**)

for a pretext

The phrase **for a pretext** could mean: (1) that the scribes and Pharisees are using long prayers to try to look godly. Alternate translation: [in order to seem godly]; (2) that the scribes are Pharisees are using their long prayers to hide or cover up how they **devour the houses of widows**. Alternate translation: [to cover that up] or [to disguise what they do] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

For this reason

The pronoun **this** refers to how the scribes and Pharisees **devour** widows' houses while they are also **praying at length**. If this is not clear for your readers, you could make that idea more explicit. Alternate translation: [Because you do those things] (See: **Pronouns — When to Use Them (p.1444)**)

you will receive greater judgment

If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way. Alternate translation: [you will be judged more severely] (See: **Abstract Nouns (p.1268)**)

greater judgment

Jesus implies that these scribes and Pharisees **will receive greater judgment** than they would have if they had not pretended to be godly. You could include this information if that would be helpful to your readers. Alternate translation: [you will receive greater judgment than people who do not pretend to be godly] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 23:15

Woe to you, scribes and Pharisees, hypocrites! For you go around the sea and the dry land to make one proselyte, and when he becomes {one}, you make him twice as much a son of Gehenna as you

If it would be more natural in your language, you could reverse the order of these sentences, since the second sentence gives the reason for the result that the first sentence describes. Alternate translation: [You, scribes and Pharisees, go around the sea and the dry land to make one proselyte, and when he becomes one, you make him twice as much a son of Gehenna as you. So woe to you, hypocrites!] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

the sea and the dry land

Jesus is referring to all of the earth by naming its two main components. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the entire earth] (See: **Merism (p.1403)**)

one proselyte

A **proselyte** is a non-Jewish person who converts to Judaism. If your readers would not be familiar with the meaning of this term, you could refer to a similar phenomenon in your area, or you could use a more general term. Alternate translation: [one convert to Judaism] (See: **Translate Unknowns (p.1480)**)

he becomes {one}, & him & a son

Although the terms **he**, **him**, and **son** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [a person becomes one ... him or her ... a child] (See: **When Masculine Words Include Women (p. 1489)**)

twice as much a son of Gehenna as you

Jesus uses the phrase **twice as much** to indicate that the person is even more **a son of Gehenna** than the scribes and Pharisees. He does not mean that the person is exactly twice **a son of Gehenna**. You could include this information if that would be helpful to your readers. Alternate translation: [even more a son of Gehenna than you are] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

a son of Gehenna

The expression **a son of Gehenna** refers to a person who will end up in **Gehenna**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [a person who will end up in Gehenna] or [a person who belongs in Gehenna] (See: **Idiom (p.1375)**)

of Gehenna

Jesus uses the name **Gehenna** to refer to hell. The valley named **Gehenna** was outside the city of Jerusalem and was a place where people threw out and burned garbage. If it would be helpful in your language, you could use a simile or state the meaning plainly. See how you expressed the idea in 18:9. Alternate translation: [of a place like the valley of Gehenna] or [of hell, which is like Gehenna valley,] (See: **Metaphor (p.1405)**)

Matthew 23:16

Woe to you, blind guides, the ones saying, ‘Whoever swears by the temple, it is nothing. But whoever swears by the gold of the temple, he is obligated

If it would be more natural in your language, you could reverse the order of these clauses, since the rest of the sentence gives the reason for the result that the first clause describes. Alternate translation: [you, who are blind guides, say, ‘Whoever swears by the temple, it is nothing. But whoever swears by the gold of the temple, he is obligated.’ So woe to you!] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

blind guides

Jesus speaks of the scribes and Pharisees as if they were **blind guides**. He means that they do not know what is right, but they teach people anyway, even though what they teach is wrong. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. See how you translated the similar phrase in 15:14. Alternate translation: [who are like blind guides] or [who teach people what is wrong] (See: **Metaphor (p. 1405)**)

the ones saying, ‘Whoever swears by the temple, it is nothing. But whoever swears by the gold of the temple, he is obligated

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [the ones saying that whoever swears by the temple, it is nothing, but whoever swears by the gold of the temple, he is obligated] (See: **Quotes within Quotes (p.1452)**)

it is nothing

Here, the phrase **it is nothing** means that the person is not bound to keep the oath. You could include this information if that would be helpful to your readers. Alternate translation: [that person is not obligated to keep the oath] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the gold of the temple

Jesus could be using the possessive form to describe **gold** that: (1) decorates **the temple**. Alternate translation: [the gold that decorates the temple]; (2) makes up the vessels and tools used in **the temple**. Alternate translation: [the gold vessels in the temple] (See: **Possession (p.1438)**)

he is obligated

The phrase **he is obligated** indicates that the person is bound to keep the oath. You could include this information if that would be helpful to your readers. Alternate translation: [he is obligated to keep the oath] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

he is obligated

Although the term **he** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [he or she is obligated] (See: **When Masculine Words Include Women (p.1489)**)

Matthew 23:17

Foolish and blind

Jesus is using the adjectives **Foolish and blind** as nouns to mean foolish and blind people. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: [You foolish and blind people] (See: **Nominal Adjectives (p.1413)**)

Foolish and blind

The terms **Foolish** and **blind** mean similar things. Jesus is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [Blind ones] or [Very foolish] (See: **Doublet (p.1336)**)

blind

Jesus speaks of the scribes and Pharisees as if they were **blind**. He means that they do not know what is right. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. See how you translated the word **blind** in 23:16. Alternate translation: [like blind people] or [not knowing what is right] (See: **Metaphor (p.1405)**)

For

The word **For** introduces an explanation of why the teaching of the Pharisees about oaths is wrong. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: [Think about this:] or [You should know this:] (See: **Connecting Words and Phrases (p.1322)**)

which is greater, the gold or the temple having sanctified the gold

Jesus is using the question form to rebuke the religious leaders. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [the temple having sanctified the gold is greater than the gold.] or [Certainly the gold is not greater than the temple that sanctifies the gold!] (See: **Rhetorical Question (p.1460)**)

Matthew 23:18

And, ‘Whoever swears by the altar, it is nothing. But whoever swears by the gift on top of it, he is obligated

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [And you say that whoever swears by the altar, it is nothing, but whoever swears by the gift on top of the altar, he is obligated] (See: **Quotes within Quotes (p.1452)**)

And

Jesus uses the word **And** to introduce something else that the scribes and Pharisees say. If you keep the direct quotation in this verse, consider natural ways of introducing direct quotations in your language. Alternate translation: [And you also say] (See: **Quotations and Quote Margins (p.1449)**)

it is nothing

The phrase **it is nothing** means that the person is not bound to keep the oath. You could include this information if that would be helpful to your readers. See how you translated the same clause in 23:16. Alternate translation: [that person is not obligated to keep the oath] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the gift

The word **gift** refers to an offering that is sacrificed to God on the **altar**. You could include this information if that would be helpful to your readers. Alternate translation: [what is offered] or [the offering] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

he is obligated

The phrase **he is obligated** indicates that the person is bound to keep the oath. You could include this information if that would be helpful to your readers. See how you translated the same clause in 23:16. Alternate translation: [he is obligated to keep the oath] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

he is obligated

Although the term **he** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [he or she is obligated] (See: **When Masculine Words Include Women (p.1489)**)

Matthew 23:19

Foolish and blind

Jesus is using the adjectives **Foolish and blind** as nouns to mean foolish and blind people. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. See how you expressed the idea in 23:17. Alternate translation: [You foolish and blind people] (See: **Nominal Adjectives (p.1413)**)

Foolish and blind

The terms **Foolish** and **blind** mean similar things. Jesus is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. See how you expressed the idea in 23:17. Alternate translation: [Blind ones] or [Very foolish] (See: **Doublet (p.1336)**)

blind

Jesus speaks of the scribes and Pharisees as if they were **blind**. He means that they do not know what is right. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. See how you expressed the idea in 23:17. Alternate translation: [like blind people] or [not knowing what is right] (See: **Metaphor (p.1405)**)

For

The word **For** introduces an explanation of why the teaching of the Pharisees about oaths is wrong. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. See how you expressed the idea in 23:17. Alternate translation: [Think about this:] or [You should know this:] (See: **Connecting Words and Phrases (p.1322)**)

which {is} greater, the gift or the altar sanctifying the gift

Jesus is using the question form to rebuke the religious leaders. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [the altar sanctifying the gift is greater than the gift.] or [Certainly the gift is not greater than the altar that sanctifies the gift!] (See: **Rhetorical Question (p.1460)**)

the gift & the gift

The word **gift** refers to an offering that is sacrificed to God on the **altar**. You could include this information if that would be helpful to your readers. See how you translated this word in 23:18. Alternate translation: [what is offered ... what is offered] or [the offering ... the offering] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 23:20

Therefore

The word **Therefore** introduces an inference from the implied answer to Jesus' question in 23:19. If it would be helpful in your language, you could use a different word or phrase that introduces this kind of inference. Alternate translation: [Since the altar is greater] or [Because of that] (See: **Connect — Reason-and-Result Relationship (p. 1315)**)

everything {that is} on top of it

Jesus is referring to the gifts that he has previously mentioned. You could include this information if that would be helpful to your readers. Alternate translation: [all the gifts that are on top of it] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 23:21

the one inhabiting it

The phrase **the one inhabiting it** refers to God, who is specially present in the **temple**. You could include this information if that would be helpful to your readers. Alternate translation: [the one inhabiting it, God] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 23:22

the one sitting on it

When someone sits on a throne, it indicates that this person is ruling. If it would be helpful in your language, you could explain the meaning of this action. Alternate translation: [the one sitting on it as king] or [the one reigning from it] (See: **Symbolic Action (p.1471)**)

the one sitting on it

The phrase **the one sitting on it** refers to God, who rules from the **throne**. You could include this information if that would be helpful to your readers. Alternate translation: [the one sitting on it, God] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 23:23

Woe to you, scribes and Pharisees, hypocrites! For you tithe the mint and the dill and the cumin, but you have neglected the weightier {things} of the law —justice and mercy and faith. But it was necessary to do these and those not to neglect

If it would be more natural in your language, you could reverse the order of these sentences since the second and third sentences give the reason for the result that the first sentence describes. Alternate translation: [You, scribes and Pharisees, tithe the mint and the dill and the cumin, but you have neglected the weightier things of the law—justice and mercy and faith. But it was necessary to do these and those not to neglect. So woe to you, hypocrites!] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

you tithe the mint and the dill and the cumin

Here Jesus refers to tithing **mint**, **dill**, and **cumin** because he wants to show that the scribes and Pharisees carefully **tithe** even the most insignificant things. You could include this information if that would be helpful to your readers. Alternate translation: [you tithe even insignificant things like mint and dill and cumin] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the mint and the dill and the cumin

These are the names of plants. People put just a little bit of their leaves or seeds into their food to give it flavor. If your readers would not know what **mint**, **dill**, and **cumin** are, you could refer to similar plants that they would know, or you could use a general expression. Alternate translation: [the plants that you use to season your food] or [your garden herbs] (See: **Translate Unknowns (p.1480)**)

the weightier {things

Jesus is speaking as if the more important commandments in the law were literally **weightier** or heavier than others. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [the more significant things] (See: **Metaphor (p.1405)**)

justice and mercy and faith

If your language does not use abstract nouns for the ideas of **justice**, **mercy**, and **faith**, you could express the same ideas in another way. Alternate translation: [to act justly and mercifully and faithfully] (See: **Abstract Nouns (p.1268)**)

these and those

The pronoun **these** refers to doing **justice and mercy and faith**. The pronoun **those** refers to tithing **the mint and the dill and the cumin**. If it would be helpful in your language, you could refer to doing those things more directly. Alternate translation: [the latter and the former] or [justice, mercy, and faith and tithing] (See: **Pronouns — When to Use Them (p.1444)**)

and those not to neglect

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative word **neglect**. Alternate translation: [those also to do] (See: **Double Negatives (p.1333)**)

Matthew 23:24

Blind guides

Here, Jesus speaks of the scribes and Pharisees as if they were **blind guides**. He means that they do not know what is right, but they teach people anyway, even though what they teach is wrong. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. See how you translated the similar phrase in 23:16. Alternate translation: [You who are like blind guides] or [You who teach people what is wrong] (See: **Metaphor (p.1405)**)

the ones straining out the gnat but swallowing the camel

Here Jesus speaks as if the scribes and Pharisees were **straining out** a tiny **gnat** if they found one in a drink but **swallowing** a large **camel** whole without noticing it. He means that they are being careful to follow the less important laws but failing to notice that they were not following the more important laws. If it would be helpful for your readers, you could express the idea in simile form or state the meaning plainly. Alternate translation: [who are like a person who strains a gnat out of a drink but swallows a camel] or [the ones carefully obeying the less significant laws but failing to obey the more significant laws] (See: **Metaphor (p.1405)**)

the gnat

A **gnat** is a tiny flying insect. If your readers would not be familiar with what a gnat is, in your translation you could use the name of a comparable insect in your area, or you could use a general expression. Alternate translation: [the mosquito] or [the tiny insect] (See: **Translate Unknowns (p.1480)**)

Matthew 23:25

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 lack of self-control

If it would be more natural in your language, you could reverse the order of these sentences since the second sentence gives the reason for the result that the first sentence describes. Alternate translation: [You, scribes and Pharisees, clean the outside of the cup and of the plate, but inside they are full of greed and lack of self-control. So woe to you, hypocrites!] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

you clean the outside of the cup and of the plate, but inside they are full of greed and lack of self-control

Jesus speaks of the scribes and Pharisees as if they were a **cup** and a **plate**. When he says that they **clean the outside** of these dishes, he means that they make sure that they appear to be doing what is right. When he says that **inside** the dishes are **full of greed and lack of self-control**, he means that they are **full of** these things. If it would be helpful for your readers, you could express the idea in simile form or state the meaning plainly. Alternate translation: [you are like cups and plates whose outside you clean but whose inside is dirty, just as you are full of greed and lack of self-control] or [on the outside you look like you do what is right, but on the inside you are full of greed and lack of self-control] (See: **Metaphor (p.1405)**)

of the cup and of the plate

A **cup** is a dish from which people drink. A **plate** is a dish on which food is served. If your readers would not be familiar with these types of dishes, you could use the names of similar things in your area or you could use more general terms. Alternate translation: [of the glass and of the bowl] or [of eating utensils] (See: **Translate Unknowns (p.1480)**)

they are full of greed and lack of self-control

Jesus could mean that the **cup** and **plate**: (1) figuratively have **greed and self-indulgence** inside them. Alternate translation: [they are characterized by greed and lack of self-control]; (2) are **full of** what the scribes and Pharisees gained through **greed and lack of self-control**. Alternate translation: [they are full of what you took through greed and lack of self-control] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

they are full of greed and lack of self-control

If your language does not use abstract nouns for the ideas of **greed** and **self-control**, you could express the same ideas in another way. Alternate translation: [they are characterized by being greedy and not controlling themselves] (See: **Abstract Nouns (p.1268)**)

Matthew 23:26

Blind Pharisee

Jesus is not referring to a specific **Pharisee**. He is referring to every Pharisee who acts in the way he has described. If it would be helpful in your language, you could express the idea in plural form or in another way. If you use the plural form, make sure that you express the commands in this verse in plural form. Alternate translation: [Blind Pharisees] (See: **Generic Noun Phrases (p.1357)**)

Blind Pharisee

Jesus speaks as if this **Pharisee** were **blind**. He means that the Pharisee does not know what is right. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. See how you translated the word **blind** in 23:17. Alternate translation: [You, Pharisee, are like a blind person] or [You, Pharisee, do not know what is right] (See: **Metaphor (p.1405)**)

Clean first the inside of the cup and of the plate, so that the outside of them might become clean also

Jesus continues to speak of the scribes and Pharisees as if they were a **cup** and a **plate**. He means that they should actually do what is right, and then they will also appear to be doing what is right. See how you expressed the similar ideas in 23:25. Alternate translation: [you should be like cups and plates whose inside is clean so that their outside is also clean] or [Actually do what is right, and then you will also look like you do what is right] (See: **Metaphor (p.1405)**)

Clean

Since Jesus is addressing one **Pharisee**, the command here is singular. However, if you refer to plural Pharisees as an earlier note suggested, you should use the plural form here. (See: **Forms of 'You' — Singular (p.1354)**)

the inside

As in 23:25, the word **inside** could refer to: (1) the inside of the dishes themselves. Alternate translation: [the inside parts]; (2) what the dishes have inside them. Alternate translation: [what is inside] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

of the cup and of the plate

See how you translated the words **cup** and **plate** in 23:25. Alternate translation: [of the glass and of the bowl] or [of eating utensils] (See: **Translate Unknowns (p.1480)**)

Matthew 23:27

Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which on the outside appear beautiful, but on the inside are full of bones of the dead and all uncleanness

If it would be more natural in your language, you could reverse the order of these sentences since the second sentence gives the reason for the result that the first sentence describes. Alternate translation: [You, scribes and Pharisees, are like whitewashed tombs, which on the outside appear beautiful, but on the inside are full of bones of the dead and all uncleanness. So woe to you, hypocrites!] (See: **Connect — Reason-and-Result Relationship (p. 1315)**)

you are like whitewashed tombs, which on the outside appear beautiful, but on the inside are full of bones of the dead and all uncleanness

Jesus compares the **scribes and Pharisees** with **whitewashed tombs**. He explains the meaning of the comparison in the next verse, so you should not explain it here. (See: **Simile (p.1464)**)

whitewashed tombs

In Jesus' culture, people would paint **tombs** white so that they would appear beautiful to people who passed by. You could include this information if that would be helpful to your readers. Alternate translation: [tombs that someone has covered in white paint] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

of the dead

Jesus is using the adjective **dead** as a noun to mean people who are dead. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [of the dead people] or [of the corpses] (See: **Nominal Adjectives (p.1413)**)

all uncleanness

If your language does not use an abstract noun for the idea of **uncleanness**, you could express the same idea in another way. Alternate translation: [are very unclean] (See: **Abstract Nouns (p.1268)**)

Matthew 23:28

to men

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [to men and women] (See: **When Masculine Words Include Women (p.1489)**)

full of hypocrisy and lawlessness

If your language does not use abstract nouns for the ideas of **hypocrisy** and **lawlessness**, you could express the same ideas in another way. Alternate translation: [very hypocritical and lawless] (See: **Abstract Nouns (p.1268)**)

Matthew 23:29

Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the tombs of the righteous

The first sentence describes a result for which the second sentence and the following verses give the reasons for. You could reverse the order of these sentences, but then you would need to create a long verse bridge. If possible, preserve the order of the sentences. If it would be helpful in your language, you could use a word or phrase to indicate that the second and following sentences give the reason for the first sentence. Alternate translation: [Woe to you, scribes and Pharisees! You are hypocrites. I say that because you build the tombs of the prophets and decorate the tombs of the righteous] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

you build the tombs of the prophets and decorate the tombs of the righteous

When the scribes and Pharisees **build the tombs of the prophets and decorate the tombs of the righteous**, they are honoring important people who have died. You could include this information if that would be helpful to your readers. Alternate translation: [you build the tombs of the prophets to honor them, and you decorate the tombs of the righteous to show them respect] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

of the righteous

Jesus is using the adjective **righteous** as a noun to mean people who are righteous. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [of righteous people] (See: **Nominal Adjectives (p.1413)**)

Matthew 23:30

you say, ‘If we were in the days of our fathers, we would not have been sharers with them in the blood of the prophets

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [you say that if you had been in the days of your fathers, you would not have been sharers with them in the blood of the prophets] (See: **Quotes within Quotes (p.1452)**)

If we were in the days of our fathers, we would not have been sharers with them in the blood of the prophets

Jesus quotes the scribes and Pharisees using an imaginary situation to show that they would not have participated in killing the prophets. Use a natural method in your language for introducing an imaginary situation. Alternate translation: [Imagine that we were in the days of our fathers. In that situation, we would not have been sharers with them in the blood of the prophets] (See: **Hypothetical Situations (p.1372)**)

in the days

The phrase **in the days** refers to a specific period of time. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [during the times] (See: **Idiom (p.1375)**)

of our fathers

The word **fathers** refers to ancestors, not direct fathers. If it would be helpful in your language, you could use a similar phrase or plain language. Alternate translation: [of our forefathers] (See: **Metaphor (p.1405)**)

the blood of the prophets

The word **blood** represents death. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [killing the prophets] or [the death of the prophets] (See: **Metonymy (p.1411)**)

Matthew 23:31

Therefore

The word **Therefore** introduces an inference or conclusion based on what Jesus said that the Pharisees and scribes say. If it would be helpful in your language, you could use a word or phrase that introduces an inference or conclusion, or you could leave **Therefore** untranslated. Alternate translation: [In saying that,] or [So then,] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

you are sons of the ones having killed

The phrase **sons** means male descendants. It does not mean that the scribes and Pharisees are the direct sons of the people who killed the prophets. In this case, the expression **sons of** also indicates that the **sons** are similar to their ancestors. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [you are like your ancestors, the ones having killed] or [you are descended from and much like the ones having killed] (See: **Metaphor (p.1405)**)

Matthew 23:32

And you, fill up the measure of your fathers

Jesus is speaking as if he wants the scribes and Pharisees literally to **fill up** a **measure** of a certain amount. This represents them completing the wicked behavior that their **fathers** began when they killed the prophets. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And you, finish doing the evil things that your fathers started] (See: **Metaphor (p.1405)**)

fill up the measure of your fathers

Jesus commands the opposite of what he wants in order to make a point. He means that they should carefully consider the consequences if they do **fill up the measure** of their **fathers**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [consider whether you really want to fill up the measure of your fathers] or [perhaps you should not fill up the measure of your fathers] (See: **Irony (p.1390)**)

of your fathers

The word **fathers** refers to ancestors, not direct fathers. If it would be helpful in your language, you could use a similar phrase or plain language. Alternate translation: [of your forefathers] (See: **Metaphor (p.1405)**)

Matthew 23:33

Serpents, offspring of vipers

The terms **serpents** and **offspring of vipers** both refer to poisonous snakes. Jesus is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single expression. Alternate translation: [Poisonous snakes] (See: **Doublet (p.1336)**)

Serpents, offspring of vipers

Jesus speaks of the scribes and Pharisees as if they were **serpents** and **offspring of vipers**. He means that they are evil and hurt other people. If it would be helpful in your language, you could use simile form or state the meaning plainly. Alternate translation: [You who are like serpents and the offspring of vipers] or [Evil and wicked people] (See: **Metaphor (p.1405)**)

how might you escape from the judgment of Gehenna

Jesus is using the question form to rebuke the religious leaders. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [you will not escape from the judgment of Gehenna] or [you cannot escape from the judgment of Gehenna!] (See: **Rhetorical Question (p.1460)**)

the judgment of Gehenna

Jesus is using the possessive form to describe **judgment** that takes place in **Gehenna**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [judgment in Gehenna] (See: **Possession (p.1438)**)

the judgment of Gehenna

If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way. Alternate translation: [being judged in Gehenna] (See: **Abstract Nouns (p.1268)**)

of Gehenna

Jesus uses the name **Gehenna** to refer to hell. The valley named **Gehenna** was outside the city of Jerusalem and was a place where people threw out and burned garbage. If it would be helpful in your language, you could use a simile or state the meaning plainly. See how you expressed the idea in 23:15. Alternate translation: [of a place like the valley of Gehenna] or [of hell, which is like Gehenna valley] (See: **Metaphor (p.1405)**)

Matthew 23:34

For this reason

The phrase **For this reason** introduces something that Jesus says he will do in response to how the scribes and Pharisees are acting. If it would be helpful in your language, you could use a different word or phrase that introduces a response. Alternate translation: [Because you are behaving like that] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

behold

The word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: [hear me] or [take note] (See: **Metaphor (p.1405)**)

From them & from them

The phrases **From them** and **from them** refer to some of the **prophets and wise men and scribes**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [Some from among them ... some from among them] (See: **Idiom (p.1375)**)

Matthew 23:35

so that

The phrase **so that** could introduce: (1) a result from what the scribes and Pharisees will do. Alternate translation: [with the result that]; (2) a purpose for which Jesus sends people to the scribes and Pharisees even when he knows that they will kill them. Alternate translation: [in order that] (See: **Connect — Reason-and-Result Relationship (p. 1315)**)

might come upon you

Jesus is speaking as if the **blood** of **righteous** people would **come upon** the scribes and Pharisees. He means that God would consider them guilty of shedding this blood. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [you might be considered guilty for] (See: **Metaphor (p.1405)**)

the righteous blood being shed on the earth, & the blood & the blood

In this verse, Jesus uses both the phrase **blood being shed** and the word **blood** to refer to murder. If it would be helpful to your readers, you could state the meaning plainly. Alternate translation: [the murders of righteous people having happened on the earth ... the murder ... the murder] (See: **Metonymy (p.1411)**)

all the righteous blood

Jesus uses the phrase **righteous blood** to refer to blood from **righteous** people. You could include this information if that would be helpful to your readers. Alternate translation: [all the blood from righteous people] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

being shed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [that humans have shed] (See: **Active or Passive (p.1271)**)

from the blood of Abel the righteous to the blood of Zechariah

Jesus refers to **Abel** and **Zechariah** because the stories of their murders are the first and last stories about the murders of righteous people in the Hebrew Scriptures. In this way, Jesus indicates that he is speaking about all the stories about the murders of righteous people. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [from the blood of Abel the righteous, the first victim, and including the blood of every victim after that up to the last, the blood of Zechariah] (See: **Merism (p.1403)**)

of Zechariah & of Barachiah

The words **Zechariah** and **Barachiah** are the names of men. The man named **Zechariah** is most likely the one whose murder is described in 2 Chronicles 24:20–22. King Joash had him stoned to death in the temple courtyard after he rebuked the people of Judah for worshipping idols. (See: **How to Translate Names (p.1364)**)

you killed

Jesus speaks here as if **you**, his current audience, killed **Zechariah**. He means that the ancestors of his current audience did that. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [your ancestors killed] (See: **Metonymy (p.1411)**)

Matthew 23:36

all these things will come upon this generation

Jesus is speaking as if the things he has just spoken about will **come upon this generation**. He means that God will consider **this generation** to be guilty of doing those things. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [this generation will be considered guilty for all these things] (See: **Metaphor (p.1405)**)

all these things

The phrase **all these things** refers to the murders that Jesus mentioned in the previous verse. You could include this information if that would be helpful to your readers. Alternate translation: [all those evil deeds] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

this generation

Here, **generation** represents the people who are part of the **generation**, which means that they are adults who are currently alive. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [today's people] or [the people of this generation] (See: **Metonymy (p.1411)**)

Matthew 23:37

Jerusalem, Jerusalem, the one killing the prophets and stoning the ones having been sent to her! How often I desired to gather your children the way a hen gathers her chicks under her wings, and you were not willing

Jesus speaks as if the city of **Jerusalem** were a woman with **children**. He is referring to the people who live in **Jerusalem**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [People of Jerusalem, people of Jerusalem, the ones killing the prophets and stoning the ones having been sent to you! How often I desired to gather you the way a hen gathers her chicks under her wings, and you were not willing] (See: **Personification (p.1432)**)

Jerusalem, Jerusalem

Jesus is addressing something he knows cannot hear him, the city of **Jerusalem**, in order to show his listeners in a strong way how he feels about them. If it would be helpful in your language, you could translate these words as if he were speaking directly to people about these cities. Alternate translation: [I am very upset about Jerusalem] (See: **Apostrophe (p.1274)**)

the one killing the prophets and stoning the ones having been sent to her

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternatively, you could combine the two phrases. Alternate translation: [the one killing the prophets, indeed, stoning the ones having been sent to her] or [the one killing the prophets having been sent to her by stoning them] (See: **Parallelism (p.1429)**)

the ones having been sent

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Jesus implies that God did it. Alternate translation: [the ones whom God sent] (See: **Active or Passive (p.1271)**)

her

Although Jesus is speaking to **Jerusalem**, he uses the third person here. If this would not be natural in your language, you could use the second person form. Alternate translation: [you] (See: **First, Second or Third Person (p.1349)**)

How often

The phrase **How often** introduces an exclamation, not a question. Jesus uses the exclamation to show how strongly he feels about **Jerusalem**. Use a form that communicates strong emotion in your language. Alternate translation: [Very strongly] (See: **Exclamations (p.1345)**)

your

Since Jesus is speaking to **Jerusalem**, the word **your** here is singular. (See: **Forms of 'You' — Singular (p.1354)**)

the way a hen gathers her chicks under her wings

Jesus is saying that he wants to act like **a hen** that **gathers her chicks** because he wants to comfort and protect the people of Jerusalem, just as **a hen** does that for **her chicks**. If it would be helpful in your language, you could state that explicitly. Alternate translation: [the way a hen gathers her chicks under her wings to comfort and protect them] (See: **Simile (p.1464)**)

a hen & chicks & her

A **hen** is a female chicken, and **chicks** are the young chickens she is raising. If your readers would not be familiar with this type of animal, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [a bird ... her young] (See: **Translate Unknowns (p.1480)**)

and

The word **and** introduces what the people of Jerusalem actually did in contrast with what Jesus wanted them to do. If it would be helpful in your language, you could use a word or phrase that introduces a contrast. Alternate translation: [but] (See: **Connecting Words and Phrases (p.1322)**)

Matthew 23:38

Behold

The word **Behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **Behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: [Listen] or [Be aware] (See: **Metaphor (p.1405)**)

your house is left to you desolate

Jesus could speaking: (1) of the city of Jerusalem as if it were a **house** that will be **left** to its people **desolate**. In this case, he means that the city will be destroyed so much that people will no longer live there. Alternate translation: [your city will be left to you like a desolate house] or [your city will be destroyed]; (2) of the temple as if it were a **house** that will be **left** to its people **desolate**. In this case, he means that God will no longer be present in the temple. Alternate translation: [your temple will be left to you like a desolate house] or [God will abandon your temple] (See: **Metaphor (p.1405)**)

your house is left

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is God. Alternate translation: [God will leave your house] (See: **Active or Passive (p.1271)**)

is left

Jesus is using the present tense in order to refer to something that will happen in the future. He is doing this to show that the event will certainly happen. Alternate translation: [will be left] (See: **Irregular Use of Tenses (p. 1393)**)

Matthew 23:39

For

The word **For** introduces support for the claim that Jesus made in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces basis or support for a claim, or you could leave **For** untranslated. Alternate translation: [That is because, as] (See: **Connecting Words and Phrases (p.1322)**)

certainly not

The words translated as **certainly not** are two negative words in the original language. In this construction, the second negative does not cancel the first to create a positive meaning. Instead, it gives greater emphasis to the negative. If your language can use two negatives that do not cancel one another to create a positive meaning, you could use a double negative here. If your language does not use two negatives in that way, you could translate with one strong negative, as the ULT does. Alternate translation: [by no means] (See: **Double Negatives (p.1333)**)

from now

Jesus uses the word **now** to refer to the time of his current visit to Jerusalem. He is not referring to just the current moment. You could include this information if that would be helpful to your readers. Alternate translation: [the time of my current visit with you] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

until you say

Jesus could be indicating that they will **certainly not see** him: (1) until the time when they **say** the following words. Alternate translation: [until the time when you say]; (2) unless they **say** the following words. Alternate translation: [unless you say] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Blessed is the one coming in the name of the Lord

Jesus is quoting from Psalm 118:26. Since he does not introduce the words as a quotation from an important text, you also should not introduce them as anything more than what he said. However, if it would be helpful for your readers, you could include this information in a footnote. (See: **Assumed Knowledge and Implicit Information (p. 1276)**)

Blessed is the one coming in the name of the Lord

The exact same sentence appears in 21:9. Translate it as you did there. (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 24

Matthew 24 Chapter Introduction

Structure and Formatting

Jesus teaches about the final judgment and salvation (23:1–25:46)

- The disciples ask Jesus about the destruction of the temple and the end of the age (24:1–3)
- Jesus teaches about the destruction of the temple (24:4–35)
    - Things that will happen in the time before the destruction of the temple (24:4–14)
    - Things that will happen immediately before the destruction of the temple (24:15–28)
    - The coming of the Son of Man (24:29–31)
    - When these things will happen (24:32–35)
- Jesus teaches about the end of the age (24:36–51)
    - No one knows when this will happen (24:36–41)
    - The need to be alert (24:42–44)
    - The parable of the faithful slave and the evil slave (24:45–51)

When Jesus speaks about which topics

When the disciples speak to Jesus in 24:3, they ask about two things: first, they want to know when the temple will be destroyed, and second, they want to know about the sign of Jesus' coming and of the end of the age. Christians disagree about when Jesus is speaking about which topic. He could: 1. finish speaking about the destruction of the temple in 24:35 and then go on to speak about his second coming (the outline above follows this view) 2. finish speaking about the destruction of the temple in 24:28 and then go on to speak about his second coming 3. speak about the destruction of the temple as a foreshadowing of the final tribulation in 24:4–28 and 24:32–35 and speak about his second coming in 24:29–31

Since Christians disagree over when Jesus is speaking about which topic, if possible format your translation so that several interpretations are possible.

Religious and Cultural Concepts in This Chapter

The destruction of the temple

The temple in Jerusalem was a very impressive, large building. Despite that, Jesus predicted that it would be destroyed within the lifetime of those who heard him. In fact, about 40 years later, a Roman army conquered Jerusalem and destroyed the temple.

The end of the age

The disciples ask Jesus about "the end of the age," which both they and Jesus imply is also the time of Jesus' second coming. The end of the age is the moment when God changes how things are in the present time to how they will be forever after Jesus' second coming. Consider how you might naturally refer to this time in your translation.

The Son of Man coming on the clouds of heaven

In 24:30, Jesus indicates that he, the Son of Man, will "come" on the clouds of heaven. However, he does not indicate the location to which he will "come." Christians debate whether Jesus is describing his return to earth or his

enthronement in heaven. If possible, your translation should allow for both possibilities. See the notes on this verse for translation options.

“This generation” in 24:34

In 24:34, Jesus says that what he has described will happen before “this generation” passes away. Many interpretations have been proposed for the group of people to which “this generation” refers: 1. The people who were alive while Jesus was speaking these words 2. The people who would be alive when the signs of the end began 3. People who are like those who did not believe while Jesus was on earth 4. Jewish people in general throughout history 5. Humans in general

Since the word that Jesus uses primarily refers to people who are alive at the same time, if possible use a word or phrase that refers to such a group of people. If it would be helpful for your readers, you could include some interpretations of the word in a footnote.

The days of Noah

In 24:37–39, Jesus compares the coming of the Son of Man with the time period of Noah. When Noah was alive, God told him to warn people that an enormous flood was coming. Noah built a large boat named an ark so that he, his family, and many animals could float on the water and survive the flood. However, people did not listen to Noah, and when the flood finally happened, everyone else died. Jesus says that the coming of the Son of Man will similarly surprise people who have not listened to his warnings. Just as the flood began suddenly, so the coming of the Son of Man will begin suddenly. If it would be helpful to your readers, you could include information about Noah in a footnote.

Translation Issues in This Chapter

The proverb about the corpse and the vultures

In 24:28, Jesus uses or invents a proverb that states that wherever a corpse is, there vultures will gather. He could be using this proverb to indicate that: 1. the coming of the Son of Man will be very obvious, just as a corpse is obvious because of the vultures that gather near it 2. people and groups of people that are spiritually dead will certainly be judged and punished, just as a corpse is devoured by vultures 3. believers who have died (the corpse) will come back to life with the aid of angels (the vultures)

Since Christians debate how Jesus wishes to apply this proverb, it is best to preserve the proverb without explaining its meaning. See the notes on this verse for translation options. (See: **Proverbs (p.1447)**)

The parable of the faithful slave and the evil slave

In 24:45–51, Jesus tells a story about how a slave might react to being put in charge of the rest of the household when the master goes on a journey. If the slave is wise and faithful, he will do what his master asked him to do. Then, when the master returns, the slave will be rewarded. On the other hand, if the slave is evil, he will abuse the other slaves and feast with drunk people. Jesus tells this story to make his disciples think about how they should behave during the time before his second coming. They should be like the wise and faithful slave, not the evil slave. Your translation should not directly explain the meaning of this parable more than Jesus does, but be sure that your readers understand how to apply the story. (See: **Parables (p.1427)**)

Singular and plural forms of “you”

Most of the forms of “you” in this chapter appear in teaching that Jesus gives to his disciples. Because of this, most forms of “you” in this chapter are plural. You should assume forms of “you” are plural unless a note specifies that the form is singular. (See: **Forms of ‘You’ — Singular (p.1354)**)

Matthew 24:1

having gone out

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come out] (See: **Go and Come (p.1359)**)

from the temple

Matthew means that Jesus went out from the temple area. He does not mean that Jesus was in the most sacred parts of the temple building. You could include this information if that would be helpful to your readers. Alternate translation: [from the temple courtyard] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the buildings of the temple

Jesus is using the possessive form to describe **buildings** that are in **the temple** area. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the buildings in the temple complex] (See: **Possession (p.1438)**)

Matthew 24:2

But

The word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

Do you not see all these things

Jesus is using the question form to draw the attention of the disciples to the buildings. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [Consider all these things.] or [Think about all these things!] (See: **Rhetorical Question (p. 1460)**)

a stone upon a stone will certainly not be left here, which will not be torn down

Jesus says that every **stone** will be **torn down** as an overstatement for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [almost every stone upon a stone will not be left here, and almost none of them will not be torn down] (See: **Hyperbole (p.1368)**)

a stone upon a stone will certainly not be left here, which will not be torn down

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who will do the action, it is clear from the context that it will be invading enemies. Alternate translation: [an invading army will certainly not leave a stone upon a stone here, which they will not tear down] (See: **Active or Passive (p.1271)**)

a stone upon a stone will certainly not be left here, which will not be torn down

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle not and the verb left, which in this context would be negative. Alternate translation: [every stone will be toppled off the stone it is on, and each one will be torn down] (See: **Double Negatives (p.1333)**)

Matthew 24:3

Now

The word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then,] (See: **Connecting Words and Phrases (p.1322)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said] (See: **Quotations and Quote Margins (p.1449)**)

Tell

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: [We ask that you tell] (See: **Imperatives — Other Uses (p.1378)**)

Tell & your

Since the disciples are speaking to Jesus, the command and the word **your** in this verse are singular. (See: **Forms of ‘You’ — Singular (p.1354)**)

these things

The phrase **these things** refers to the events that Jesus described in the previous verse. You could include this information if that would be helpful to your readers. Alternate translation: [the events you have spoken about] or [that destruction] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

of your coming

The disciples imply that Jesus will come back to this world at some point in the future. They are also implying that he will leave this world before he comes back. You could include this information if that would be helpful to your readers. Alternate translation: [of when you are going to come back to this world] or [of when, after leaving this world, you will come back] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

of the end of the age

The phrase **the end of the age** refers to when the current time period will cease and a new **age** will begin. If your language has a way to refer to the end of the way things are now, you could use it here, or you could use a descriptive phrase. Alternate translation: [of the end of the world] or [of the moment in the future when the current way of doing things will cease] (See: **Idiom (p.1375)**)

Matthew 24:4

leads you astray

Jesus is speaking as if the disciples could literally be led **astray**, that is, led down the wrong path. He means that they could be deceived. If it would be helpful for your readers, you could state the meaning plainly. Alternate translation: [causes you to believe what is wrong] (See: **Metaphor (p.1405)**)

Matthew 24:5

For

The word **For** introduces a reason why Jesus wants the disciples to be careful. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for an exhortation, or you could leave **For** untranslated. Alternate translation: [You should be careful because] or [Indeed,] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

many & many

In both places, Jesus is using the adjective **many** as a noun to mean many people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [many men and women ... many men and women] (See: **Nominal Adjectives (p.1413)**)

will come

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [will go] (See: **Go and Come (p.1359)**)

in my name

The word **name** refers primarily to the person who has that name, and it focuses especially on that person’s authority. More specifically, Jesus could mean that: (1) these people claim to have the authority that Jesus properly has. Alternate translation: [in my authority] or [claiming to have the authority I have]; (2) these people claim to represent Jesus. Alternate translation: [claiming to be my representatives] or [as if they were my representatives] (See: **Metonymy (p.1411)**)

saying, ‘I am the Christ,’ and

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [saying that they are the Christ, and] (See: **Quotes within Quotes (p.1452)**)

saying

If you keep the direct quotation, consider natural ways of introducing it in your language. Alternate translation: [and they will say] (See: **Quotations and Quote Margins (p.1449)**)

they will lead many astray

See how you translated the similar expression in 24:4. Alternate translation: [will cause many to believe what is wrong] (See: **Metaphor (p.1405)**)

Matthew 24:6

you are not troubled

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the **wars** and **rumors of wars**. Alternate translation: [those things do not trouble you] (See: **Active or Passive (p.1271)**)

it is necessary {for this} to happen

Jesus means that God has planned these things, and they will not change. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [God has chosen that these things will happen] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the end

Jesus is speaking about **the end** of the age, which is what the disciples asked about. You could include this information if that would be helpful to your readers. Alternate translation: [the end of the world] or [the moment in the future when the current way of doing things will cease] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 24:7

For

The word **For** introduces a further explanation of what is going to happen. If it would be helpful in your language, you could use a word or phrase that introduces a further explanation, or you could leave **For** untranslated. Alternate translation: [Even more,] (See: **Connecting Words and Phrases (p.1322)**)

nation will rise against nation, and kingdom against kingdom

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternatively, you could combine the two phrases. Alternate translation: [nation will rise against nation, yes, kingdom against kingdom] or [nation and kingdom rise against nation and kingdom] (See: **Parallelism (p. 1429)**)

nation will rise against nation, and kingdom against kingdom

The words **nation** and **kingdom** represents nations and kingdoms in general, not one particular kingdom and nation. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [some nations will rise against other nations, and some kingdoms will rise against other kingdoms] (See: **Generic Noun Phrases (p.1357)**)

nation will rise against nation, and kingdom against kingdom

The words **nation** and **kingdom** represent the people who live in them. If it would be helpful to your readers, you could state the meaning plainly. Alternate translation: [the people of a nation will rise up against the people of another nation, and the people of a kingdom against the people of another kingdom] (See: **Metonymy (p.1411)**)

will rise against

The phrase **rise against** is referring to attacking someone or something. If it would be helpful in your language, you could use an equivalent phrase or state the meaning plainly. Alternate translation: [will fight against] (See: **Idiom (p.1375)**)

kingdom against kingdom

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [kingdom will rise against kingdom] (See: **Ellipsis (p.1338)**)

famines and earthquakes

Many ancient manuscripts read **famines and earthquakes**. The ULT follows that reading. Other ancient manuscripts read “famines and plagues and earthquakes.” If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.1475)**)

Matthew 24:8

But

The word **But** introduces what Jesus says about how **these things** are just **the beginning** in contrast to how bad they seemed when he described them in the previous verses. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: [And yet,] or [However,] (See: **Connect — Contrast Relationship (p.1304)**)

all these things

The phrase **all these things** refers to the things that Jesus has said will happen. You could include this information if that would be helpful to your readers. Alternate translation: [all the things that I have described] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

are} the beginning of birth pains

Jesus speaks of the events that he has described as if they were **the beginning of birth pains**. He means that, just like **birth pains**, they are difficult and painful things that eventually lead to a happy and wonderful result. If possible, you should maintain the figure of speech or express the idea in simile form. Alternate translation: [are like the beginning of birth pains] (See: **Metaphor (p.1405)**)

Matthew 24:9

Then

The word **Then** could be introducing something that will happen: (1) during the events that Jesus has been describing. Alternate translation: [During that time,]; (2) after the events that Jesus has been describing. Alternate translation: [After that time,] (See: **Connect — Simultaneous Time Relationship (p.1320)**)

they will hand you over to tribulation

The phrase **hand you over** refers to putting people into a particular situation or experience. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [they will make you experience tribulation] or [they will cause you tribulation] (See: **Metaphor (p.1405)**)

they will hand you over

The pronoun **they** refers to all people who persecute the disciples. If it would be helpful in your language, you could use a word or phrase that refers to enemies of the disciples. Alternate translation: [your enemies will hand you over] (See: **Pronouns — When to Use Them (p.1444)**)

to tribulation

If your language does not use an abstract noun for the idea of **tribulation**, you could express the same idea in another way. Alternate translation: [to be afflicted] or [to be persecuted] (See: **Abstract Nouns (p.1268)**)

you will be hated by all the nations

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [all the nations will hate you] (See: **Active or Passive (p.1271)**)

because of my name

Here, **name** represents the person whose name it is. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. See how you expressed the idea in 10:22. Alternate translation: [because of me] (See: **Metonymy (p.1411)**)

Matthew 24:10

then

Here, just as in 24:9, the word **then** could introduce something that will happen: (1) during the events that Jesus has been describing. Alternate translation: [During that time,]; (2) after the events that Jesus has been describing. Alternate translation: [After that time,] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

many will be caused to stumble

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [many will stumble] (See: **Active or Passive (p.1271)**)

many will be caused to stumble

Jesus speaks of ceasing to believe in God as if it were stumbling. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [many will stop believing] or [many will cease trusting God] (See: **Metaphor (p.1405)**)

many

Jesus is using the adjective **many** as a noun to mean many disciples or fellow believers. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [many disciples] or [many of my followers] (See: **Nominal Adjectives (p.1413)**)

will hand one another over

The phrase **hand one another over** refers to putting people under the authority and control of other people. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [will have the authorities seize one another] or [will cause one another to be arrested] (See: **Metaphor (p.1405)**)

Matthew 24:11

will be raised up

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who will do the action, it is clear from the context that it will be the false prophets themselves. Alternate translation: [will rise up] (See: **Active or Passive (p.1271)**)

will be raised up

The phrase **will be raised up** refers to people beginning to do some task publicly. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [will appear] or [will start prophesying] (See: **Idiom (p.1375)**)

and will lead many astray

Jesus is speaking as if the prophets would literally **lead** people **astray**, that is, down the wrong path. He means that they will deceive people. If it would be helpful for your readers, you could state the meaning plainly. See how you expressed the idea 24:4. Alternate translation: [will cause many to believe what is wrong] (See: **Metaphor (p.1405)**)

many

Jesus is using the adjective **many** as a noun to mean many people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [many men and women] (See: **Nominal Adjectives (p.1413)**)

Matthew 24:12

lawlessness will be increased

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [lawlessness will increase] (See: **Active or Passive (p. 1271)**)

lawlessness

If your language does not use an abstract noun for the idea of **lawlessness**, you could express the same idea with a verbal form. Alternate translation: [people doing what is lawless] (See: **Abstract Nouns (p.1268)**)

the love of many will grow cold

Jesus speaks as if **love** were something hot that could literally **grow cold**. He means that **love** has diminished or ceased. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [the love of many will be like a fire that has gone out] or [the love of many will cease] (See: **Metaphor (p.1405)**)

the love of many will grow cold

If your language does not use an abstract noun for the idea of **love**, you could express the same idea in another way. Alternate translation: [many will grow cold in how they love] (See: **Abstract Nouns (p.1268)**)

the love of many

Jesus could be speaking about: (1) **love** for other people. Alternate translation: [the love of many for other people]; (2) **love** for God. Alternate translation: [the love of many for God] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

of many

Jesus is using the adjective **many** as a noun to mean many people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [of many men and women] (See: **Nominal Adjectives (p.1413)**)

Matthew 24:13

But the one having endured to the end, this one will be saved

The exact same sentence appears in 10:22. Translate it as you did there. (See: **Active or Passive (p.1271)**)

Matthew 24:14

this gospel of the kingdom will be preached

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Jesus implies that his disciples will do it. Alternate translation: [you will preach this gospel of the kingdom] (See: **Active or Passive (p.1271)**)

this gospel of the kingdom

Jesus is using the possessive form to describe a **gospel** that is about **the kingdom**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the gospel concerning the kingdom] (See: **Possession (p.1438)**)

for a testimony

If your language does not use an abstract noun for the idea of **testimony**, you could express the same idea in another way. Alternate translation: [so that someone testifies about it] or [so that it is testified] (See: **Abstract Nouns (p.1268)**)

to all the nations

The word **nations** represents the people who live in those nations. If it would be helpful to your readers, you could state the meaning plainly. Alternate translation: [to the people of all the nations] (See: **Metonymy (p.1411)**)

the end

Jesus is speaking about **the end** of the age, which is what the disciples asked about. You could include this information if that would be helpful to your readers. Alternate translation: [the end of the world] or [the moment in the future when the current way of doing things will cease] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

will come

Jesus speaks as if **the end** were something that could **come**. He means that **the end** will happen. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [will happen] (See: **Metaphor (p.1405)**)

Matthew 24:15

Therefore

The word **Therefore** introduces an inference or conclusion based on what Jesus has said about how persecution and suffering will happen. If it would be helpful in your language, you could use a word or phrase that introduces this kind of inference or conclusion. Alternate translation: [Because of all that] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

the abomination of desolation

The phrase **the abomination of desolation** is found in Daniel 9:27, Daniel 11:31, and Daniel 12:11. Jesus' audience would have been familiar with these passages, which prophesy about **the abomination** entering the temple and defiling it. You could include this information if that would be helpful to your readers. Alternate translation: [the shameful thing that defiles the temple] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the abomination of desolation

Jesus is using the possessive form to describe an **abomination** that causes **desolation**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the abomination that causes desolation] or [the abomination that leads to desolation] (See: **Possession (p.1438)**)

the abomination of desolation

If your language does not use abstract nouns for the ideas of **abomination** and **desolation**, you could express the same ideas in another way. Alternate translation: [the abominable thing that desolates] (See: **Abstract Nouns (p. 1268)**)

having been spoken of by Daniel the prophet

If your language does not use this passive form, you can state this in active form. Alternate translation: [of which Daniel the prophet spoke] (See: **Active or Passive (p.1271)**)

in the holy place

The phrase **the holy place** refers to the temple building. You could include this information if that would be helpful to your readers. Alternate translation: [in the holy temple] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

let the one reading understand

The phrase **let the one reading understand** could indicate that **the one reading**: (1) can **understand** what **the abomination of desolation** is if they know what **Daniel** wrote. Alternate translation: [The one reading understands] or [You know what I mean]; (2) should try to **understand** what **the abomination of desolation** is. Alternate translation: [Let the one reading try to understand] or [Reader, pay attention] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

let the one reading understand

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [The one reading must understand] (See: **Third-Person Imperatives (p.1477)**)

the holy place” (let the one reading understand & then

The clause in parentheses, **let the one reading understand**, could be: (1) written by Matthew to anyone who reads what **Daniel** wrote. Use a form that clearly indicates that Matthew is writing this, not reporting what Jesus spoke. Alternate translation: [the holy place” (and I, Matthew, add: Let the one who has read the book of Daniel understand.), “then]; (2) spoken by Jesus to anyone who reads what **Daniel** wrote. Alternate translation: [the holy place, and let the one who has read the book of Daniel understand, then] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 24:16

let the ones in Judea flee

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [the ones in Judea must flee] (See: **Third-Person Imperatives (p. 1477)**)

to the mountains

Jesus implies that people will be safer in **the mountains** than in **Judea**. You could include this information if that would be helpful to your readers. Alternate translation: [to the mountains, where they will be safer] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 24:17

let the one on the housetop not go down to take anything from his house

Jesus gives a command to **one** person, but he implies that it applies to any of his disciples who are in the situation that he describes. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [let the ones on the housetops not go down to take anything from their houses] (See: **Generic Noun Phrases (p.1357)**)

let the one on the housetop not go down to take anything from his house

Where Jesus lived, the tops of houses were flat. People would eat and do other activities on top of their houses. Jesus assumes that his hearers know this and that they know that the roofs were accessed by an exterior staircase at the back of the house, distant from the entry at the front. You could include this information if that would be helpful to your readers. Alternate translation: [let the one who is on top of his roof escape immediately by the back stairway and not enter his house to get anything] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

let the one on the housetop not go down

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [the one on the housetop must not go down] (See: **Third-Person Imperatives (p.1477)**)

let the one on the housetop not go down

In a context such as this, your language might say “come” instead of **go**. Alternate translation: [let the one on the housetop not come down] (See: **Go and Come (p.1359)**)

his

Although the term **his** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [his or her] (See: **When Masculine Words Include Women (p.1489)**)

Matthew 24:18

let the one in the field not turn back to take his cloak

Jesus gives a command to **one** person, but he implies that it applies to any of his disciples who are in the situation that he describes. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [let the ones in the fields not turn back to take their cloaks] (See: **Generic Noun Phrases (p.1357)**)

let the one in the field not turn back to take his cloak

People in Jesus' time often walked from their towns to **the field** that they worked in during the day. Jesus is saying that, when they see the abomination of desolation, they should not return to their town to get their cloaks. Instead, they should flee directly from the field in which they are working. You could include this information if that would be helpful to your readers. Alternate translation: [let the one working the field not return to his town to get his cloak] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

let the one in the field not turn back

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [the one in the field must not turn back] (See: **Third-Person Imperatives (p.1477)**)

his

Although the term **his** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [his or her] (See: **When Masculine Words Include Women (p.1489)**)

Matthew 24:19

But

The word **But** introduces the next thing that Jesus wants to say. If it would be helpful in your language, you could use a word or phrase that introduces the next idea, or you could leave **But** untranslated. Alternate translation: [Now] (See: **Connecting Words and Phrases (p.1322)**)

to the ones having in the womb

The phrase **having in the womb** refers to being pregnant. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [to the ones who are with child] or [to the ones who are pregnant] (See: **Idiom (p.1375)**)

to the ones nursing

This does not mean babies who are nursing but women who are nursing babies (providing their milk for them). You could include this information if that would be helpful to your readers. Alternate translation: [to mothers who are nursing their babies] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

in those days

The phrase **those days** refers to the time period that Jesus has been describing. If it would be helpful in your language, you could use an equivalent phrase or state the meaning plainly. Alternate translation: [at that time] or [during that time period] (See: **Idiom (p.1375)**)

Matthew 24:20

But

The word **But** introduces the next thing that Jesus wants to say. If it would be helpful in your language, you could use a word or phrase that introduces the next idea, or you could leave **But** untranslated. Alternate translation: [Now] (See: **Connecting Words and Phrases (p.1322)**)

your flight might not happen

If your language does not use an abstract noun for the idea of **flight**, you could express the same idea with a verbal form. Alternate translation: [you might not have to flee] (See: **Abstract Nouns (p.1268)**)

in winter

In the location to which Jesus is referring, **winter** is the time of year when it is cold and travel is difficult. If it would be helpful in your language, you could use a term for a season in which it would be difficult to travel, or you could translate **winter** with a general expression. Alternate translation: [in the rainy season] or [in the cold season] (See: **Translate Unknowns (p.1480)**)

on a Sabbath

Because people in Jesus' culture did not work **on a Sabbath**, it was much harder to travel on that day, even in an emergency. You could include this information if that would be helpful to your readers. Alternate translation: [on a Sabbath, when no one is working] or [on a Sabbath, when traveling is hard] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 24:21

For

The word **For** introduces a reason why the disciples should pray that they would not need to flee in winter or on a Sabbath. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a command, or you could leave **For** untranslated. Alternate translation: [You should pray that because] or [That is because] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

will be great tribulation

If your language does not use an abstract noun for the idea of **tribulation**, you could express the same idea in another way. Alternate translation: [people will be greatly hurt] or [people will be greatly afflicted] (See: **Abstract Nouns (p.1268)**)

nor will ever happen

The words translated as **nor** and **ever** are three negative words. In this construction, the second and third negatives do not cancel the first. Instead, they give greater emphasis to the negative. If your language can use three negatives that do not cancel one another to create a positive meaning, you could use a triple negative here. If your language does not use three negatives in that way, you could translate with one strong negative, as the ULT does. Alternate translation: [and will by no means happen again] (See: **Double Negatives (p.1333)**)

will ever happen

Jesus means that a **tribulation** that is this **great** will not happen again after these events occur. You could include this information if that would be helpful to your readers. Alternate translation: [nor will ever again happen after that] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 24:22

if those days had not been shortened, no flesh would be saved

Jesus is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that **those days** really have **been shortened**. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: [were those days not to have been shortened, no flesh would have been saved] or [image that those days had not been shortened. Then, no flesh would have been saved] (See: **Connect — Contrary to Fact Conditions (p.1301)**)

those days had not been shortened, no flesh would be saved

Jesus is using the past tense in order to refer to something that will happen in the future. He is doing this because he knows that God has already decided to shorten **those days**. If it would be helpful in your language, you could use the future tense, or you could refer to God's decision. Alternate translation: [those days were not going to be shortened, no flesh would be saved] or [the decision had not already been made to shorten those days, no flesh would have been saved] (See: **Predictive Past (p.1442)**)

those days had not been shortened, & those days will be shortened

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who will do the action, Jesus implies that God will do it. Alternate translation: [God had not shortened those days ... God will shorten those days] (See: **Active or Passive (p.1271)**)

those days & those days

Here, the phrase **those days** refers to the time period that Jesus has been describing. If it would be helpful in your language, you could use an equivalent phrase or state the meaning plainly. Alternate translation: [that time period ... that time period] (See: **Idiom (p.1375)**)

no flesh would be saved

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [no flesh would remain] or [no flesh would continue to live] (See: **Active or Passive (p.1271)**)

flesh

Jesus is using **flesh** to represent humans. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [humans] (See: **Synecdoche (p. 1473)**)

But

Here, the word **But** introduces what will actually happen in contrast to what might have happened if God had not **shortened** the **days**. If it would be helpful in your language, you could use a word or phrase that introduces that kind of contrast. Alternate translation: [In reality, though,] (See: **Connect — Contrast Relationship (p.1304)**)

the elect

Jesus is using the adjective **elect** as a noun to mean elect people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the elect people] or [the people whom God has elected] (See: **Nominal Adjectives (p.1413)**)

Matthew 24:23

Then if anyone says to you

Jesus speaks as if this were a hypothetical situation, but he means that it will happen. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Jesus is saying is uncertain, then you could translate his words as an affirmative statement. Alternate translation: [Then, although some people will say to you] (See: **Connect — Factual Conditions (p.1308)**)

Then

Here, the word **Then** could introduce something that will happen: (1) during the events that Jesus has been describing. Alternate translation: [During that time,]; (2) after the events that Jesus has been describing. Alternate translation: [After that time,] (See: **Connect — Simultaneous Time Relationship (p.1320)**)

says to you, ‘Behold, here {is} the Christ!’ or, ‘Here!’ you should not believe {it

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [says to you that you should look because the Christ is there or there, you should not believe it] (See: **Quotes within Quotes (p.1452)**)

Behold

The word **Behold** draws the attention of the audience and asks them to look at something. If it would be helpful in your language, you could express **Behold** with a word or phrase that asks the audience to look, or you could draw the audience’s attention in another way. Alternate translation: [Look] or [Listen] (See: **Metaphor (p.1405)**)

Here

The person speaking is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [Here is the Christ] (See: **Ellipsis (p.1338)**)

Then if anyone says to you, ‘Behold, here {is} the Christ!’ or, ‘Here!’ you should not believe {it & for false Christs and false prophets will be raised up and will give great signs and wonders, so as to lead astray, if possible, even the elect

If it would be helpful to your readers, you could combine 24:23 and 24:24 into a verse bridge, as the UST does, in order to include the reason for Jesus’ command before the command itself. Alternate translation: [Then, false Christs and false prophets will be raised up and will give great signs and wonders, so as to lead astray, if possible, even the elect. So, if anyone says to you, ‘Behold, here {is} the Christ!’ or, ‘Here!’ you should not believe it.] (See: **Verse Bridges (p.1487)**)

Matthew 24:24

for

The word **for** introduces a basis for the command that Jesus gave in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a command, or you could leave **for** untranslated. Alternate translation: [because] or [since] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

will be raised up

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who will do the action, it is clear from the context that it will be the false Christs and false prophets themselves. Alternate translation: [will rise up] (See: **Active or Passive (p.1271)**)

will be raised up

The phrase **will be raised up** refers to people beginning to do some task publicly. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [will appear] or [will begin to lead] (See: **Idiom (p.1375)**)

great signs and wonders

The terms **signs** and **wonders** mean similar things. Jesus is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [amazing signs] or [impressive deeds] (See: **Doublet (p.1336)**)

so as to lead astray

The phrase **so as** introduces the purpose for which the false Christs and false prophets give the **great signs and wonders**. If it would be helpful in your language, you could use a different word or phrase that introduces a purpose. Alternate translation: [with the goal of leading astray] or [in order to lead astray] (See: **Connect — Goal (Purpose) Relationship (p.1310)**)

to lead astray, if possible, even the elect

Jesus is speaking as if the false Christs and prophets could literally **lead** people **astray**. He means that they would deceive others. If it would be helpful for your readers, you could state the meaning plainly. See how you translated the similar expression in 24:4. Alternate translation: [to cause, if possible, even the elect to believe what is wrong] (See: **Metaphor (p.1405)**)

if possible

Here, the phrase **if possible** could mean: (1) that it is not actually **possible** to lead astray the elect. Alternate translation: [if it were possible]; (2) that the false Christs and false prophets will try everything they can to lead astray the elect. Alternate translation: [if they can] or [by all possible means] (See: **Connect — Contrary to Fact Conditions (p.1301)**)

the elect

Jesus is using the adjective **elect** as a noun to mean elect people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. See how you translated this word in 24:22.
Alternate translation: [the elect people] or [the people whom God has elected] (See: **Nominal Adjectives (p.1413)**)

Matthew 24:25

Behold

The word **Behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: [Listen] or [Notice] (See: **Metaphor (p.1405)**)

Matthew 24:26

if they say to you, ‘Behold, he is in the wilderness,’ you should not go out; ‘Behold, in the inner chambers,’ you should not believe {it

Jesus uses imaginary situations to teach his disciples how to respond to people who claim to know where the Messiah is. Use a natural method in your language for introducing imaginary situations. Alternate translation: [imagine that they say to you, ‘Behold, he is in the wilderness.’ In that case, you should not go out; imagine that they say to you, ‘Behold, in the inner chambers.’ In that case, you should not believe it] (See: **Hypothetical Situations (p.1372)**)

they say to you, ‘Behold, he is in the wilderness,’ you should not go out; ‘Behold, in the inner chambers,’ you should not believe {it

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [they say to you that you should look because he is in the wilderness, you should not go out; that you should look in the inner chambers, you should not believe it] (See: **Quotes within Quotes (p.1452)**)

they say

The pronoun **they** refers to any person who might say this. If this is not clear for your readers, you could refer to people in general. Alternate translation: [people say] (See: **Pronouns — When to Use Them (p.1444)**)

Behold, & Behold

The word **Behold** draws the attention of the audience and asks them to look at something. If it would be helpful in your language, you could express **Behold** with a word or phrase that asks the audience to look, or you could draw the audience’s attention in another way. Alternate translation: [Look ... Look] or [See ... See] (See: **Metaphor (p. 1405)**)

he is

Jesus implies that the people are speaking about the Christ. You could include this information if that would be helpful to your readers. Alternate translation: [the Christ is] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

you should not go out; ‘Behold, in the inner chambers

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [you should not go out; if they say to you, ‘Behold, he is in the inner chambers] (See: **Ellipsis (p.1338)**)

you should not go out

Jesus is referring to going out to the **wilderness**. You could include this information if that would be helpful to your readers. Alternate translation: [you should not go out to that wilderness] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

you should not go out

In a context such as this, your language might say “come” instead of **go**. Alternate translation: [you should not come out] (See: **Go and Come (p.1359)**)

the inner chambers

The phrase **inner chambers** refers to small, private rooms in a house. They could be bedrooms or storage rooms. If your readers would not be familiar with these types of rooms, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [the private areas] or [the inner rooms] (See: **Translate Unknowns (p.1480)**)

Matthew 24:27

For

The word **For** introduces a basis for the command that Jesus gave in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a command, or you could leave **For** untranslated. Alternate translation: [I say that because] or [That is because] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

just as the lightning comes out from the east and shines as far as the west, thus will be the coming of the Son of Man

Jesus is saying that **the coming of the Son of Man** will be like **lightning** because they are both visible to everyone and very obvious. If it would be helpful in your language, you could state that explicitly. Alternate translation: [just as the lightning comes out from the east and shines as far as the west so that it is visible to everyone, so will the coming of the Son of Man be visible to everyone] (See: **Simile (p.1464)**)

the lightning comes out from the east and shines as far as the west

Jesus is referring to how a large bolt of lightning begins at one side of the sky and flashes to the other side. You could include this information if that would be helpful to your readers. Alternate translation: [the lightning flashes across the sky] or [the lightning lights up the sky from east to west] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

comes out

In a context such as this, your language might say “goes” instead of **comes**. Alternate translation: [goes out] (See: **Go and Come (p.1359)**)

will be the coming of the Son of Man

Jesus implies that **the Son of Man** will come back to this world at some point in the future. He is also implying that **the Son of Man** will leave this world before he comes back. You could include this information if that would be helpful to your readers. Alternate translation: [the Son of Man will come back to this world] or [the Son of Man, after leaving this world, will come back] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

of the Son of Man

Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [me, who am the Son of Man] (See: **First, Second or Third Person (p.1349)**)

Matthew 24:28

Wherever the corpse is, there the vultures will be gathered

Jesus uses or invents a proverb in order to teach. See the chapter introduction for what this proverb might mean in this context. Since there are many things that it might mean, you should express the idea in a form that your readers would recognize as a proverb without explaining its meaning. Alternate translation: [Vultures are gathered wherever there is a corpse] (See: **Proverbs (p.1447)**)

the vultures will be gathered

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the vultures will gather] (See: **Active or Passive (p.1271)**)

the vultures

The word **vultures** describes large birds that travel in flocks and eat the flesh of dead animals that they find. If your readers would not be familiar with **vultures**, you could use the name of similar birds in your area, or you could use a general expression. Alternate translation: [the scavenger birds] (See: **Translate Unknowns (p.1480)**)

Matthew 24:29

But immediately after

The phrase **But immediately after** indicates that the events Jesus will describe in 24:29–31 will come soon after the events he has described in 24:15–28 or perhaps all of 24:4–28. If it would be helpful in your language, you could use a different word or phrase that refers to events that will happen soon after other events. Alternate translation: [Then, directly following] (See: **Connect — Sequential Time Relationship (p.1318)**)

the tribulation of those days

If your language does not use an abstract noun for the idea of tribulation, you could express the same idea in another way. Alternate translation: [those days when people will be greatly hurt] or [those days when people will be greatly afflicted] (See: **Abstract Nouns (p.1268)**)

of those days

The phrase **those days** refers to the time period that Jesus has been describing. If it would be helpful in your language, you could use an equivalent phrase or state the meaning plainly. See how you expressed the idea in 24:22. Alternate translation: [of that time period] (See: **Idiom (p.1375)**)

the sun will be darkened

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who will do the action, it is clear from the context that it will be God. Alternate translation: [God will darken the sun] (See: **Active or Passive (p.1271)**)

the moon will not give its light

Jesus speaks as if **the moon** were a person who could **give** something to someone else. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the moon will become dark] (See: **Personification (p.1432)**)

the powers of the heavens will be shaken

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who will do the action, it is clear from the context that it will be God. Alternate translation: [God will shake the powers of the heavens] (See: **Active or Passive (p.1271)**)

the powers of the heavens

The phrase **the powers of the heavens** could refer to: (1) powerful spiritual beings that dwell in **the heavens**. Alternate translation: [the powerful beings in the heavens]; (2) the heavenly bodies, including the sun, moon, and stars. Alternate translation: [the sun, moon, and stars] (See: **Assumed Knowledge and Implicit Information (p. 1276)**)

Matthew 24:30

the sign of the Son of Man will appear in heaven

The phrase **in heaven** could go with: (1) **will appear**. In this case, **in heaven** is where the **sign** will appear. Alternate translation: [will appear in heaven the sign of the Son of Man]; (2) **the Son of Man**. In this case, the **sign** shows that **the Son of Man** is **in heaven**. Alternate translation: [will appear the sign that the Son of Man is in heaven] (See: **Information Structure (p.1381)**)

the sign of the Son of Man

Jesus could be using the possessive form to describe a **sign** that: (1) shows that **the Son of Man** is about to do something. Alternate translation: [the sign that indicates that the Son of Man is about to do something]; (2) is **the Son of Man**. Alternate translation: [the sign, which is the Son of Man,] (See: **Possession (p.1438)**)

of the Son of Man & the Son of Man

Jesus is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [of me, who am the Son of Man, ... me, who am the Son of Man,] (See: **First, Second or Third Person (p.1349)**)

all the tribes of the earth

The phrase **all the tribes of the earth** could refer to: (1) all the groups of people in the world. Alternate translation: [all the people in the world]; (2) all the people who belong to the **tribes** of Israel. Alternate translation: [all the people of the tribes of Israel] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

coming

Christians debate exactly what it means in this verse for the **the Son of Man** to be **coming**. Some think he is **coming** to God's heavenly throne room. Others think he is **coming** back to earth. If possible, use a form that does not explicitly state where he is **coming**. Alternate translation: [traveling] or [going] (See: **When to Keep Information Implicit (p.1491)**)

the clouds of heaven

The expression **of heaven** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [the clouds] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1401)**)

with power and much glory

If your language does not use abstract nouns for the ideas of **power** and **glory**, you could express the same ideas in another way. Alternate translation: [as someone who is powerful and very glorious] or [powerfully and very gloriously] (See: **Abstract Nouns (p.1268)**)

Matthew 24:31

he will send his angels & his

If you expressed the idea in the previous verse in first person instead of third person, you should also use the first person here. Alternate translation: [I will send my angels ... my] (See: **First, Second or Third Person (p.1349)**)

with a great trumpet

Here, **a great trumpet** represents the very loud sound that this **trumpet** would make. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [with a great trumpet call] (See: **Metonymy (p.1411)**)

his elect

Jesus is using the adjective **elect** as a noun to mean elect people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. See how you translated this word in 24:22. Alternate translation: [his elect people] or [the people whom he has elected] (See: **Nominal Adjectives (p.1413)**)

from the four winds, from the ends of the heavens to the ends of them

These two phrases mean similar things. The phrase **from the four winds** indicates that the **elect** are gathered from every direction. The phrase **from the ends of the heavens to the ends of them** indicates that they are gathered from the farthest places. If it would be helpful to your readers, you could combine the two phrases and emphasize in another way the complete range of this gathering. Alternate translation: [from even the farthest points in every direction] (See: **Parallelism (p.1429)**)

from the four winds

The phrase **the four winds** refers to the four primary directions: north, south, east, and west, and so includes every place. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [from the north, south, east, and west] or [from every place] (See: **Metaphor (p.1405)**)

from the ends of the heavens to the ends of them

The phrase **the ends of the heavens** refers to the parts of the world that are the farthest away. Jesus means that the elect will be gathered from every place, no matter how far away. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [from the nearest to the farthest places] or [from even the farthest places] (See: **Idiom (p.1375)**)

Matthew 24:32

Now

The word **Now** introduces the next thing that Jesus wants to speak about. If it would be helpful in your language, you could use a word or phrase that introduces the next idea, or you could leave **Now** untranslated. Alternate translation: [Next,] (See: **Connecting Words and Phrases (p.1322)**)

learn the parable from the fig tree

To teach the disciples, Jesus offers a story or illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [learn from this illustration concerning the fig tree] (See: **Parables (p.1427)**)

the fig tree: & its branch already becomes tender and it puts out leaves

The phrase **fig tree** represents fig trees in general, not one particular fig tree. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [fig trees ... their branches already become tender and they put out leaves] (See: **Generic Noun Phrases (p.1357)**)

its branch already becomes tender

The clause **its branch already becomes tender** means that the **fig tree** has begun to grow new branches, which are **tender** when they are new. You could include this information if that would be helpful to your readers. Alternate translation: [it grows new twigs] or [it sprouts fresh branches] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the summer

In the location to which Jesus is referring, **summer** is the time of year when trees and plants grow and produce fruit. If it would be helpful in your language, you could use a term for a season in which plants and trees grow. Alternate translation: [the time for things to grow] or [the hot season] (See: **Translate Unknowns (p.1480)**)

Matthew 24:33

all these things

The phrase **all these things** refers back to what Jesus has described in 24:4–28 or perhaps 24:4–31. You could include this information if that would be helpful to your readers. Alternate translation: [all those things about which I have told you] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

it is

The word translated as **it** could: (1) refer to the coming of the Son of Man and the gathering of the elect, as described in 24:30–31. Alternate translation: [his coming is] or (if you expressed Son of Man in the first person) [my coming is]; (2) be translated as “he” and refer to the Son of Man. Alternate translation: [he is] or (if you expressed Son of Man in the first person) [I am] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

at the doors

The phrase **at the doors** indicates that something or someone is very near and ready to enter. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [ready to enter] or [about to arrive] (See: **Idiom (p.1375)**)

Matthew 24:34

this generation

Here, **generation** represents the people who are part of the generation, which means that they are adults who are alive at the same time as the author. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [the people of this generation] (See: **Metonymy (p.1411)**)

this generation

Christians debate whom Jesus was referring to with the phrase **this generation**. See the chapter introduction for more information. Two possibilities are most likely. Jesus could be referring to: (1) the people who were alive while he was saying these words. Alternate translation: [people who are alive right now]; (2) the people who will be alive when the things that he has described begin to happen. Alternate translation: [people who will be alive then] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

will certainly not pass away

Jesus is referring to death in a polite way by using the phrase **pass away**. If it would be helpful in your language, you could use a polite way of referring to this in your language, or you could state this plainly. Alternate translation: [will certainly not die] (See: **Euphemism (p.1343)**)

will certainly not pass away

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative phrase **certainly not** and the negative verb **pass away**. Alternate translation: [will certainly remain] (See: **Double Negatives (p.1333)**)

certainly not

The words translated as **certainly not** are two negative words. In this construction, the second negative does not cancel the first to create a positive meaning. Instead, it gives greater emphasis to the negative. If your language can use two negatives that do not cancel one another to create a positive meaning, you could use a double negative here. If your language does not use two negatives in that way, you could translate with one strong negative, as the ULT does. Alternate translation: [by no means] (See: **Double Negatives (p.1333)**)

all these things

Here, just as in 24:33, the phrase **all these things** refers back to what Jesus has described in 24:4–28 or perhaps 24:4–31. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [all those things I have told you about] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 24:35

The heaven and the earth

Jesus refers two main components of creation, **heaven** and **earth**, to refer to all of creation. If it would be helpful to your readers, you could state the meaning plainly. Alternate translation: [All creation] or [The universe] (See: **Merism (p.1403)**)

my words

The phrase **my words** represents what Jesus has said using words. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [the things I have spoken] (See: **Metonymy (p.1411)**)

will certainly not pass away

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative phrase **certainly not** and the negative verb **pass away**. Alternate translation: [will always remain] (See: **Double Negatives (p.1333)**)

certainly not

The words translated as **certainly not** are two negative words. In this construction, the second negative does not cancel the first to create a positive meaning. Instead, it gives greater emphasis to the negative. If your language can use two negatives that do not cancel one another to create a positive meaning, you could use a double negative here. If your language does not use two negatives in that way, you could translate with one strong negative, as the ULT does. Alternate translation: [by no means] (See: **Double Negatives (p.1333)**)

Matthew 24:36

But concerning that day and hour

The phrase **But concerning** introduces the next topic that Jesus wants to talk about. If it would be helpful in your language, you could use a word or phrase that introduces the next topic. Alternate translation: [Next, I will talk about that day and hour. About them] (See: **Connecting Words and Phrases (p.1322)**)

that day and hour

The terms **day** and **hour** mean similar things. Jesus is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [that specific time] (See: **Doublet (p.1336)**)

that day and hour

Jesus is referring to the exact moment when this “age,” which is the current time period, will end (see the disciples’ question in 24:3). You could include this information if that would be helpful to your readers. Alternate translation: [the end of the age] or [the moment in the future when the current way of doing things will cease] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

no one knows, neither the angels of the heavens, nor the Son,except the Father only

If, in your language, it would appear that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: [only the Father knows and no one else, neither the angels of the heavens, nor the Son] (See: **Connect — Exception Clauses (p.1306)**)

the angels of the heavens

Jesus is using the possessive form to describe **angels** that are in **the heavens**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the angels in the heavens] (See: **Possession (p. 1438)**)

nor the Son

Many ancient manuscripts read **nor the Son**. The ULT follows that reading. Other ancient manuscripts do not include these words. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.1475)**)

the Son,& the Father

Son and **Father** are important titles that describes the relationship between Jesus the Son and God the Father. Be sure to retain these titles in your translation. (See: **Translating Son and Father (p.1483)**)

the Son

Jesus is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [I, who am the Son] (See: **First, Second or Third Person (p.1349)**)

Matthew 24:37

For

The word **For** introduces more information about how no one knows “that day or hour” (see 24:36). If it would be helpful in your language, you could use a different word or phrase that introduces more information, or you could leave **For** untranslated. Alternate translation: [In fact,] or [Indeed,] (See: **Connecting Words and Phrases (p.1322)**)

just as the days of Noah, thus will be the coming of the Son of Man

Jesus compares **the days of Noah** with **the coming of the Son of Man**. Jesus explains this comparison in the following verses, so you do not need to explain it here. If it would be helpful in your language, you could use a form that introduces a comparison. Alternate translation: [think about the days of Noah. That is what the coming of the Son of Man will be like] (See: **Simile (p.1464)**)

just as the days of Noah

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: [just as what occurred in the days of Noah] (See: **Ellipsis (p.1338)**)

the days of Noah

The word **days** refers to a specific period of time. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [the time when Noah was living] or [the time period of Noah] (See: **Idiom (p.1375)**)

will be the coming of the Son of Man

Jesus implies that **the Son of Man** will come back to this world at some point in the future. He is also implying that **the Son of Man** will leave this world before he comes back. You could include this information if that would be helpful to your readers. Alternate translation: [it will be when the Son of Man comes back to this world] or [it will be when the Son of Man, after leaving this world, comes back] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

of the Son of Man

Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [of me, who am the Son of Man] (See: **First, Second or Third Person (p.1349)**)

Matthew 24:38

For

The word **For** introduces Jesus' explanation of the comparison he just drew between the time of Noah and the coming of the Son of Man. If it would be helpful in your language, you could use a word or phrase that introduces this kind of explanation, or you could leave **For** untranslated. Alternate translation: [Here is how they are similar:] or [Indeed,] (See: **Connecting Words and Phrases (p.1322)**)

in the days & until that day

The word **days** refers to a specific period of time, and the word **day** refers to a specific moment in time. If it would be helpful in your language, you could use comparable phrases or state the meaning plainly. Alternate translation: [in the time ... until the time when] or [in the time period ... until the instant that] (See: **Idiom (p.1375)**)

they were eating and drinking, marrying and giving in marriage

Jesus describes several normal human activities (**eating**, **drinking**, and **marrying and giving in marriage**) in order to refer to normal human activities in general. If it would be helpful in your language, you could indicate more explicitly that these are examples of normal human activities, or you could state the meaning plainly. Alternate translation: [they were doing regular activities, such as eating and drinking, marrying and giving in marriage] or [they were going about their normal lives] (See: **Synecdoche (p.1473)**)

they were

The pronoun **they** refers to people in general. If this is not clear for your readers, you could use a form that refers to people in general. Alternate translation: [men and women were] or [most people were] (See: **Pronouns — When to Use Them (p.1444)**)

marrying and giving in marriage

In Jesus' culture, it was customary to talk about men **marrying** and fathers **giving** their daughters **in marriage**. You could include this information if that would be helpful to your readers. Alternate translation: [men marrying and women being given in marriage] or [men and women marrying] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

giving in marriage

If your language does not use an abstract noun for the idea of **marriage**, you could express the same idea in another way. Alternate translation: [causing to be married] (See: **Abstract Nouns (p.1268)**)

For as in the days before the flood they were eating and drinking, marrying and giving in marriage, until that day Noah entered into the ark & and they did not know until the flood came and took {them} all away, thus also will be the coming of the Son of Man

If it would be helpful to your readers, you could combine 24:38 and 24:39 into a verse bridge, as the UST does, in order to include the information in sequential order. Alternate translation: [For as in the days before the flood they did not understand, and they were eating and drinking, marrying and giving in marriage, until that day Noah

entered into the ark and the flood came and took them all away, thus also will be the coming of the Son of Man]
(See: **Verse Bridges (p.1487)**)

Matthew 24:39

and they did not know

Jesus implies that **they did not know** what was about to happen to them. You could include this information if that would be helpful to your readers. Alternate translation: [and they did not know what was about to happen to them] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

took {them} all away

Jesus is referring to death in a polite way by using the phrase **took {them} all away**. If it would be helpful in your language, you could use a polite way of referring to death your language, or you could state the meaning plainly. Alternate translation: [swept them all away] or [killed them all] (See: **Euphemism (p.1343)**)

them} all

The word **all** does not include Noah and his family, who were in the ark. You could include this information if that would be helpful to your readers. Alternate translation: [all those outside the ark] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

thus also will be the coming of the Son of Man

Jesus concludes his comparison between the days of Noah and **the coming of the Son of Man**. He uses the comparison to show that **the coming of the Son of Man** will happen when people do not expect it, just as the flood came when people did not know that it was coming. If it would be helpful in your language, you could explain the meaning of the comparison more explicitly. Alternate translation: [thus also the coming of the Son of Man will happen when people are not expecting it] (See: **Simile (p.1464)**)

Matthew 24:40

Then

The word **Then** introduces something that will happen at the same time as the coming of the Son of Man. If it would be helpful in your language, you could use a different word or phrase that introduces something that happens at the same time as something else. Alternate translation: [At that time,] (See: **Connect — Simultaneous Time Relationship (p.1320)**)

two will be in the field—one is taken, and one is left

Jesus uses **two** men in one **field** as a hypothetical example. He does not mean that this will happen to only **two** men in one specific **field**. If it would be helpful in your language, you could use a form that introduces a hypothetical situation. Alternate translation: [two, for example, will be in a field—one is taken, and one is left] (See: **Hypothetical Situations (p.1372)**)

two will be in the field

Jesus implies that these **two** are working **in the field**. You could include this information if that would be helpful to your readers. Alternate translation: [two men will be working in the field] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

two & one & one

Jesus is using the numbers **two** and **one** as nouns to mean **two** men or **one** man. Your language may use numbers in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: [two men ... one man ... one man] (See: **Nominal Adjectives (p.1413)**)

one is taken, and one is left

Jesus describes a separation between **two** men working in a field. He could mean that: (1) the one who is **taken** will be with God, while the one who is **left** will be punished. Alternate translation: [one is taken to be with God, and one is left to be punished]; (2) the one who is **taken** will be punished, while the one who is **left** will be with God. Alternate translation: [one is taken to be punished, and one is left to be with God] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

one is taken, and one is left

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who will do the action, it is clear from the context that it will be God. Alternate translation: [God will take one, and he will leave one] (See: **Active or Passive (p.1271)**)

one is taken, and one is left

Jesus uses the present tense to describe something that will happen in the future. He does this because it was a vivid way to tell a story in his language. If it would be helpful in your language, you could use whatever tense would be natural for telling a story about what will happen. Alternate translation: [one will be taken, and one will be left] (See: **Irregular Use of Tenses (p.1393)**)

Matthew 24:41

Two grinding with the mill—one is taken, and one is left

Jesus uses **two** women grinding with one **mill** as a hypothetical example. He does not mean that this will happen to only **two** women using one specific **mill**. If it would be helpful in your language, you could use a form that introduces a hypothetical situation. Alternate translation: [Two, for example, grinding with a mill—one is taken, and one is left] (See: **Hypothetical Situations (p.1372)**)

Two grinding

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: [Two will be grinding] (See: **Ellipsis (p.1338)**)

Two & one & one

Jesus is using the numbers **two** and **one** as nouns to mean **two** women or **one** woman. Your language may use numbers in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: [two women ... one woman ... one woman] (See: **Nominal Adjectives (p.1413)**)

grinding with the mill

The term **grinding** refers to the process of breaking up grain into very small pieces so that it can be used for cooking. A **mill** was a large stone that people would use to grind the grain. If your readers would not be familiar with grain, you could use a general expression. Alternate translation: [grinding grain] or [preparing food] (See: **Translate Unknowns (p.1480)**)

one is taken, and one is left

Jesus describes a separation between **two** women grinding with a mill. See how you expressed the idea in 24:40. Jesus could mean that: (1) the one who is **taken** will be with God, while the one who is **left** will be punished. Alternate translation: [one is taken to be with God, and one is left to be punished]; (2) the one who is **taken** will be punished, while the one who is **left** will be with God. Alternate translation: [one is taken to be punished, and one is left to be with God] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

one is taken, and one is left

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who will do the action, it is clear from the context that it will be God. Alternate translation: [God will take one, and he will leave one] (See: **Active or Passive (p.1271)**)

one is taken, and one is left

Jesus uses the present tense to describe something that will happen in the future. He does this because it was a vivid way to tell a story in his language. If it would be helpful in your language, you could use whatever tense would be natural for telling a story about what will happen. See how you expressed the idea in 24:40. Alternate translation: [one will be taken, and one will be left] (See: **Irregular Use of Tenses (p.1393)**)

Matthew 24:42

be alert, for you do not know on what day your Lord will come

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the command in the first clause. Alternate translation: [since you do not know on what day your Lord will come, be alert] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

on what day

The word **day** refers to a specific moment in time. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [at what hour] or [the time when] (See: **Idiom (p.1375)**)

your Lord

Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [I, who am your Lord,] (See: **First, Second or Third Person (p.1349)**)

will come

See how you translated “coming” in 24:37. Alternate translation: [will come back to this world] or [will, after leaving this world, come back] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 24:43

But

The word **But** introduces the next thing that Jesus wants to say. If it would be helpful in your language, you could use a word or phrase that introduces the next idea, or you could leave **But** untranslated. Alternate translation: [Further,] (See: **Connecting Words and Phrases (p.1322)**)

know this, that if the master of the house had known in which watch the thief comes, he would have been alert and would not have allowed his house to be broken into

Jesus uses an imaginary situation to teach his disciples to be alert while they wait for him to return. Use a natural method in your language for introducing an imaginary situation. Alternate translation: [know this: imagine that the master of the house had known in which watch thief comes. Then, he would have been alert and would not have allowed his house to be broken into] (See: **Hypothetical Situations (p.1372)**)

know this, that

The word **this** introduces the phrase that begins with **that**. This was a powerful way to introduce a statement in Jesus' culture. If this form would be redundant in your language, you could express the idea in another way. Alternate translation: [know that] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1401)**)

know this, that

To teach his disciples, Jesus offers a story or illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [listen to this story:] (See: **Parables (p.1427)**)

in which watch

The word **watch** refers to a specific period of time during the night. If it would be helpful in your language, you could use a word or phrase that refers to a period of time during the night. Alternate translation: [in which part of the night] (See: **Idiom (p.1375)**)

comes

Jesus uses the present tense to refer to the future **coming** of the thief. If it would be helpful in your language, you could use whatever tense would be natural to refer to this action. Alternate translation: [would come] (See: **Irregular Use of Tenses (p.1393)**)

his house to be broken into

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who would do the action, it is clear from the context that the thief would do it. Alternate translation: [the thief to break into his house] (See: **Active or Passive (p.1271)**)

Matthew 24:44

For this reason you also be ready, because in that hour you do not think, the Son of Man comes

If it would be more natural in your language, you could reverse the order of these clauses, since the second and third clauses give the reason for the result that the first clause describes. Alternate translation: [For this reason, because the Son of Man comes in that hour you do not think, you also be ready] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

For this reason

The phrase **For this reason** introduces how Jesus applies the story about the master of the house and the thief. If it would be helpful in your language, you could use a word or phrase that introduces an application or implication. Alternate translation: [Here is what that means:] or [Given that illustration,] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

in that hour

The word **hour** refers to a specific moment in time. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [at that time] or [at that moment] (See: **Idiom (p.1375)**)

you do not think

Jesus means that **the Son of Man** will come when they **do not think** he will come. In other words, his coming will be unexpected. You could include this information if that would be helpful to your readers. Alternate translation: [that you do not think he will] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the Son of Man comes

Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [I, who am the Son of Man, come] (See: **First, Second or Third Person (p.1349)**)

the Son of Man comes

See how you translated “coming” in 24:37. Alternate translation: [the Son of Man comes back to this world] or [the Son of Man, after leaving this world, comes back] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

comes

Jesus uses the present tense to refer to when he will come in the future. If it would be helpful in your language, you could use whatever tense would be natural to refer to this action. Alternate translation: [will come] (See: **Irregular Use of Tenses (p.1393)**)

Matthew 24:45

Who then is the faithful and wise slave whom the master has appointed over his household to give them their food in time

Jesus is using the question form to introduce a further illustration or application of what he has been saying. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [Consider, then, who might be the faithful and wise slave whom the master has appointed over his household to give them their food in time.] or [You should know, then, who is the faithful and wise slave whom the master has appointed over his household to give them their food in time!] (See: **Rhetorical Question (p.1460)**)

Who then

The word **then** introduces an inference that Jesus draws from what he has said about being alert and ready. If it would be helpful in your language, you could use a different word or phrase that introduces an inference, or you could leave **then** untranslated. Alternate translation: [Given what I have said, who] or [So then, who] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

whom the master has appointed over his household

The implication, as the rest of the parable makes clear, is that the **master** is making this arrangement temporarily and provisionally, because he is going to be absent for a time. You could include this information if that would be helpful to your readers. Alternate translation: [whom his master, while he goes away for a while, has appointed over his household] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

to give them their food

The phrase **to give** introduces the purpose for which the **master** appointed the slave. If it would be helpful in your language, you could use a different word or phrase that introduces a purpose. Alternate translation: [for the purpose of giving them their food] (See: **Connect — Goal (Purpose) Relationship (p.1310)**)

in time

The phrase **in time** refers to the appropriate or correct **time** for something to happen. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [at the appropriate times] or [when it is time] (See: **Idiom (p.1375)**)

Matthew 24:46

Blessed {is

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: [God will bless] (See: **Active or Passive (p.1271)**)

having come

Jesus implies that the **master** comes back from a trip or absence. You could include this information if that would be helpful to your readers. Alternate translation: [having come back] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

doing thus

The word **thus** refers to giving food to the rest of the household at the appropriate times (see 24:45). You could include this information if that would be helpful to your readers. Alternate translation: [doing that task] or [giving food to the household at the proper times] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 24:47

(There are no notes for this verse.)

Matthew 24:48

says in his heart

In Matthew's culture, the **heart** is the place where humans think and feel. If it would be helpful in your language, you could translate **heart** by referring to the places where humans think and feel in your culture or by expressing the idea plainly. Alternate translation: [says in his head] or [says to himself] (See: **Metonymy (p.1411)**)

in his heart, 'My master delays

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [in his heart that his master delays] (See: **Quotes within Quotes (p.1452)**)

delays

The slave is implying that his master **delays** his return. You could include this information if that would be helpful to your readers. Alternate translation: [delays coming back] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

if that evil slave says in his heart, 'My master delays & and he begins to beat his fellow slaves and eats and drinks with the ones being drunk & the master of that slave will come on a day that he does not expect and at an hour that he does not know

Jesus uses an imaginary situation to teach his disciples about how they should not behave while they wait for him to return. Use a natural method in your language for introducing an imaginary situation. Alternate translation: [imagine that the slave is evil and says in his heart, 'My master is delaying,' and he begins to beat his fellow slaves and eats and drinks with the ones being drunk. As he is doing those things, the master of that slave will come on a day that he does not expect and at an hour that he does not know] (See: **Hypothetical Situations (p.1372)**)

Matthew 24:49

(There are no notes for this verse.)

Matthew 24:50

will come

Jesus implies that the master **will come** back from a trip or absence. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [will come back] (See: **Idiom (p.1375)**)

on a day that he does not expect and at an hour that he does not know

The clauses **on a day that he does not expect** and **at an hour that he does not know** mean similar things. Jesus is using the two clauses together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single clause. Alternate translation: [on a day that he does not know] or [at a time that he does not expect] (See: **Parallelism (p.1429)**)

on a day & at an hour

Jesus is using the terms **day** and **hour** to refer to a specific moment in time. If it would be helpful in your language, you could use comparable phrases or state the meaning plainly. Alternate translation: [at a time ... at a moment] (See: **Idiom (p.1375)**)

Matthew 24:51

he will cut him in two

The phrase **cut him in two** could refer to: (1) a severe punishment that does not kill the slave. This is supported by how the following clauses imply that the slave is still alive, which he would not be if he had literally been cut in two. Alternate translation: [he will discipline him painfully]; (2) the slave literally being cut into two pieces. Alternate translation: [he will have him cut in half] (See: **Metaphor (p.1405)**)

appoint his place with the hypocrites

The phrase **appoint his place with the hypocrites** indicates that the slave will be treated as **the hypocrites** are. More specifically, if the phrase **cut him in two** refers to: (1) a severe punishment, then Jesus indicates that the slave is punished in the same place where **the hypocrites** are punished. Alternate translation: [cause him to be punished where the hypocrites are punished]; (2) literally killing the servant, then Jesus indicates that the slave ends up after his death where **the hypocrites** end up: in hell. Alternate translation: [send him to hell with the hypocrites] (See: **Idiom (p.1375)**)

where there will be weeping and grinding of the teeth

This clause is identical to the last clause in 8:12. Translate it as you did there. (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 25

Matthew 25 Chapter Introduction

Structure and Formatting

Jesus teaches about the final judgment and salvation (23:1–25:46)

- The parable of the ten virgins (25:1–13)
- The parable of the talents (25:14–30)
- Teaching about the final judgment (25:31–46)

Religious and Cultural Concepts in This Chapter

The “lamps”

The word translated as “lamps” throughout 25:1–13 primarily refers to something that burns and gives light. Most likely, Jesus is either referring to oil lamps, which burn oil using a wick to create a relatively small amount of light, or to torches, which are soaked in oil and lit to create a relatively large amount of light. Since most translations express the idea with a word like “lamp,” the ULT and the UST translate the word as “lamp” and “oil lamp.” Consider whether “lamp” or “torch” better fits what the story narrates and then use the term that is more natural. (See: **lamp (p.1504)**)

Escorting the bridegroom

In 25:1–13, Jesus uses wedding customs to illustrate how to wait for his second coming. Unfortunately, we know very little about Jewish wedding customs during this time period. The story that Jesus tells implies that young women would escort the bridegroom to where the wedding celebration would be held. These young women may have been friends of the bride. It is unclear whether this is the first event in the wedding celebration, and it is also unclear exactly where the young women escort the bridegroom. It could be the bride’s parents’ house, a wedding hall, or some other location. Since Jesus does not include any further explanation, and since we do not know much about weddings in this time period, you should avoid giving explanatory information except for clarifying that the young women escort the bridegroom to wherever the wedding event was going to happen.

Talents

A talent was a unit of weight that, when used for precious metals, was also a unit of money. One talent weighed about 30 kilograms or about 65 pounds. The talent referred to in this chapter was probably worth about 6,000 denarii, that is, about 6,000 days’ wages for a hired worker. The exact amount of money is not important, so you could use a general term in your culture for that amount of money, or you could indicate about how many days’ wages it would be worth. Alternatively, you could spell “talent” how it sounds in your language and then provide a footnote that indicates about how much money this is. (See: **Biblical Money (p.1290)**)

The final judgment

In 25:31–46, Jesus describes some of what will happen at the final judgment when he, the Son of Man and the king, judges everyone. He divides people into two groups, and then he explains that this is based on how they have treated the least important believers. Then, he sends the ones who did not do what was right to eternal punishment, and he takes the ones who did what was right to experience eternal life with him. Jesus describes this

scene to explain what the final judgment will be like, not to narrate everything about the final judgment exactly as it will happen, so be sure not to include anything beyond what he describes.

Translation Issues in This Chapter

The parable of the ten virgins

In 25:1–13, Jesus tells a story about ten young women who are supposed to escort a bridegroom to his wedding celebration. Five of them brought extra oil for their lamps, and five did not. When the bridegroom was late, the five young women who did not have extra oil had to go and buy some more, and they missed the bridegroom and the wedding celebration. Jesus uses this story to illustrate how his followers need to be prepared at all times for when he returns, since they do not know when that will be, just as the young women did not know when the bridegroom was going to arrive. Your translation should not directly explain the meaning of this parable more than Jesus does, but be sure that your readers understand how to apply the story. (See: **Parables (p.1427)**)

The parable of the talents

In 25:14–30, Jesus tells a story about a rich man who went on a journey. Before he left, he entrusted three of his servants with large sums of money. The first and second servant used the large sums of money to make even more money. The third servant, however, buried the money in the ground to keep it safe and did not make any more money. When the rich man returned, he rewarded the first two servants but punished the third servant. Jesus uses this story to illustrate how his followers should behave during the time before his second coming. They should be like the first two servants, who used what they were given to do useful things. They should not be like the third servant, who did not use what he was given to do anything. Your translation should not directly explain the meaning of this parable more than Jesus does, but be sure that your readers understand how to apply the story. (See: **Parables (p.1427)**)

Singular and plural forms of “you”

Most of the forms of “you” in this chapter appear in dialogues in the stories that Jesus tells. Because of this, there are many of both singular and plural forms of “you.” However, there are slightly more plural forms of “you” in this chapter, so you should assume forms of “you” are plural unless a note specifies that the form is singular. (See: **Forms of ‘You’ — Singular (p.1354)**)

Matthew 25:1

Then

Then refers to the time in the future when Jesus will return to the world. He called this time “the coming of the Son of Man” in 24:37 and the “day your Lord is coming” in 24:42. You could include this information if that would be helpful to your readers. Alternate translation: [At the time I return to the world,] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Then the kingdom of the heavens will be compared to ten virgins

To teach his disciples, Jesus offers a story or illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [Listen to this story: Then the kingdom of the heavens will be compared to ten virgins] (See: **Parables (p.1427)**)

the kingdom of the heavens will be compared to

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the comparing, it is clear from the context that it is Jesus himself. Alternate translation: [I will compare the kingdom of the heavens to] or [the kingdom of the heavens will be comparable to] (See: **Metonymy (p.1411)**)

lamps

The **lamps** throughout this story could be: (1) small clay containers for oil, which was burned using a wick. Alternate translation: [lamps that burn oil]; (2) torches dipped or soaked in oil. Alternate translation: [torches soaked in oil] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

went out to a meeting of the bridegroom

The **virgins** are supposed to escort the **bridegroom** to where the wedding feast will be held. The fact that they took **lamps** implies that they will escort the bridegroom at night. You could include this information if that would be helpful to your readers. Alternate translation: [went out during the night to meet the bridegroom and bring him to the wedding feast] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 25:2

Now

Jesus uses the word **Now** to introduce background information about the ten virgins that will help his audience understand what happens next. Use a natural form in your language for introducing background information. Alternate translation: [I want you to know that] or [About those ten virgins,] (See: **Background Information (p. 1281)**)

five wise

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [five of them were wise] (See: **Ellipsis (p.1338)**)

Matthew 25:3

For

The word **For** introduces an explanation of how the virgins were wise or foolish. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: [This is what I mean:] or [As it happened,] (See: **Connecting Words and Phrases (p.1322)**)

the foolish

Jesus is using the adjective **foolish** as a noun to mean the foolish virgins. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the foolish virgins] or [the foolish ones] (See: **Nominal Adjectives (p.1413)**)

oil with them

Jesus implies that this **oil** was extra oil stored in a separate container that the virgins would have used to refill their **lamps**. You could include this information if that would be helpful to your readers. Alternate translation: [more oil with them for refilling their lamps] or [any additional oil with them] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 25:4

the wise

Jesus is using the adjective **wise** as a noun to mean the wise virgins. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the wise virgins] or [the wise ones] (See: **Nominal Adjectives (p.1413)**)

oil

Jesus again implies that this **oil** was extra oil stored in separate **containers** that the virgins would have used to refill their **lamps**. You could include this information if that would be helpful to your readers. See how you expressed the idea in 25:3. Alternate translation: [more oil for refilling their lamps] or [additional oil] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 25:5

But

The word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then,] (See: **Connecting Words and Phrases (p.1322)**)

the bridegroom delaying

The phrase **the bridegroom delaying** describes something that happens as the ten virgins **became sleepy and were sleeping**. If it would be helpful in your language, you could use a word or phrase that introduces something that happens at the same time. Alternate translation: [as the bridegroom delayed] (See: **Connect — Simultaneous Time Relationship (p.1320)**)

they all became sleepy and were sleeping

Jesus indicates that the ten virgins first **became sleepy** and then actually **were sleeping**. If it would be helpful in your language, you could make the sequence more explicit. Alternate translation: [they all became sleepy and then went to sleep] (See: **Connect — Sequential Time Relationship (p.1318)**)

Matthew 25:6

But

The word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then,] (See: **Connecting Words and Phrases (p.1322)**)

there was a cry, ‘Behold, the bridegroom! Go out to the meeting

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [there was a cry that the bridegroom was there and that they should go out to the meeting] (See: **Quotes within Quotes (p.1452)**)

Behold

The word **Behold** draws the attention of the ten virgins and asks them to listen carefully. If it would be helpful in your language, you could express **Behold** with a word or phrase that asks people to listen, or you could use a different form that draws people’s attention. Alternate translation: [Look] or [Listen] (See: **Metaphor (p.1405)**)

Go out

In a context such as this, your language might say “Come” instead of **Go**. Alternate translation: [Come out] (See: **Go and Come (p.1359)**)

to the meeting

The person saying these words implies that the ten virgins are supposed to meet and escort the bridegroom to the wedding celebration. See you expressed the similar idea in 25:1. Alternate translation: [to meet him and bring him to the wedding feast] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 25:7

put their lamps in order

Jesus means that the ten virgins did got their **lamps** ready to burn well. You could include this information if that would be helpful to your readers. Alternate translation: [got their lamps ready to burn well] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 25:8

Now

The word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

the foolish & to the wise

Jesus is using the adjectives **foolish** and **wise** as nouns to mean the foolish virgins and the wise virgins. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: [the foolish ones ... to the wise ones] (See: **Nominal Adjectives (p.1413)**)

said to the wise, ‘Give us from your oil, because our lamps are going out

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [asked the wise to give them from their oil, because their lamps were going out] (See: **Quotes within Quotes (p.1452)**)

Give us from your oil, because our lamps are going out

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: [Since our lamps are going out, give us from your oil] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

Give

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: [We ask that you give] (See: **Imperatives — Other Uses (p.1378)**)

our lamps are going out

The phrase **going out** indicates that the **lamps** were running out of oil and unable to burn brightly. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [the fire in our lamps is dying] or [our lamps are no longer burning] (See: **Idiom (p.1375)**)

Matthew 25:9

But

The word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

the wise

Jesus is using the adjective **wise** as a noun to mean the wise virgins. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the wise ones] or [the wise virgins] (See: **Nominal Adjectives (p.1413)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said] (See: **Quotations and Quote Margins (p.1449)**)

saying, ‘Lest there not be enough for us and for you, go instead to the ones selling, and buy for yourselves

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [saying that there may not be enough for themselves and for them and that they should go instead to the ones selling and buy some for themselves] (See: **Quotes within Quotes (p.1452)**)

Lest there not be enough for us and for you, go instead to the ones selling, and buy for yourselves

Throughout their response, the wise virgins are implicitly referring to oil. You could include this information if that would be helpful to your readers. Alternate translation: [There may not be enough oil for us and for you. Go instead to the ones selling oil and buy some for yourselves] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Lest there not be enough for us and for you

By answering in this way, the wise virgins imply that they will not give any oil to the foolish virgins. You could include this information if that would be helpful to your readers. Alternate translation: [No, we will not give you any oil, for there may not be enough for us and for you] (See: **Assumed Knowledge and Implicit Information (p. 1276)**)

Lest there not be enough

The wise virgins could be: (1) sure that there will not **be enough** oil for all of them. Alternate translation: [There will definitely not be enough] (2) worried that there will not **be enough** oil for all of them. Alternate translation: [There may not be enough]

not

The words translated as **certainly not** are two negative words. In this construction, the second negative does not cancel the first to create a positive meaning. Instead, it gives greater emphasis to the negative. If your language can use two negatives that do not cancel one another to create a positive meaning, you could use a double negative here. If your language does not use two negatives in that way, you could translate with one strong negative, as the ULT does. Alternate translation: [by no means] (See: **Double Negatives (p.1333)**)

for us

By **us**, the wise virgins mean themselves but not the foolish virgins, so use the exclusive form of that word in your translation if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p.1347)**)

Matthew 25:10

But

The word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

to buy

Jesus implies that they went to **buy** oil. You could include this information if that would be helpful to your readers. Alternate translation: [to buy more oil] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the prepared

Jesus is using the adjective **prepared** as a noun to mean the virgins who were prepared. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the prepared virgins] or [the virgins who were prepared] (See: **Nominal Adjectives (p.1413)**)

the wedding feast

Here, **wedding feast** represents the place where the wedding feast was being held. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [the place for the wedding feast] (See: **Metonymy (p.1411)**)

the door was shut

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [someone shut the door] (See: **Active or Passive (p.1271)**)

Matthew 25:11

But

The word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

come

To call attention to a development in the story, Jesus uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [came] (See: **Predictive Past (p.1442)**)

saying, ‘Lord, lord, open for us

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [repeatedly calling the bridegroom ‘lord’ and asking him to open for them.] (See: **Quotes within Quotes (p.1452)**)

Lord, lord

In Jesus’ culture, the word **lord** was a polite way for a young woman to address an older man. If it would be helpful in your language, you could use a different word or phrase that is a polite way to address an older man in your culture. Alternate translation: [Honorable sir] (See: **Politeness (p.1434)**)

saying

If you keep the direct quotation, consider natural ways of introducing it in your language. Alternate translation: [and they said] (See: **Quotations and Quote Margins (p.1449)**)

open for us

The foolish virgins are implying that they want the door opened for them so they can join the wedding celebration. You could include this information if that would be helpful to your readers. Alternate translation: [open the door so that we can join the wedding feast] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

open

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: [we ask that you open] (See: **Imperatives — Other Uses (p.1378)**)

open

Since the virgins is talking to the bridegroom, the imperative here is singular. (See: **Forms of ‘You’ — Singular (p. 1354)**)

Matthew 25:12

But

The word **But** introduces what the bridegroom actually did in contrast to what the foolish virgins wanted him to do. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: [However] (See: **Connect — Contrast Relationship (p.1304)**)

said, ‘Truly I say to you, I do not know you

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [said that he was speaking truly and that he did not know them] (See: **Quotes within Quotes (p.1452)**)

I do not know you

By answering in this way, the bridegroom implies that he will not open the door for the foolish virgins. You could include this information if that would be helpful to your readers. Alternate translation: [I do not know you, so I will not open the door] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 25:13

Therefore

The word **Therefore** introduces Jesus' application of the parable he has given in 25:1–12. If it would be helpful in your language, you could use a different word or phrase that introduces an application. Alternate translation: [Given that story] or [As what I have told you illustrates] (See: **Connect — Reason-and-Result Relationship (p. 1315)**)

be alert, for you do not know the day nor the hour

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the command in the first clause. Alternate translation: [since you do not know the day nor the hour, be alert] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

the day nor the hour

The terms **day** and **hour** mean similar things. Jesus is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [the specific time] (See: **Doublet (p.1336)**)

the day nor the hour

Jesus is referring to the moment when he will return. You could include this information if that would be helpful to your readers. Alternate translation: [the time of my coming] or [the moment in the future when I will return] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the hour

Many ancient manuscripts include nothing after the word **hour**. The ULT follows that reading. Other ancient manuscripts include after the word **hour** the words "in which the Son of Man comes." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.1475)**)

Matthew 25:14

For

The word **For** introduces another explanation of what the kingdom of the heavens is like. If it would be helpful in your language, you could use a word or phrase that introduces another explanation, or you could leave **For** untranslated. Alternate translation: [Again,] or [Also,] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

it is} as if a man, going abroad

To teach his disciples, Jesus offers another story or illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [listen to this story: it is as if a man, going abroad] (See: **Parables (p. 1427)**)

it is} as if

Jesus implies that he is still speaking about the kingdom of the heavens. You could include this information if that would be helpful to your readers. Alternate translation: [the kingdom of the heavens is as if] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

handed over to them his possessions

Jesus implies that the man entrusted the **slaves** with **his possessions** for the period of time when he would be away. You could include this information if that would be helpful to your readers. Alternate translation: [gave them his possessions to take care of while he was gone] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 25:15

five talents, & two, & one

The word **talents** refers to units of money equivalent to about 6,000 denarii, that is, about 6,000 days' wages for a hired worker. You could try to express this amount in terms of current monetary values, but that might cause your Bible translation to become outdated and inaccurate, since those values can change over time. So instead you might state something more general or give the equivalent in wages. Alternate translation: [about 90 years' wages ... about 35 years' wages ... about 18 years' wages] (See: **Biblical Money (p.1290)**)

and to one, two, and to one, one

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the first half of the sentence. Alternate translation: [and to one he gave two talents, and to one he gave one talent] (See: **Ellipsis (p.1338)**)

his own ability

If your language does not use an abstract noun for the idea of **ability**, you could express the same idea in another way. Alternate translation: [what he was able to do] or [what he was qualified to handle] (See: **Abstract Nouns (p. 1268)**)

immediately he went abroad & Having gone

The word **immediately** could go with: (1) the master traveling abroad. Alternate translation: [he went abroad immediately. Having gone]; (2) the servant going to trade with the money. Alternate translation: [he went abroad. Having gone immediately] (See: **Information Structure (p.1381)**)

Matthew 25:16

Having gone

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [Having come] (See: **Go and Come (p.1359)**)

the five talents & another five talents

See how you translated **talents** in 25:15. Alternate translation: [about 90 years’ wages ... another 90 years’ wages] (See: **Biblical Money (p.1290)**)

traded with them

Jesus refers to how people use money to do business and make more money. You could include this information if that would be helpful to your readers. Alternate translation: [did business with them] or [put the money to work] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 25:17

the one with the two also gained another two

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous verse. Alternate translation: [the one having received the two talents also gained another two talents] (See: **Ellipsis (p.1338)**)

gained another two

Jesus implies that this servant **gained another two** talents by trading with them, just like the servant with five talents. You could include this information if that would be helpful to your readers. Alternate translation: [traded with them and gained another two] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 25:18

the one

Jesus is using the number **one** as a noun to mean the one talent. Your language may use numbers in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the one talent] (See: **Nominal Adjectives (p.1413)**)

dug in the ground and hid the money of his master

Jesus implies that this man **dug** a hole **in the ground**, put **the money of his master** there, and then covered it up to keep the money safe. You could include this information if that would be helpful to your readers. Alternate translation: [dug a hiding place in the ground and stored the money of his master there to protect it] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 25:19

Now

The word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then,] (See: **Connecting Words and Phrases (p.1322)**)

comes and takes up a word together

To call attention to a development in the story, Jesus uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [came and took up a word together] (See: **Predictive Past (p.1442)**)

takes up a word together

The phrase **takes up a word together** refers to settling accounts, that is, resolving any debts or loans between people. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [settles accounts] (See: **Idiom (p.1375)**)

Matthew 25:20

the five talents & another five talents, & five talents; & another five talents

See how you translated **talents** in 25:15. Alternate translation: [about 90 years' wages ... another 90 years' wages ... about 90 years' wages ... another 90 years' wages] (See: **Biblical Money (p.1290)**)

brought another five talents

Jesus implies that the slave brought the original **five talents** as well as the **five talents** that he gained. You could include this information if that would be helpful to your readers. Alternate translation: [brought those five talents and another five talents] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

saying, 'Master, you handed over to me five talents; behold, I gained another five talents

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [saying to his master that he had handed over to him five talents and that he gained another five talents] (See: **Quotes within Quotes (p.1452)**)

saying

If you keep the direct quotation, consider natural ways of introducing it in your language. Alternate translation: [and he declared] (See: **Quotations and Quote Margins (p.1449)**)

you handed over

Since the slave is talking to the his master, the word **you** here is singular. (See: **Forms of 'You' — Singular (p.1354)**)

behold

The word **behold** draws the attention of the master and asks him to listen carefully. If it would be helpful in your language, you could express Behold with a word or phrase that asks people to listen, or you could use a different form that draws people's attention. Alternate translation: [look] or [listen] (See: **Metaphor (p.1405)**)

Matthew 25:21

said to him, ‘Well done, good and faithful slave! You were faithful over a few things. I will appoint you over many things. Enter into the joy of your master

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [said to him that he had done well and that he was a good and faithful slave. His master also said that he had been faithful over a few things and that he would appoint him over many things. His master told him to enter into the joy of his master] (See: **Quotes within Quotes (p.1452)**)

Well done

Your language may have a phrase that an employer would use to show approval. If so, you could use it in your translation. Alternate translation: [Good work] (See: **Exclamations (p.1345)**)

You were & you & Enter & your

Since the master is talking to his slave, the words **You**, **you**, and **your** and the imperative are singular. (See: **Forms of ‘You’ — Singular (p.1354)**)

Enter into

The master uses the phrase **Enter into** to represent experiencing or participating in something. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Experience] or [Participate in] (See: **Metaphor (p.1405)**)

the joy of your master

The master is speaking about himself in the third person. If this would not be natural in your language, you could use the first person form. Alternate translation: [my joy] or [the joy of me, your master] (See: **First, Second or Third Person (p.1349)**)

the joy of your master

The master is using the possessive form to describe **the joy** that the **master** experiences. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the joy that your master experiences] (See: **Possession (p.1438)**)

the joy of your master

If your language does not use an abstract noun for the idea of **joy**, you could express the same idea in another way. Alternate translation: [how joyfully your master lives] (See: **Abstract Nouns (p.1268)**)

Matthew 25:22

with the two talents & two talents; & another two talents

See how you translated **talents** in 25:15. Alternate translation: [with about 35 years' wages ... about 35 years' wages ... another 35 years' wages] (See: **Biblical Money (p.1290)**)

said, 'Master, you handed over to me two talents; behold, I gained another two talents

If your language would not use a direct quotation inside of a direct quotation, you could translate the second direct quotation as an indirect quotation. Alternate translation: [said to his master that he had handed over to him two talents, but behold, he had gained two talents] (See: **Quotes within Quotes (p.1452)**)

you handed over

Since the slave is talking to his master, the word **you** here is singular. (See: **Forms of 'You' — Singular (p.1354)**)

behold

The word **behold** draws the attention of the master and asks him to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks people to listen, or you could use a different form that draws people's attention. Alternate translation: [look] or [listen] (See: **Metaphor (p.1405)**)

Matthew 25:23

His master said to him, ‘Well done, good and faithful slave! You were faithful over a few things. I will appoint you over many things. Enter into the joy of your master

This verse is identical to 25:21, so express the idea as you did there.

Matthew 25:24

But

The word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Next,] or [Finally,] (See: **Connecting Words and Phrases (p.1322)**)

the one talent

See how you translated **talent** in 25:15. Alternate translation: [about 18 years' wages] (See: **Biblical Money (p. 1290)**)

you, & you are & you did not sow, & you did not scatter

Since the slave is talking to his master, the word **you** throughout this verse is singular. (See: **Forms of 'You' — Singular (p.1354)**)

reaping where you did not sow, and gathering where you did not scatter

The clauses **reaping where you did not sow** and **gathering where you did not scatter** mean similar things. The servant is using the two clauses together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single clause. Alternate translation: [always harvesting where you did not plant] or [consistently gathering where you did not sow] (See: **Parallelism (p.1429)**)

reaping where you did not sow, and gathering where you did not scatter

The slave speaks as if his master were a farmer who reaps and gathers crops that someone else sowed and scattered. He means that his master benefits from what other people, his employees, have worked hard to produce. If it would be helpful in your language, you could use simile form or state the meaning plainly. Alternate translation: [like a farmer who reaps where he did not sow and who gathers where he did not scatter] or [benefitting from what you have not labored for, and taking what you have not earned] (See: **Metaphor (p.1405)**)

reaping where you did not sow

The servant implies that the master is **reaping** crops where he did not **sow** seed. You could include this information if that would be helpful to your readers. Alternate translation: [reaping crops where you did not sow seed] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

gathering where you did not scatter

The servant could be implying that the master is: (1) **gathering** crops where he did not **scatter** seed. Alternate translation: [gathering crops where you did not scatter seed]; (2) **gathering** grain kernels where he did not **scatter** the chaff. Alternate translation: [gathering grain where you did not scatter chaff] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

said, ‘Master, I knew you, that you are a harsh man, reaping where you did not sow, and gathering where you did not scatter & And having become afraid, having gone away, I hid your talent in the ground. Behold, you have {what is} yours

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [said to his master that he knew that he was a harsh man, reaping where he did not sow, and gathering where he did not scatter. He told his master that having become afraid, having gone away, he hid his master’s talent in the ground. Then he said to his master that he was giving him back what was his] (See: **Quotes within Quotes (p.1452)**)

Matthew 25:25

I hid your talent in the ground

The servant implies that he dug a hole **in the ground**, put the **talent** there, and then covered it up to keep the money safe. You could include this information if that would be helpful to your readers. See how you expressed the similar idea in 25:18. Alternate translation: [I dug a hiding place in the ground and stored the talent there to protect it] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

your & you have {what is} yours

Since the slave is talking to his master, the words **your**, **you**, and **yours** are singular. (See: **Forms of 'You' — Singular (p.1354)**)

Behold

The word **Behold** draws the attention of the master and asks him to listen carefully. If it would be helpful in your language, you could express **Behold** with a word or phrase that asks people to listen, or you could use a different form that draws people's attention. Alternate translation: [Look] or [Listen] (See: **Metaphor (p.1405)**)

you have {what is} yours

The slave means that he is returning the master's one **talent** to his master. You could include this information if that would be helpful to your readers. Alternate translation: [I am returning to you what is yours] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 25:26

But

The word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

Did you know that I reap where I did not sow and gather where I did not scatter

The master is not asking his slave to verify what he just said. Rather, he is using the question form to challenge the slave. He is repeating what the slave said about him, but not to grant that it is true. Rather, he is about to tell the slave what he should have done if it actually had been true. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [You claim that you knew that I reap where I did not sow and gather where I did not scatter.] or [So you knew that I reap where I did not sow and gather where I did not scatter!] (See: **Rhetorical Question (p.1460)**)

Did you know

Since the master is speaking to his slave, the word **You** here is singular. (See: **Forms of 'You' — Singular (p.1354)**)

I reap where I did not sow and gather where I did not scatter

The master repeats what the slave said about him in 25:24. Express the idea as you did there. (See: **Metaphor (p. 1405)**)

said to him, 'Wicked and lazy slave! Did you know that I reap where I did not sow and gather where I did not scatter & Therefore, it was necessary for you to have put my money with the bankers, and having come, I would have received back {what is} mine with interest & Therefore, take away the talent from him and give it to the one having the ten talents & For to everyone having, it will be given and it will abound. But from the one not having, even what he has will be taken away from him & And throw the worthless slave out into the outer darkness, where there will be weeping and grinding of the teeth

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [called him a wicked and lazy slave. He reminded his slave that he knew that his master reaped where he did not sow and harvested where he did not scatter, and that, therefore, it was necessary for him to have placed the money with the bankers and that, having come, his master would have received back his money with interest. Then he told others to take away the talent from the slave and give it to the one having the ten talents. He explained that to everyone having, it will be given and it will abound, but from the one not having, even what he has will be taken away. Then he commanded people to throw out the worthless slave into the outer darkness, where there will be weeping and grinding of the teeth] (See: **Quotes within Quotes (p.1452)**)

Matthew 25:27

Therefore

The word **Therefore** introduces an inference based on what the slave claimed to know. If it would be helpful in your language, you could use a word or phrase that introduces this kind of inference. Alternate translation: [Given that] or [Well then] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

you

Since the master is speaking to his slave, the word **you** here is singular. (See: **Forms of 'You' — Singular (p.1354)**)

to have put my money with the bankers, & with interest

The word **bankers** refers to people who accept deposits of money and use them to make loans. They charge **interest** on the loans, and then they pay **interest** to the people who deposited money with them. If your readers would not be familiar with this type of business, you could use names from a similar business in your area or you could use descriptive phrases. Alternate translation: [to let people borrow my money ... with a share of the profits] or [to have given my money to businesspeople ... plus even more] (See: **Translate Unknowns (p.1480)**)

Matthew 25:28

Therefore

The word **Therefore** introduces what the master has decided to do in response to what the slave did not do. If it would be helpful in your language, you could use a different word or phrase that introduces this kind of conclusion. Alternate translation: [Because he did not do that] or [However, since he did not invest the money] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

take away the talent from him

The master says this command to other servants. If it would be helpful in your language, you could state that explicitly. Alternate translation: [you other servants, take away the talent from him] (See: **Quotations and Quote Margins (p.1449)**)

the talent & the ten talents

See how you translated **talent** and **talents** in 25:15. Alternate translation: [the 18 years' wages ... the 90 years' wages] (See: **Biblical Money (p.1290)**)

Matthew 25:29

For

The word **For** introduces the master's reason for why he commanded what he did in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a reason for a command. Alternate translation: [Here is why I said that:] or [I say that because] (See: **Connecting Words and Phrases (p.1322)**)

to everyone having, it will be given and it will abound. But from the one not having, even what he has will be taken away from him

The master does not specify what is is that people have or do not have and what will be given or taken. He does that to make his statements as general as possible. If you need to specify what is being given and taken, if possible use a very general term. Alternate translation: [to everyone having many things, more things will be given, and they will abound. But from the one not having many things, even what he has will be taken away from him] (See: **When to Keep Information Implicit (p.1491)**)

it will be given & will be taken away

If your language does not use these passive forms, you could express the ideas in active form or in another way that is natural in your language. If you need to say who did the action, you could: (1) use an indefinite subject. Alternate translation: [people will give it ... people will take away]; (2) indicate that the master will do it. Alternate translation: [I will give it ... I will take away] (See: **Active or Passive (p.1271)**)

from the one not having, even what he has will be taken away from him

The phrase **the one** and the words **he** and **him** represent people in general, not one particular person. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [from the people not having, even what they have will be taken away from them] (See: **Generic Noun Phrases (p.1357)**)

from the one not having

The master says **the one not having** here as a generalization for emphasis. It is clear in the second half of the sentence that this person does have something. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [from the one having almost nothing] or [from the one not having much] (See: **Hyperbole (p.1368)**)

he has & him

Although the terms **he** and **him** are masculine, the master is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: [that person has ... him or her] (See: **When Masculine Words Include Women (p.1489)**)

Matthew 25:30

into the outer darkness

The phrase **the outer darkness** refers to a place of punishment. If it would be helpful in your language, you could state the meaning plainly. If possible, preserve the idea of darkness. See how you expressed the similar idea in 8:12. Alternate translation: [into the dark place of punishment] (See: **Metaphor (p.1405)**)

the outer darkness

If your language does not use an abstract noun for the idea of darkness, you could express the same idea in another way. Alternate translation: [the dark place outside] (See: **Abstract Nouns (p.1268)**)

grinding of the teeth

In Jesus' culture, people would grind their teeth when they experienced anger, grief, and pain. If it would be helpful in your language, you could refer to an action with comparable meaning or state the meaning of this action plainly. See how you expressed this phrase in 8:12. Alternate translation: [beating of breasts] or [grinding of the teeth in anger and pain] (See: **Symbolic Action (p.1471)**)

Matthew 25:31

Now

The word **Now** introduces the next topic that Jesus wants to speak about. If it would be helpful in your language, you could use a word or phrase that introduces the next topic, or you could leave **Now** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

the Son of Man comes in his glory & him, & he will sit on his

Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [I, who am the Son of Man, come in my glory ... me ... I will sit on my] (See: **First, Second or Third Person (p.1349)**)

the Son of Man comes

Jesus implies that **the Son of Man** will come back to this world at some point in the future. He is also implying that **the Son of Man** will leave this world before he comes back. You could include this information if that would be helpful to your readers. Alternate translation: [the Son of Man comes back to this world] or [the Son of Man, after leaving this world, comes back] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

in his glory

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. Alternate translation: [and shows how glorious he is] (See: **Abstract Nouns (p.1268)**)

he will sit on his throne of glory

When someone sits on a throne, it indicates that this person is ruling. If it would be helpful in your language, you could explain the meaning of this action. See how you expressed the idea in 19:28. Alternate translation: [he will sit on his throne of glory as king] or [he will rule from his throne of glory] (See: **Metonymy (p.1411)**)

his throne of glory

Jesus could be using the possessive form to describe a **throne** that: (1) belongs to **the Son of Man** and that is characterized by **glory**. Alternate translation: [his throne that is glorious]; (2) shows or illustrates the **glory** that **the Son of Man** has. Alternate translation: [the throne that displays his glory] (See: **Possession (p.1438)**)

throne of glory

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. Alternate translation: [glorious throne] (See: **Abstract Nouns (p.1268)**)

Matthew 25:32

him & he will separate

Jesus continues to speak about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [me ... I will separate] (See: **First, Second or Third Person (p.1349)**)

will be gathered all the nations

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [all the nations will gather] or [all the nations will come] (See: **Active or Passive (p.1271)**)

all the nations

The word **nations** represents the people who live in those **nations**. If it would be helpful to your readers, you could state the meaning plainly. Alternate translation: [the people of all the nations] (See: **Metonymy (p.1411)**)

he will separate them from one another, just as the shepherd separates the sheep from the goats

Jesus is saying that separating people from one another is like a **shepherd** separating **sheep** from **goats**. He means that in both situations a person divides a larger group into two smaller groups based on some important characteristic. If it would be helpful in your language, you could state that explicitly. Alternate translation: [he will separate them from from one another into two groups, just as a shepherd separates into two groups the sheep and the goats] (See: **Simile (p.1464)**)

the shepherd separates

The phrase **the shepherd** represents shepherds in general, not one particular shepherd. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [shepherds separate] (See: **Generic Noun Phrases (p.1357)**)

Matthew 25:33

he will place & his & his left

Jesus continues to speak about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [I will place ... my ... my left] (See: **First, Second or Third Person (p.1349)**)

the sheep & the goats

Here, as the following verses make clear, Jesus speaks of people who do what is right as if they were **sheep** and of people who do what is wrong as if they were **goats**. If it would be helpful in your language, you could use simile form or state the meaning plainly. Alternate translation: [the people who are like sheep ... people who are like goats] or [the righteous people ... the wicked people] (See: **Metaphor (p.1405)**)

his right, & his left

Jesus uses the adjectives **right** and **left** as nouns to refer to his **right** and **left** sides. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: [his right side ... his left side] (See: **Nominal Adjectives (p.1413)**)

on his right, & on his left

In Jesus' culture, the **right** side was considered to be more honorable or important than the **left** side. You could include this information if that would be helpful to your readers. Alternate translation: [on the honorable right ... on less honorable left] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

but the goats

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [but he will place the goats] (See: **Ellipsis (p.1338)**)

Matthew 25:34

the King & his

Jesus continues to speak about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [I, who am the King, ... my] (See: **First, Second or Third Person (p.1349)**)

the King

The title **the King** describes the Son of Man. You could include this information if that would be helpful to your readers. Alternate translation: [the Son of Man, who is the King,] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

his right

See how you translated **his right** in 25:33. Alternate translation: [his right side] (See: **Nominal Adjectives (p.1413)**)

Come

In a context such as this, your language might say “Go” instead of **Come**. Alternate translation: [Go] (See: **Go and Come (p.1359)**)

the ones having been blessed by my Father

If your language does not use this passive form, you can state this in active form. Alternate translation: [the ones my Father has blessed] (See: **Active or Passive (p.1271)**)

by my Father

Father is an important title that describes the relationship between God the Father and Jesus the Son. (See: **Translating Son and Father (p.1483)**)

inherit

Here **the King** speaks as if the people **on his right** were children who would receive property from a relative. He speaks in this way to indicate that these people will receive **the kingdom**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [receive] or [you are being given] (See: **Metaphor (p. 1405)**)

prepared for you

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: [that God has prepared for you] (See: **Active or Passive (p.1271)**)

from the foundation of the world

If your language does not use an abstract noun for the idea of **foundation**, you could express the same idea in another way. Alternate translation: [from when God founded the world] (See: **Abstract Nouns (p.1268)**)

on his right, ‘Come, the ones having been blessed by my Father, inherit the kingdom prepared for you from the foundation of the world & For I was hungry, and you gave me to eat; I was thirsty, and you gave me to drink; I was a stranger, and you gathered together with me & I was} naked, and you clothed me; I was sick, and you cared for me; I was in prison, and you came to me

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [on his right that they, who had been blessed by his Father, should come and inherit the kingdom prepared for them from the foundation of the world. He said that this was because he was hungry, and they gave him to eat; he was thirsty, and they gave him to drink; he was a stranger, and they gathered together with him; he was naked, and they clothed him; he was sick, and they cared for him; he was in prison, and they came to him] (See: **Quotes within Quotes (p.1452)**)

Matthew 25:35

For

The word **For** introduces the reasons why the people on the right will inherit the kingdom. If it would be helpful in your language, you could use a word or phrase that introduces a reason. Alternate translation: [That is because] or [Here is why:] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

you gave me to eat; & you gave me to drink

The king implies that the people gave him food to eat and water to drink. You could include this information if that would be helpful to your readers. Alternate translation: [you gave me food to eat ... you gave me something to drink] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

you gathered together with me

The phrase **gathered together with me** means that these people invited him to eat and sleep in their houses. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [you invited me into your homes] or [you gave me a place to stay] (See: **Idiom (p.1375)**)

Matthew 25:36

I was} naked

The word **naked** refers generally to having too little clothing. It does not necessarily mean that the king had no clothes at all, although that could have been true. You could include this information if that would be helpful to your readers. Alternate translation: [I was without proper clothing] or [I was ill-clothed] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

you came to me

The king implies that the people visited him while he was **in prison**. You could include this information if that would be helpful to your readers. Alternate translation: [you spent time with me there] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

you came

In a context such as this, your language might say “went” instead of **came**. Alternate translation: [you went] (See: **Go and Come (p.1359)**)

Matthew 25:37

the righteous

The king is using the adjective **righteous** as a noun to mean righteous people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the righteous people] (See: **Nominal Adjectives (p.1413)**)

saying

If you keep the direct quotation, consider natural ways of introducing it in your language. Alternate translation: [and they will say] (See: **Quotations and Quote Margins (p.1449)**)

you & feed {you}? & give {you} to drink

Since the people are speaking to the king, the word **you** throughout this verse is singular. (See: **Forms of 'You' — Singular (p.1354)**)

being thirsty and give {you} to drink

The people speaking are leaving out some of the words that a sentence would need in many languages to be complete. If it would be clearer in your language, you could supply these words from earlier in the sentence. Alternate translation: [when did we see you thirsty and give you to drink] (See: **Ellipsis (p.1338)**)

saying, 'Lord, when did we see you being hungry and feed {you}? Or being thirsty and give {you} to drink & And when did we see you a stranger and gather together with {you}? Or naked and clothe {you & And when did we see you sick or in prison and come to you

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [calling him Lord and asking when they had seen him being hungry and fed him, or being thirsty and given him to drink. They asked when they had seen him a stranger and gathered together with him, or naked and clothed him. They asked when they had seen him sick or in prison and came to him.] (See: **Quotes within Quotes (p.1452)**)

when did we see you being hungry and feed {you}? Or being thirsty and give {you} to drink & And when did we see you a stranger and gather together with {you}? Or naked and clothe {you & And when did we see you sick or in prison and come to you

The people speaking are using the question form to indicate that they do not remember helping the king in any of these ways. If you would not use the question form for this purpose in your language, you could translate these as statements or exclamations. Alternate translation: [we do not think that we saw you hungry and fed you, or thirsty and gave you to drink. We do not think that we saw you a stranger and gathered together with you, or naked and clothed you. We do not think that we saw you sick or in prison and came to you.] (See: **Rhetorical Question (p. 1460)**)

Matthew 25:38

you & gather together with {you}? & clothe {you

Since the people are speaking to the king, the word **you** throughout this verse is singular. (See: **Forms of 'You' — Singular (p.1354)**)

gather together with {you

See how you translated this phrase in 25:35. Alternate translation: [invite you into our houses] or [give you a place to stay] (See: **Idiom (p.1375)**)

naked and clothe {you

The people speaking are leaving out some of the words that a sentence would need in many languages to be complete. If it would be clearer in your language, you could supply these words from earlier in the sentence. Alternate translation: [when did we see you naked and clothe you] (See: **Ellipsis (p.1338)**)

naked

See how you translated this word in 25:36. Alternate translation: [without proper clothing] or [ill-clothed] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 25:39

you & you

Since the people are speaking to the king, the word **you** throughout this verse is singular. (See: **Forms of 'You' — Singular (p.1354)**)

come to you

The people speaking ask when they visited the king while he was sick or in prison. You could include this information if that would be helpful to your readers. Alternate translation: [spend time with you] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

come

In a context such as this, your language might say "go" instead of **come**. Alternate translation: [go] (See: **Go and Come (p.1359)**)

Matthew 25:40

the King

Jesus continues to speak about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [I, who am the King,] (See: **First, Second or Third Person (p.1349)**)

to them, ‘Truly I say to you, you did for one of the least of these brothers of mine, you did for me

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [to them that he was speaking truly and that as much as they did for one of the least of these brothers of his, they did for him] (See: **Quotes within Quotes (p.1452)**)

of & least

The word **least** identifies someone who is not very important. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [of the least important] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

of these brothers of mine

The king, Jesus, speaks of his disciples as if they were his **brothers**. He means that he considers them to be part of his family. If it would be helpful in your language, you could use simile form or state the meaning plainly. Alternate translation: [of those whom I call my brothers] or [of the people I love as if they were my brothers] (See: **Metaphor (p.1405)**)

brothers

Although the term **brothers** is masculine, the king is using the word in a generic sense that includes both men and women. If you retain the metaphor in your translation, and if it would be helpful in your language, you could say “brothers and sisters” to indicate this. (See: **When Masculine Words Include Women (p.1489)**)

you did for me

The king speaks as if anything that people did **for one of the least of these brothers of mine** was actually done for him. He means that he considers any help given to **these brothers of mine** to be as important to him as if it had been given directly to him. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: [I consider that you did it for me] or [it is just like you did it for me] (See: **Metaphor (p.1405)**)

Matthew 25:41

he will say & his left

Jesus continues to speak about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [I will say ... my left] (See: **First, Second or Third Person (p.1349)**)

his left

See how you translated **his left** in 25:33. Alternate translation: [his left side] (See: **Nominal Adjectives (p.1413)**)

the ones having been cursed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: [the ones God has cursed] (See: **Active or Passive (p.1271)**)

the eternal fire

The phrase **the eternal fire** refers to hell and describes it as a very unpleasant place. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. See how you translated the similar phrase in 18:8. Alternate translation: [hell, which is as hot as an eternal fire and] or [the hell] (See: **Metaphor (p.1405)**)

that has been prepared

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: [that God has prepared] (See: **Active or Passive (p.1271)**)

to the ones on his left, ‘Go from me, the ones having been cursed, into the eternal fire that has been prepared for the devil and his angels & For I was hungry, and you did not give me to eat; I was thirsty, and you did not give me to drink & I was a stranger, and you did not gather together with me; {I was} naked, and you did not clothe me; {I was} sick and in prison, and you did not care for me

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [to the ones on his left that they, who had been cursed, should go from him into the eternal fire that has been prepared for the devil and his angels. He said that this was because he was hungry, and they did not give him to eat; he was thirsty, and they did not give him to drink; he was a stranger, and they did not gather together with him; he was naked, and they did not clothe him; he was sick and in prison, and they did not care for him] (See: **Quotes within Quotes (p.1452)**)

Matthew 25:42

For

The word **For** introduces the reasons why the people on the left will go to the “eternal fire.” If it would be helpful in your language, you could use a word or phrase that introduces a reason. Alternate translation: [That is because] or [Here is why:] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

you did not give me to eat; & you did not give me to drink

The king is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [you did not give me food to eat ... you did not give me something to drink] (See: **Ellipsis (p.1338)**)

Matthew 25:43

you did not gather together with me

The phrase **did not gather together with me** means that these people did not invite him to eat and sleep in their houses. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. See how you expressed the idea in 25:35. Alternate translation: [you did not invite me into your houses] or [you did not give me a place to stay] (See: **Idiom (p.1375)**)

I was} naked

The word **naked** refers generally to having too little clothing. It does not necessarily mean that the king had no clothes at all, although that could have been true. You could include this information if that would be helpful to your readers. See how you expressed the idea in 25:36. Alternate translation: [I was without proper clothing] or [I was ill-clothed] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 25:44

saying, ‘Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not serve you

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [calling him Lord and asking when they had seen him being hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and they did not serve him.] (See: **Quotes within Quotes (p.1452)**)

when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not serve you

The people speaking are using the question form to indicate that they do not remember failing to help the king in these ways. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [we do not think that we saw you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not serve you.] (See: **Rhetorical Question (p.1460)**)

saying

If you keep the direct quotation, consider natural ways of introducing it in your language. Alternate translation: [and they will say] (See: **Quotations and Quote Margins (p.1449)**)

you & you

Since the people are talking to the king, the word **you** throughout this verse is singular. (See: **Forms of ‘You’ — Singular (p.1354)**)

naked

See how you translated this word in 25:36. Alternate translation: [without proper clothing] or [ill-clothed] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 25:45

he will answer

Jesus continues to speak about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [I will answer them] (See: **First, Second or Third Person (p.1349)**)

saying, 'Truly I say to you, as much as you did not do for one of the least of these, you did not do for me

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [saying that he was speaking truly and that as much as they did not do for one of the least of these, they did not do for him] (See: **Quotes within Quotes (p.1452)**)

saying

If you keep the direct quotation, consider natural ways of introducing it in your language. Alternate translation: [and he will say] (See: **Quotations and Quote Margins (p.1449)**)

of the least

The word **least** identifies someone who is not very important. If it would be helpful in your language, you could make this idea more explicit. See how you translated this word in 25:40. Alternate translation: [of the least important]

of these

The word **these** refers to the people whom the king, Jesus, calls "brothers of mine" in 25:40. If it would be helpful in your language, you could refer to those people more directly. Alternate translation: [of these brothers of mine] or [of the people I love as if they were my brothers] (See: **Pronouns — When to Use Them (p.1444)**)

you did not do for me

The king speaks as if people who fail to do something **for one of the least of these** actually fail to do something for him. He means that he considers any neglect of these people to be as important to him as if he himself had been neglected. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. See how you expressed the similar figure of speech in 25:40. Alternate translation: [I consider that you did not do it for me] or [it is just as though you did not do it for me] (See: **Metaphor (p.1405)**)

Matthew 25:46

these

The pronoun **these** refers to the people on the king's left who did not help people in need. If it would be helpful to your readers, you could refer to them more directly. Alternate translation: [those to whom the king just spoke] or [those on the king's left side] (See: **Pronouns — When to Use Them (p.1444)**)

will go away into eternal punishment, but the righteous into eternal life

Jesus speaks as if **eternal punishment** and **eternal life** were locations that people could **go away into**. He means that people will either experience **eternal punishment** or **eternal life**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [will experience eternal punishment, but the righteous ones eternal life] (See: **Metaphor (p.1405)**)

into eternal punishment

If your language does not use an abstract noun for the idea of **punishment**, you could express the same idea in another way. Alternate translation: [to be punished eternally] (See: **Abstract Nouns (p.1268)**)

the righteous into eternal life

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [the righteous ones will go away into eternal life] (See: **Ellipsis (p.1338)**)

into eternal life

If your language does not use an abstract noun for the idea of **life**, you could express the same idea in another way. Alternate translation: [to live eternally] (See: **Abstract Nouns (p.1268)**)

Matthew 26

Matthew 26 Chapter Introduction

Structure and Formatting

The crucifixion of Jesus, his death, and his resurrection (26:1–28:19)

- The chief priests and elders plan to kill Jesus (26:1–5)
- A woman anoints Jesus (26:6–13)
- Judas agrees to hand Jesus over (26:14–16)
- Jesus' last meal with his disciples (26:17–29)
- Jesus predicts that his disciples will deny him (26:30–35)
- Jesus prays in Gethsemane (26:36–46)
- Judas hands Jesus over (26:47–56)
- Jesus' trial before the Jewish council (26:57–68)
- Peter denies Jesus three times (26:69–75)

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 26:31, which is a quote from Zechariah 13:7.

Religious and Cultural Concepts in This Chapter

Perfumed oil

In 26:6–13, a woman anoints Jesus with perfumed oil. The kind that the woman uses was very expensive. People would use these oils to make themselves look and smell good. Also, they used oils to anoint corpses before they buried them, possibly to keep them from smelling. In this story, the woman uses the oil to honor Jesus, and Jesus also interprets it as a preparation for his burial. Make sure that your readers understand what anointing with this kind of oil means. (See: **oil (p.1506)**)

Denying Jesus

Throughout this chapter, Jesus and his disciples speak about "denying" Jesus. If a disciple denies Jesus, the disciple claims to have no connection with Jesus, neither knowing nor following him. Consider how you might naturally express this idea in your language.

Jesus' trial before the Jewish council

In 26:57–68, Matthew narrates Jesus' trial before the Jewish council. Since Jerusalem was governed by the Roman empire, the Roman governor, Pilate, was the only one who could actually have someone executed. So, the Jewish council needed to find evidence against Jesus that proved that he did something for which the Roman governor would execute him. This trial, then, was a preliminary step. They first needed to find good evidence to condemn Jesus, and then they needed to present evidence to the Roman governor that would lead to him executing Jesus. While you should not explain all these details in your translation, make sure that your translation does fit with this general idea.

The Son of Man coming on the clouds of heaven

In 26:64, Jesus indicates that he, the Son of Man, will "come" on the clouds of heaven. However, he does not indicate the location to which he will "come." Christians debate whether Jesus is describing his return to earth or his enthronement in heaven. If possible, your translation should allow for both possibilities. See the notes on this verse for translation options.

Peter's accent

In 26:73, people who are standing near Peter tell him that they think he was one of Jesus' disciples. They back up this claim by referring to his "speech," by which they mean his accent and choice of words. In other words, Peter's accent and word choice make it clear that he is from Galilee, where Jesus was from. So, they infer that Peter came to Jerusalem from Galilee with Jesus. Make sure that it is clear in your translation that the people standing near Peter are speaking about his accent and word choice that prove that he is from a specific region.

Translation Issues in This Chapter

Metaphor with bread and cup

In 26:26–28, Jesus identifies bread as "my body" and wine in a cup as "my blood of the covenant." These metaphors can be understood in at least three primary ways: (1) the bread and wine somehow become Jesus' body and blood; (2) Jesus' body and blood are present, physically or spiritually, in the bread and wine; or (3) the bread and wine memorialize or symbolize Jesus' body and blood. Christians are divided on this question, and metaphors that link body and blood to bread and wine are very significant in the Bible and in Christian teaching. For these reasons, it is best to preserve these metaphors without expressing them as similes or in another nonfigurative way. If you must express them in another way, see the notes on 26:26–28 for translation possibilities. (See: **Metaphor (p.1405)**)

Singular and plural forms of "you"

Most of the forms of "you" in this chapter appear in dialogue, which can include both individuals and groups. Because of this, there are many of both singular and plural forms of "you." However, there are slightly more plural forms of "you" in this chapter, so you should assume forms of "you" are plural unless a note specifies that the form is singular. (See: **Forms of 'You' — Singular (p.1354)**)

The answer "You said it"

In 26:25 and 26:64, Jesus answers questions with the clause "You said it." He uses this answer because he does not want to directly say "yes," but he wants to imply that what the person asked is true in some way. In other words, Jesus' answer indirectly provides a positive answer to the question. If possible, you should use a comparable phrase that gives an indirect positive answer to a question. If necessary, you could use a more direct answer, as modeled by the UST. See the notes on these verses for translation options that are more indirect.

Judas' kiss for Jesus

In 26:49, Matthew describes how Judas kissed Jesus so the soldiers would know whom to arrest. In this culture, when men greeted other men who were family or friends, they would **kiss** them, probably on one cheek or on both cheeks. If men would not greet each other with a kiss in your culture, you could explain the purpose of the kiss, or you could translate the expression in a more general way. See the notes on this verse for translation options. (See: **kiss (p.1503)**)

Matthew 26:1

And it happened that when Jesus had finished all these words, he said to his disciples

These clauses mark the end of Jesus' teaching by stating that Jesus finished speaking to his disciples and then describing what he did next. Use a natural form in your language for expressing the conclusion of a story. Alternate translation: [At that time, Jesus finished all these words. Then, he said to his disciples] (See: **End of Story (p.1341)**)

all these words

Matthew uses the term **words** to refer to what Jesus said. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [speaking all these words] (See: **Metonymy (p.1411)**)

Matthew 26:2

happens, & is handed over

Because Jesus is sure that these things will happen, he uses the present to refer to events that will happen in the future. If it would be helpful in your language, you could use the future tense here. Alternate translation: [will happen ... will be handed over] (See: **Irregular Use of Tenses (p.1393)**)

the Son of Man is handed over

Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [I, who am the Son of Man, am handed over] (See: **First, Second or Third Person (p. 1349)**)

the Son of Man is handed over to be crucified

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who will do the actions, you could use indefinite subjects. Alternate translation: [someone hands over the Son of Man so that people crucify him] (See: **Active or Passive (p.1271)**)

Matthew 26:3

were gathered together

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [gathered] or [came together] (See: **Active or Passive (p.1271)**)

the one called Caiaphas

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the one people called Caiaphas] (See: **Active or Passive (p.1271)**)

of the chief priest, the one called Caiaphas

Matthew uses the phrase **the one called Caiaphas** to distinguish this **chief priest** from the rest of the **chief priests**. Be sure that this distinction is clear in your translation. Alternate translation: [of the chief priest who was called Caiaphas] (See: **Distinguishing Versus Informing or Reminding (p.1330)**)

Matthew 26:4

they took counsel together

The phrase **took counsel together** indicates that the chief priests and elders were working together to figure something out. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. See how you expressed the similar phrase in 22:15. Alternate translation: [they made plans together] or [they came up with ideas together] (See: **Idiom (p.1375)**)

by deceit

If your language does not use an abstract noun for the idea of **deceit**, you could express the same idea in another way. Alternate translation: [deceitfully] or [cleverly] (See: **Abstract Nouns (p.1268)**)

kill him

Matthew implies that the chief priests and elders would have other people **kill** Jesus. You could include this information if that would be helpful to your readers. Alternate translation: [have him killed] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 26:5

they were saying, “Not during the festival, so that a riot does not happen among the people

It may be more natural in your language to have an indirect quotation here. Alternate translation: [they were saying that they would not do it during the festival, so that a riot would not happen among the people] (See: **Direct and Indirect Quotations (p.1328)**)

Not during the festival

The phrase **Not during the festival** refers to not arresting Jesus during the festival. You could include this information if that would be helpful to your readers. Alternate translation: [We must not arrest him during the festival] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the festival

Here, **the festival** is the Passover, as indicated in 26:2. You could include this information if that would be helpful to your readers. Alternate translation: [the festival of Passover] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the people

This means specifically the great crowds of **people** who were in the city of Jerusalem and who liked Jesus. You could include this information if that would be helpful to your readers. Alternate translation: [the people who listen to Jesus] or [the people who are here who follow Jesus] (See: **Assumed Knowledge and Implicit Information (p. 1276)**)

Matthew 26:6

Now

The word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then,] (See: **Introduction of a New Event (p.1384)**)

Jesus being

Matthew implies that the disciples were with Jesus. You could include this information if that would be helpful to your readers. Alternate translation: [Jesus and his disciples being] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

of Simon the leper

Matthew could be implying that: (1) **Simon** had once been a **leper** but had been healed. Alternate translation: [of Simon, who had been healed of leprosy]; (2) the house was owned by **Simon**, who was a **leper**, but he did not live there. Alternate translation: [owned by Simon the leper]; (3) **the leper** was a nickname for **Simon**, who did not actually have leprosy. Alternate translation: [of Simon, who was nicknamed “the leper”] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

of Simon

The word **Simon** is the name of a man. This is not the same Simon whom Jesus also called Peter. (See: **How to Translate Names (p.1364)**)

Matthew 26:7

a woman approached him having an alabaster jar of very expensive perfumed oil

Matthew introduces **a woman** into the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: [there was a woman who had an alabaster jar of very expensive perfumed oil. She approached him] (See: **Introduction of New and Old Participants (p.1387)**)

an alabaster jar of very expensive perfumed oil

Matthew is using the possessive form to describe **an alabaster jar** that is filled with **very expensive perfumed oil**. If it would be helpful in your language, you could use express the idea in another way. Alternate translation: [an alabaster jar full of very expensive perfumed oil] (See: **Possession (p.1438)**)

an alabaster jar

The word **alabaster** is the name of a soft, white stone. People stored precious and valuable items in jars made from alabaster. If your readers would not be familiar with this type of stone, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [a white stone jar] (See: **Translate Unknowns (p.1480)**)

of very expensive perfumed oil

This **oil** had fragrant additives. To make themselves have a nice smell, people would rub the oil on themselves or sprinkle their clothing with it. Matthew indicates that this was particularly **expensive** oil. If your readers would not be familiar with this type of oil, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [of very expensive oil with perfume in it] (See: **Translate Unknowns (p.1480)**)

his head, {he} reclining to eat

The phrase **{he} reclining to eat** refers to something else that was happening while the woman **poured** the oil on Jesus' head. If it would be helpful in your language, you could use a word or phrase that introduces a simultaneous action. Alternate translation: [his head as he was reclining to eat] (See: **Connect — Simultaneous Time Relationship (p.1320)**)

he} reclining to eat

In Jesus' culture, people would usually recline, or lie on one side, when they were eating. If it would be helpful in your language, you could refer to the position in which people eat in your culture, or you could just refer to eating. See how you translated the similar phrase in 9:10. Alternate translation: [he sitting down to eat] or [he eating] (See: **Translate Unknowns (p.1480)**)

Matthew 26:8

Now

The word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

saying

If you keep the direct quotation, consider natural ways of introducing it in your language. Alternate translation: [and they said] (See: **Quotations and Quote Margins (p.1449)**)

For what {is} this waste

The disciples is using the question form to show that they think the woman wasted the perfume. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [There is no reason for this waste.] or [What a waste!] (See: **Rhetorical Question (p.1460)**)

For what {is} this waste

Alternate translation: [What is the purpose for this waste]

this waste

If your language does not use an abstract noun for the idea of **waste**, you could express the same idea in another way. Alternate translation: [she wasting this] (See: **Abstract Nouns (p.1268)**)

saying, “For what {is} this waste & For this was able to be sold for much and given to the poor

It may be more natural in your language to have an indirect quotation here. Alternate translation: [asking what the waste was for and saying that the perfume was able to have been sold for much and then given to the poor] (See: **Direct and Indirect Quotations (p.1328)**)

Matthew 26:9

For

The word **For** introduces a reason why the disciples say that the woman wasted the perfume. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: [We say that because] or [As a matter of fact,] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

this was able to be sold for much and given to

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who would have done the action, it is clear from the context that would have been the woman. Alternate translation: [she was able to sell this for much and give to] (See: **Active or Passive (p.1271)**)

this

The pronoun **this** refers to the jar full of perfumed oil that the woman poured on Jesus' head in 26:7. If it would be helpful in your language, you could refer back to it more directly. Alternate translation: [this perfumed oil] (See: **Pronouns — When to Use Them (p.1444)**)

for much and given to

The disciples imply that the perfume could have been sold for **much** money, and this money is what would been **given to the poor**. You could include this information if that would be helpful to your readers. Alternate translation: [for much money, which could have been given] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the poor

The disciples are using the adjective **poor** as a noun to mean poor people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [to people who are poor] (See: **Nominal Adjectives (p.1413)**)

Matthew 26:10

But

The word **But** introduces how Jesus responded in contrast to how the disciples responded. If it would be helpful in your language, you could use a different word or phrase that introduces this kind of contrast. Alternate translation: [In contrast,] (See: **Connect — Contrast Relationship (p.1304)**)

Why are you causing trouble for the woman

Jesus is using the question form to rebuke the disciples for saying these things about what the woman did. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [Do not cause trouble for the woman.] or [Stop causing trouble for the woman!] (See: **Rhetorical Question (p.1460)**)

are you causing trouble for the woman? & a good work

If your language does not use abstract nouns for the ideas of **trouble** and **work**, you could express the same ideas in another way. Alternate translation: [are you troubling the woman ... something good] (See: **Abstract Nouns (p. 1268)**)

For

The word **For** introduces a reason why the disciples should not cause **trouble** for the woman. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a command, or you could leave **For** untranslated. Alternate translation: [You should not do that, because] or [In fact,] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

Matthew 26:11

For

The word **For** introduces a reason why Jesus rebukes the disciples for saying that the woman should have given money to the poor instead of pouring the perfume on Jesus' head. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a rebuke, or you could leave **For** untranslated. Alternate translation: [I am rebuking you because] or [Here is why I say that:] (See: **Connecting Words and Phrases (p.1322)**)

you always have the poor with you

Jesus implies that they will always have the opportunity of giving to the poor. You could include this information if that would be helpful to your readers. Alternate translation: [you always have the poor with you, and you can give to them whenever you desire to do so] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the poor

Jesus is using the adjective **poor** as a noun to mean poor people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [people who are poor] (See: **Nominal Adjectives (p.1413)**)

Matthew 26:12

For

The word **For** introduces a further explanation about why what the woman did was a “good work.” If it would be helpful in your language, you could use a word or phrase that introduces further explanation, or you could leave **For** untranslated. Alternate translation: [In fact,] or [Further,] (See: **Connecting Words and Phrases (p.1322)**)

perfumed oil

See how you translated **perfumed oil** in 26:7. Alternate translation: [oil with perfume in it] (See: **Translate Unknowns (p.1480)**)

to prepare me for burial

If your language does not use an abstract noun for the idea of **burial**, you could express the same idea in another way. Alternate translation: [to prepare me to be buried] (See: **Abstract Nouns (p.1268)**)

Matthew 26:13

this gospel is preached & also what she did will be spoken

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who will do the actions, you could use indefinite subjects. Alternate translation: [people preach this gospel ... they will also speak what she did] (See: **Active or Passive (p.1271)**)

in remembrance of her

If your language does not use an abstract noun for the idea of **remembrance**, you could express the same idea in another way. Alternate translation: [so that she is remembered] or [as a way to remember her] (See: **Abstract Nouns (p.1268)**)

Matthew 26:14

of the Twelve

Matthew is using the adjective **Twelve** as a noun to refer to Jesus' closest disciples. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [of the 12 apostles] or [of the 12 men whom Jesus had chosen to be apostles] (See: **Nominal Adjectives (p.1413)**)

the one called

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. See how you translated the similar form in 26:3. Alternate translation: [the one people called Judas Iscariot] (See: **Active or Passive (p.1271)**)

having gone

In a context such as this, your language might say "come" instead of **gone**. Alternate translation: [having come] (See: **Go and Come (p.1359)**)

Matthew 26:15

What are you willing to give me

Judas is asking how much money they will **give** to him. You could include this information if that would be helpful to your readers. Alternate translation: [What sum of money are you willing to pay me] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

and I

The word **and** introduces what Judas is offering to do if they **give** him enough money. If it would be helpful in your language, you could use a word or phrase that introduces a goal or result. If you use the following alternate translations, you may need to delete the comma before **and**. Alternate translation: [so that I] or [in order that I] (See: **Connect — Goal (Purpose) Relationship (p.1310)**)

they weighed out 30 pieces of silver for him

Matthew refers to a procedure in which **pieces of silver** would be **weighed** so that all the people involved in the transaction would be sure that the correct amount of money had been paid. Matthew means that they offered to pay Judas **30 pieces of silver**. You could include this information if that would be helpful to your readers. Alternate translation: [they counted out 30 pieces of silver for him] or [they offered 30 pieces of silver to him] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

30 pieces of silver

Each of these **pieces of silver** was a coin equivalent to about four days' wages. You could try to express this amount in terms of current monetary values, but that might cause your Bible translation to become outdated and inaccurate, since those values can change over time. So instead you might state something more general or give the equivalent in wages. Alternate translation: [30 coins made out of silver] or [about four months' wages] (See: **Biblical Money (p.1290)**)

Matthew 26:16

an opportunity in order that he might hand him over

If your language does not use an abstract noun for the idea of **opportunity**, you could express the same idea in another way. Alternate translation: [when it might be easy to hand him over] or [an opportune moment in which to hand him over] (See: **Abstract Nouns (p.1268)**)

Matthew 26:17

Now

The word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Sometime later,] (See: **Introduction of a New Event (p.1384)**)

on the first

Matthew is using the number **first** as a noun to mean the first day. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [on the first day] (See: **Nominal Adjectives (p.1413)**)

on the first

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [on day one] (See: **Ordinal Numbers (p.1424)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said] (See: **Quotations and Quote Margins (p.1449)**)

do you want {& for you

Since the disciples are talking to Jesus, the word **you** is singular throughout this verse. (See: **Forms of 'You' — Singular (p.1354)**)

the Passover

Jesus' disciples are using the name of one part of the festival, **Passover**, to refer to the meal that people shared on that occasion. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the Passover meal] (See: **Metonymy (p.1411)**)

Matthew 26:18

Go into the city to so-and-so and say to him, ‘The Teacher says, “My time is near. I with my disciples am doing the Passover with you

If it would be clearer in your language, you could translate this so that there are not quotations within quotations. Alternate translation: [Go into the city to so-and-so and say to him that the Teacher says that his time is near and that he with his disciples is doing the Passover with him] (See: **Quotes within Quotes (p.1452)**)

the city

The phrase **the city** refers to Jerusalem. You could include this information if that would be helpful to your readers. Alternate translation: [Jerusalem] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

so-and-so

The phrase **so-and-so** is used to refer to a person whose name the speaker does not want to share. If it would be helpful in your language, you could use a comparable form in your language, or you could refer to a man without naming him. Alternate translation: [such-and-such a man] or [a certain man] (See: **Translate Unknowns (p.1480)**)

My time

The phrase **My time** refers to a moment when something important is going to happen to Jesus. More specifically, Jesus is referring to the **time** when he will suffer and die. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [A significant moment for me] or [The time for me to die] (See: **Metonymy (p.1411)**)

I with my disciples am doing the Passover

Jesus uses the name of one part of the festival, **Passover**, to refer to the meal that people shared on that occasion. If it would be helpful in your language, you could state the meaning plainly. See how you expressed the idea in 26:17. Alternate translation: [I with my disciples am eating the Passover meal] (See: **Metonymy (p.1411)**)

I with my disciples am doing

Jesus uses the present tense to refer to something that he plans to do in the future. Use whatever tense would be natural for describing plans for the future. Alternate translation: [I with my disciples plan to do] (See: **Irregular Use of Tenses (p.1393)**)

with you

Jesus implies that he and his disciples will celebrate the Passover at this man’s house. You could include this information if that would be helpful to your readers. Alternate translation: [at your house] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

you

Since the disciples will be talking to a man, the word **you** here is singular. (See: **Forms of ‘You’ — Singular (p.1354)**)

Matthew 26:19

the Passover

Matthew uses the name of one part of the festival, **Passover**, to refer to the meal that people shared on that occasion. If it would be helpful in your language, you could state the meaning plainly. See how you expressed the idea in 26:17. Alternate translation: [the Passover meal] (See: **Metonymy (p.1411)**)

Matthew 26:20

Now

The word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then,] (See: **Connecting Words and Phrases (p.1322)**)

he was reclining to eat

In Jesus' culture, people would usually recline, or lie on one side, when they were eating. If it would be helpful in your language, you could refer to the position in which people eat in your culture, or you could just refer to eating. See how you translated the similar phrase in 9:10. Alternate translation: [he was sitting down to eat] or [he was eating] (See: **Translate Unknowns (p.1480)**)

the Twelve

Matthew is using the adjective **Twelve** as a noun to refer to Jesus' closest disciples. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. See how you expressed the idea in 26:14. Alternate translation: [of the 12 apostles] or [of the 12 men whom Jesus had chosen to be apostles] (See: **Nominal Adjectives (p.1413)**)

Matthew 26:21

(There are no notes for this verse.)

Matthew 26:22

being very grieved

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was what Jesus said. Alternate translation: [since what he said grieved them very much] (See: **Active or Passive (p.1271)**)

Surely not I, Lord

The disciples could be using the question form: (1) to tell Jesus that they would never hand him over. In this case, you could express the idea as a statement or exclamation. Alternate translation: [I am not the one, Lord!]; (2) to ask a hesitant question. In this case, they are unsure whether they would hand Jesus over. Alternate translation: [Could it really be me, Lord?] (See: **Rhetorical Question (p.1460)**)

Surely not I, Lord

The disciples are leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [Surely it is not I who will hand you over, Lord] (See: **Ellipsis (p.1338)**)

Matthew 26:23

But

The word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

The one having dipped his hand with me in the bowl, this one will hand me over

The phrase **this one** refers directly back to **The one having dipped his hand with me in the bowl**. Jesus expresses the idea in this way to introduce **The one having dipped his hand** and then say what he will do. If stating the topic and then referring back to it with the phrase **this one** would be redundant in your language, you could omit the redundant information. Alternate translation: [The one having dipped his hand with me in the bowl will hand me over] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1401)**)

The one having dipped his hand with me in the bowl

Jesus describes one specific way of eating food in his culture to refer to eating in general. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [The one taking food from the same plate with me] or [The one participating in this meal with me] (See: **Synecdoche (p.1473)**)

Matthew 26:24

The Son of Man departs just as it has been written about him. But woe to that man through whom the Son of Man is handed over

Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [I, who am the Son of Man, depart just as it has been written about me. But woe to that man through whom I am handed over] (See: **First, Second or Third Person (p.1349)**)

departs

Jesus uses the present tense to describe a future event. He does this to emphasize that the future event is sure to happen. If it would be helpful in your language, you could use the future tense here and express the certainty in another way. Alternate translation: [will surely depart] (See: **Irregular Use of Tenses (p.1393)**)

departs

Here, **departs** is a polite way to refer to dying. If it would be helpful in your language, you could use a comparable polite way to refer to dying, or you could state the meaning plainly. Alternate translation: [passes away] or [dies] (See: **Euphemism (p.1343)**)

just as it has been written

Jesus implies that what **has been written** can be found in the Old Testament Scriptures. You could include this information if that would be helpful to your readers. Alternate translation: [just as it has been written in the Scriptures] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

it has been written

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the people who wrote the Scriptures. Alternate translation: [the prophets wrote] or [the Scriptures testify] (See: **Active or Passive (p.1271)**)

through whom the Son of Man is handed over

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [who hands over the Son of Man] (See: **Active or Passive (p. 1271)**)

that man had not been born

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the man's mother. Alternate translation: [that man's mother had not given birth to him] (See: **Active or Passive (p.1271)**)

Matthew 26:25

But

The word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

Surely not I, Rabbi

Judas could be using the question form: (1) to deny that he would ever hand Jesus over. In this case, you could express the idea as a statement or exclamation. Alternate translation: [I am not the one, Rabbi!]; (2) to ask Jesus if he knows whether Judas is the one who will hand him over. In this case, Judas is actually asking for information. Alternate translation: [Do you think it is me, Rabbi?] (See: **Rhetorical Question (p.1460)**)

Surely not I, Rabbi

Judas is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [Surely it is not I who will hand you over, Rabbi] (See: **Ellipsis (p.1338)**)

He says

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [He said] (See: **Irregular Use of Tenses (p.1393)**)

You said {it

The phrase **You said {it}** indicates that the speaker acknowledges the truth of what the other person said. Jesus uses this phrase to indirectly indicate that Judas is the one who will hand him over. If it would be helpful in your language, you could use a different word or phrase that gives an indirect positive response to a question. If necessary, you could express the idea more directly, as the UST does. Alternate translation: [That is what you say] or [Your words show what is true] (See: **Idiom (p.1375)**)

You

Since Jesus is talking to Judas, the word **You** here is singular. (See: **Forms of 'You' — Singular (p.1354)**)

Matthew 26:26

Now

The word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [After that,] or [Later on,] (See: **Introduction of a New Event (p.1384)**)

having blessed

Matthew could be implying that Jesus **blessed**: (1) God for providing the food. Alternate translation: [having blessed God] or [having praised God]; (2) the food. Alternate translation: [having blessed it] or [having asked God to make it holy] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

broke {it}. & he

Matthew means that Jesus **broke** the **bread** in pieces so that it could be served to the disciples. This was a normal practice in his culture. You could include this information if that would be helpful to your readers. Alternate translation: [divided the bread into servings] or [broke the bread into smaller pieces] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Take, eat

Jesus implies that he wants the disciples to **Take** and **eat** the pieces of bread that he gave to them. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [Take these pieces of bread and eat them] (See: **Ellipsis (p.1338)**)

This is my body

Jesus identifies the bread as his **body**. This figure of speech has been interpreted in a number of ways. The bread could somehow become Jesus' **body**, or Jesus' **body** could be present in some way when people eat the bread, or the bread could represent or memorialize Jesus' **body**. Because of the variety of interpretations and the significance of this metaphor, you should preserve the metaphor if there is any way to do so. If you must express the metaphor in a different way, use a form that could fit with as many of the listed interpretations as possible. Alternate translation: [This functions as my body] (See: **Metaphor (p.1405)**)

Matthew 26:27

a cup

Matthew uses the word **cup** to refer both the container and to the drink inside the container, a cup. In Jesus' culture, the drink would have been wine. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [a cup full of wine] or [some wine] (See: **Metonymy (p.1411)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he instructed them] (See: **Quotations and Quote Margins (p.1449)**)

Matthew 26:28

For

The word **For** introduces an explanation of the cup of wine. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: [Here is what this cup of wine means:] (See: **Connecting Words and Phrases (p.1322)**)

this

The pronoun **this** refers to the wine in the cup that Matthew mentioned in the previous verse. If it would be helpful in your language, you could refer to the wine more directly. Alternate translation: [the wine in this cup] (See: **Pronouns — When to Use Them (p.1444)**)

this is my blood of the covenant

Jesus identifies the cup of wine as his **blood** of **the covenant**. This figure of speech has been interpreted in a number of ways. The wine could somehow become Jesus' **blood**, or Jesus' **blood** could be present in some way when people drink the wine, or the wine could represent or memorialize Jesus' **blood**. Because of the variety of interpretations and the significance of this metaphor, you should preserve the metaphor if there is any way to do so. If you must express the metaphor in a different way, use a form that could fit with as many of the listed interpretations as possible. Alternate translation: [this functions as my blood of the covenant] (See: **Metaphor (p. 1405)**)

my blood of the covenant

Jesus is using the possessive form to describe how his **blood** inaugurates or initiates **the covenant**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [my blood that initiates the covenant] (See: **Possession (p.1438)**)

of the covenant

Many ancient manuscripts read **the covenant**. The ULT follows that reading. Other ancient manuscripts read "the new covenant." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.1475)**)

that is being poured out for many

Jesus means that he will die and his **blood** will be **poured out** of his body. He is using words that people would use to describe how animals would be offered to God: these animals would be killed and then their blood would be **poured out** on or near the altar. You could include this information if that would be helpful to your readers. Alternate translation: [that, when I die, is being poured out for many] or [that is being shed for many] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

is being poured out

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, Jesus implies that he himself does it when he dies. Alternate translation: [I am pouring out] (See: **Active or Passive (p.1271)**)

many

Jesus is using the adjective **many** as a noun to mean many people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [many men and women] (See: **Nominal Adjectives (p.1413)**)

for the forgiveness of sins

If your language does not use an abstract noun for the idea of **forgiveness**, you could express the same idea in another way. Alternate translation: [to forgive sins] (See: **Abstract Nouns (p.1268)**)

Matthew 26:29

But

The word **But** introduces the next thing that Jesus wants to say. If it would be helpful in your language, you could use a word or phrase that introduces the next topic, or you could leave **But** untranslated. Alternate translation: [Next,] (See: **Connecting Words and Phrases (p.1322)**)

I say to you, I will certainly not drink

Jesus uses the clause **I say to you** to emphasize what he is about to tell the disciples. Use a natural form in your language for emphasizing the truth and importance of a statement. Alternate translation: [I want you to know that I will certainly not drink] (See: **Metaphor (p.1405)**)

certainly not

The words translated as **certainly not** are two negative words. In this construction, the second negative does not cancel the first to create a positive meaning. Instead, it gives greater emphasis to the negative. If your language can use two negatives that do not cancel one another to create a positive meaning, you could use a double negative here. If your language does not use two negatives in that way, you could translate with one strong negative, as the ULT does. Alternate translation: [by no means] (See: **Double Negatives (p.1333)**)

from this fruit of the vine

The phrase **fruit of the vine** refers to wine. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [alcohol made from grapes] or [wine] (See: **Idiom (p. 1375)**)

that day

Jesus uses the term **day** to refer to a particular moment in time. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [that hour] or [the moment] (See: **Idiom (p.1375)**)

I drink it new

The word **new** could go with: (1) **drink**. In this case, Jesus means that he will drink the wine in a **new** way. Alternate translation: [I drink it in a new way] or [I drink it anew]; (2) the wine. In this case, Jesus means that he will drink **new** wine. Alternate translation: [I drink new wine] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

of my Father

Father is an important title that describes the relationship between God the Father and Jesus the Son. (See: **Translating Son and Father (p.1483)**)

Matthew 26:30

having sung a hymn

A **hymn** is a song or poem that is sung to praise God. The Jews would traditionally sing a psalm from Psalms 113–118 at the end of the Passover meal, so the **hymn** that Jesus and his disciples sang was likely one of these psalms. If your readers would not be familiar with a **hymn**, you could use the name for religious songs in your culture, if you have them, or you could use a general expression. Alternate translation: [having sung a psalm] or [having sung a song of praise to God] (See: **Translate Unknowns (p.1480)**)

Matthew 26:31

says

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [said] (See: **Irregular Use of Tenses (p.1393)**)

You all will be caused to stumble on me in this night, for it is written, I will strike the shepherd and the sheep of the flock will be scattered

If it would be more natural in your language, you could reverse the order of these clauses, since the last clauses gives the basis for the claim that the first clause makes. Alternate translation: [It is written, 'I will strike the shepherd and the sheep of the flock will be scattered.' Therefore, you all will be caused to stumble on me in this night] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

will be caused to stumble on me

Jesus speaks as if he were a lump or rock that his disciples could **stumble on**. He means that they will reject and desert him because of what will happen to him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [will desert me because of what happens to me] or [will run away from me] (See: **Metaphor (p.1405)**)

will be caused to stumble

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [will stumble] (See: **Active or Passive (p.1271)**)

it is written

In Jesus' culture, **it is written** was a normal way to introduce a quotation from an important text, in this case, the book of Zechariah (see Zechariah 13:7). If it would be helpful in your language, you could use a comparable phrase that indicates that Jesus is quoting from an important text. Alternate translation: [you can read in the Scriptures] or [it says in the book of Zechariah] (See: **Quotations and Quote Margins (p.1449)**)

it is written

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God speaking through Zechariah. Alternate translation: [Zechariah wrote] or [God spoke through Zechariah] (See: **Active or Passive (p.1271)**)

it is written, I will strike the shepherd and the sheep of the flock will be scattered

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [it is written that God will strike the shepherd and the sheep of the flock will be scattered] (See: **Quotes within Quotes (p.1452)**)

I will strike the shepherd and the sheep of the flock will be scattered

The author of the quotation speaks as if the Messiah were a **shepherd** and as if his people were **sheep of the flock**. He means that the Messiah is the leader, and his people are like helpless sheep without him. Since Jesus is quoting these words from the Old Testament, if possible preserve the metaphor or express the idea in simile form. Alternate translation: [I will strike the person who is like a shepherd, and those who are like sheep of the flock will be scattered] (See: **Metaphor (p.1405)**)

I will strike

In this quotation, God is the one speaking. You could include this information if that would be helpful to your readers. Alternate translation: [I, God, will strike] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

I will strike

The word **strike** means to hit someone hard enough to kill that person. You could include this information if that would be helpful to your readers. Alternate translation: [I will fatally strike] or [I will strike down] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the sheep of the flock will be scattered

If your language does not use this passive form, you can state this in active form. Alternate translation: [the sheep of the flock will scatter] (See: **Active or Passive (p.1271)**)

the sheep of the flock

In your language, it might seem that this phrase expresses unnecessary extra information. If so, you could abbreviate it. Alternate translation: [the sheep] (See: **When to Keep Information Implicit (p.1491)**)

Matthew 26:32

I am raised up

The word **raised** refers to someone coming back to life after they died. If it would be helpful in your language, you could use a comparable word or state the meaning plainly. Alternate translation: [I am restored to life] (See: **Idiom (p.1375)**)

I am raised up

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who will do the action, Jesus could be implying that: (1) God will do it. Alternate translation: [God raises me up]; (2) Jesus himself will do it. Alternate translation: [I raise myself up] (See: **Active or Passive (p.1271)**)

I will go before you into Galilee

Jesus implies that once he is in Galilee, his disciples will meet him there. You could include this information if that would be helpful to your readers. Alternate translation: [I will go ahead of you into Galilee, where you will be with me again] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

I will go before

In a context such as this, your language might say “come” instead of **go**. Alternate translation: [I will come ahead of] (See: **Go and Come (p.1359)**)

Matthew 26:33

If all will be caused to stumble

Peter is suggesting that this is a hypothetical condition, that **all** might **be caused to stumble**. Use a natural form in your language for introducing a situation that could happen. Alternate translation: [Were all to be caused to stumble] (See: **Connect — Hypothetical Conditions (p.1313)**)

will be caused to stumble on you, & will be caused to stumble

Peter speaks as if Jesus were a lump or rock that his disciples could **stumble on**. He means that they may reject and desert Jesus because of what will happen to him. If it would be helpful in your language, you could state the meaning plainly. See how you expressed the idea 26:31. Alternate translation: [will desert you because of what will happen to you ... will desert you] or [will run away from you ... will run away] (See: **Metaphor (p.1405)**)

will be caused to stumble & will be caused to stumble

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [will stumble ... will stumble] (See: **Active or Passive (p.1271)**)

you

Because Peter is talking to Jesus, the word **you** here is singular. (See: **Forms of 'You' — Singular (p.1354)**)

Matthew 26:34

to you & you will deny

Since Jesus is talking to Peter, the word **you** throughout this verse is singular. (See: **Forms of 'You' — Singular (p. 1354)**)

before a rooster crows

Jesus describes what a certain animal does in the morning when the sun comes up to refer to that time of day. You could include this information if that would be helpful to your readers. Alternate translation: [before a rooster crows in the early morning] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

before a rooster crows

A **rooster** is a type of poultry, a male that calls out loudly around the time the sun comes up. If your readers would not be familiar with this bird, you could use the name of a bird in your area that calls out or sings just before dawn, or you could use a general expression. Alternate translation: [before the birds begin to sing in the morning] (See: **Translate Unknowns (p.1480)**)

you will deny me three times

Jesus implies that Peter will **deny** that he knows Jesus and is his disciple. You could include this information if that would be helpful to your readers. Alternate translation: [you will deny three times that you know me] or [you will deny three times that you are my disciple] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 26:35

says

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [said] (See: **Irregular Use of Tenses (p.1393)**)

Even if it were necessary for me to die with you

Peter is suggesting that this is a hypothetical condition, that it might be **necessary** to **die with** Jesus. Use a natural form in your language for introducing a situation that could happen. Alternate translation: [Even were it necessary for me to die with you] (See: **Connect — Hypothetical Conditions (p.1313)**)

Even if it were necessary for me to die with you

Peter means that **if it were necessary** for him to die if he remained faithful to Jesus, he would rather do that than **deny** him. You could include this information if that would be helpful to your readers. Alternate translation: [Even if it were necessary for me, to keep from denying you, to die with you] or [Even if I would have to die with you if I stayed with you] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

you, & you

Since Peter is talking to Jesus, the word **you** throughout this verse is singular. (See: **Forms of 'You' — Singular (p. 1354)**)

Matthew 26:36

comes & says

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [came ... said] (See: **Irregular Use of Tenses (p.1393)**)

comes

In a context such as this, your language might say “goes” instead of **comes**. Alternate translation: [goes] (See: **Go and Come (p.1359)**)

called Gethsemane

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [that people call Gethsemane] (See: **Active or Passive (p.1271)**)

Matthew 26:37

having taken along Peter and the two sons of Zebedee, he began to be grieved and greatly troubled

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was something that Jesus was thinking about. Alternate translation: [he took along Peter and the two sons of Zebedee. Now something began to grieve and greatly trouble Jesus] or [as he took along Peter and the two sons of Zebedee, what he was thinking began to grieve and greatly trouble him] (See: **Active or Passive (p.1271)**)

the two sons of Zebedee

The **two sons of Zebedee** were James and John (see 4:21). If it would be helpful in your language, you could refer to them by name. Alternate translation: [James and John, the two sons of Zebedee] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

to be grieved and greatly troubled

The terms **grieved** and **greatly troubled** mean similar things. Matthew is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [to be extremely grieved] or [to be very troubled] (See: **Doublet (p.1336)**)

Matthew 26:38

he says

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you can use the past tense in your translation. Alternate translation: [he said] (See: **Predictive Past (p.1442)**)

My soul is very grieved

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was something that Jesus was thinking about. Alternate translation: [Something grieves my soul very much] or [What I am thinking grieves my soul very much] (See: **Active or Passive (p.1271)**)

My soul is

Here, **soul** refers to the whole person. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [I am very grieved] (See: **Synecdoche (p.1473)**)

unto death

Jesus is using the phrase **to death** to describe the extent of his grief. He uses this overstatement in order to show how very **grieved** he is. If it would be helpful in your language, you could use an equivalent expression from your language that expresses great sorrow, or you could express the idea in simile form. Alternate translation: [so much so that I cannot stand it much longer] or [as if I were about to die] (See: **Hyperbole (p.1368)**)

Matthew 26:39

having gone a little farther

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come a little farther] (See: **Go and Come (p.1359)**)

he fell on his face

In Matthew’s culture, falling on one’s **face** refers to kneeling down and putting one’s face close to the ground. This was a position used to show respect and reverence. If it would be helpful in your language, you could use a comparable expression for a physical position used to show respect or worship, or you could express the idea plainly. Alternate translation: [he bowed down] or [he prostrated himself to show respect] (See: **Symbolic Action (p.1471)**)

praying and saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he asked God] (See: **Quotations and Quote Margins (p.1449)**)

Father

Father is an important title that describes the relationship between God the Father and Jesus the Son. (See: **Translating Son and Father (p.1483)**)

let this cup pass away from me

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [cause this cup to pass away from me] or [allow this cup to pass away from me] (See: **Third-Person Imperatives (p.1477)**)

this cup

Jesus is referring to the sufferings he will soon experience as if they were a **cup** of bitter-tasting liquid that he would have to drink. If it would be helpful in your language, you could use simile form or state the meaning plainly. Alternate translation: [this suffering that is like a cup full of poison] or [this suffering] (See: **Metaphor (p.1405)**)

not as I will, but as you

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be clearer in your language, you could supply these words from the context. Alternate translation: [do not do as I will, but do as you will] (See: **Ellipsis (p.1338)**)

you

Since Jesus is speaking to his **Father**, the word **you** here is singular. (See: **Forms of ‘You’ — Singular (p.1354)**)

Matthew 26:40

he comes & finds & he says

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you can use the past tense in your translation. Alternate translation: [he came ... found ... he said] (See: **Predictive Past (p.1442)**)

the disciples

Here, **the disciples** refers specifically to Peter, James, and John. You could include this information if that would be helpful to your readers. Alternate translation: [Peter, James, and John] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

he says to Peter

Matthew implies that Jesus woke up **Peter** before speaking to him. You could include this information if that would be helpful to your readers. Alternate translation: [he wakes up Peter to say to him] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

So, were you not able to be alert with me for one hour

Jesus is using the question form to rebuke Peter, James, and John. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [So, I see that you were not able to be alert with me for one hour.] or [You surely should have been able to be alert with me for one hour!] (See: **Rhetorical Question (p.1460)**)

So, were you not able

Here, the word **So** indicates that Jesus question is based on what he found when he returned to the disciples. Given that the disciples were asleep, the word **So** means that the answer to this question is already obvious. If it would be helpful in your language, you could use a word or phrase that introduces a rhetorical question based on something that the person has observed. Alternate translation: [Given what I just found, should I conclude that were you not able] or [I do not really need to ask, but were you not able] (See: **Connecting Words and Phrases (p.1322)**)

were you not able

Although Jesus is speaking directly to **Peter**, **you** here is plural and refers to Peter, James, and John. If it would be helpful in your language, you could state this explicitly. Alternate translation: [were the three of you not able] (See: **Forms of 'You' — Singular (p.1354)**)

Matthew 26:41

you do not enter into temptation

Jesus speaks as if **temptation** were a location that someone could **enter into**. He is referring to experiencing **temptation**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [you do not experience temptation] or [you are kept away from temptation] (See: **Metaphor (p.1405)**)

you do not enter into temptation

If your language does not use an abstract noun for the idea of **temptation**, you could express the same idea in another way. Alternate translation: [you are not tempted] (See: **Abstract Nouns (p.1268)**)

The spirit indeed {is} willing, but the flesh {is} weak

The words **spirit** and **flesh** represent people's spirits and flesh in general, not one particular spirit and flesh. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [People's spirits indeed are willing, but their flesh is weak] (See: **Generic Noun Phrases (p.1357)**)

The spirit indeed {is} willing

Here, **spirit** represents a person's desires and will. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [The will indeed wants to do it] or [Inside, you indeed are willing] (See: **Metonymy (p.1411)**)

is} willing

Jesus implies that **the spirit** is **willing** to do what is right, and more specifically what Jesus has asked. You could include this information if that would be helpful to your readers. Alternate translation: [is willing to do what is right] or [is willing to do what I ask] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the flesh {is} weak

Here, **flesh** represents a person's body and actions. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [the body is weak] or [when you act, you are weak] (See: **Metonymy (p.1411)**)

Matthew 26:42

having gone away

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come away] (See: **Go and Come (p.1359)**)

a second time

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [for time two] (See: **Ordinal Numbers (p.1424)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said] (See: **Quotations and Quote Margins (p.1449)**)

My Father

Father is an important title that describes the relationship between God the Father and Jesus the Son. (See: **Translating Son and Father (p.1483)**)

this is not able to pass away unless I drink it

Jesus continues to refer to the sufferings he will soon experience as if they were a cup of bitter-tasting liquid that he would have to **drink**. If it would be helpful in your language, you could use simile form or state the meaning plainly. See how you expressed the idea in 26:39. Alternate translation: [this suffering that is like a cup full of poison is not able to pass away unless I drink from it] or [this suffering is not able to pass away unless I experience it] (See: **Metaphor (p.1405)**)

this & it

The pronouns **this** and **it** refer to the cup that Jesus already mentioned in 26:39. If this is not clear for your readers, you could refer to the cup more directly. Alternate translation: [this cup ... from it] (See: **Pronouns — When to Use Them (p.1444)**)

let your will be done

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who will do the action, it is clear from the context that it will be God. Alternate translation: [let your will happen] or [may you do your will] (See: **Active or Passive (p.1271)**)

let your will be done

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [do your will] or [cause your will to be done] (See: **Third-Person Imperatives (p.1477)**)

your will

If your language does not use an abstract noun for the idea of **will**, you could express the same idea in another way. Alternate translation: [what you will] (See: **Abstract Nouns (p.1268)**)

your

Since Jesus is talking to his **Father**, the word **your** here is singular. (See: **Forms of 'You' — Singular (p.1354)**)

Matthew 26:43

And having come again, he found them sleeping, for their eyes were weighed down

If it would be more natural in your language, you could reverse the order of these clauses, since the third clause gives the reason for the result that the second clause describes. Alternate translation: [And since their eyes were weighed down, when he came again, he found them sleeping] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

having come

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone] (See: **Go and Come (p.1359)**)

their eyes were weighed down

The clause **their eyes were weighed down** indicates that the three disciples were very tired and sleepy. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [they were exhausted] or [they were very tired] (See: **Idiom (p.1375)**)

their eyes were weighed down

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [their eyes were heavy] or [sleepiness weighed their eyes down] (See: **Active or Passive (p.1271)**)

Matthew 26:44

having gone away

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come away] (See: **Go and Come (p.1359)**)

a third time

If your language does not use ordinal numbers, you can use a cardinal number here or an equivalent expression. Alternate translation: [for time three] (See: **Ordinal Numbers (p.1424)**)

the same word

Matthew is using the term **word** to mean something spoken using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the same things] or [what he said previously] (See: **Metonymy (p.1411)**)

Matthew 26:45

he comes & says

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you can use the past tense in your translation. Alternate translation: [he came ... said] (See: **Irregular Use of Tenses (p.1393)**)

Are you still sleeping and resting

This sentence could be: (1) a rhetorical question that Jesus uses to rebuke the disciples. In this case, Jesus is disappointed that the disciples continue to sleep. Alternate translation: [You should not still be sleeping and resting!]; (2) a command to continue to sleep and rest. Jesus is using irony, that is, he is saying the opposite of what he means. Alternate translation: [You might as well sleep and rest now] (See: **Rhetorical Question (p.1460)**)

Are you still sleeping and resting

Jesus is using the question form to rebuke Peter, James, and John. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [It is sad that you are still sleeping and resting.] or [You should not still be sleeping and resting!] (See: **Rhetorical Question (p.1460)**)

Are you still sleeping and resting

The terms **sleeping** and **resting** mean similar things. Jesus is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [Are you still taking your rest] or [Are you still sleeping soundly] (See: **Doublet (p.1336)**)

Behold

The word **Behold** draws the attention of the disciples and asks them to listen carefully. If it would be helpful in your language, you could express **Behold** with a word or phrase that asks someone to listen, or you could express the idea in another way. Alternate translation: [Listen] or [Take note:] (See: **Metaphor (p.1405)**)

the hour

The word **hour** refers to a specific moment in time. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [the moment] (See: **Idiom (p.1375)**)

the hour

Jesus implies that **the hour** is the time when he will suffer. You could include this information if that would be helpful to your readers. Alternate translation: [the hour of my suffering] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the Son of Man is handed over

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [someone hands over the Son of Man] (See: **Active or Passive (p.1271)**)

the Son of Man is handed over

Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [I, the Son of Man, am handed over] (See: **First, Second or Third Person (p.1349)**)

is handed over

Jesus uses the present tense to describe a future event that he knows will surely happen. If it would be helpful in your language, you could use the future tense and indicate the certainty in another way. Alternate translation: [will certainly be handed over] (See: **Irregular Use of Tenses (p.1393)**)

into the hands

The term **hands** represents power and control. If it would be helpful in your language, you could state the meaning plainly. See how expressed the similar idea in 17:22. Alternate translation: [into the power] or [into the control] (See: **Metonymy (p.1411)**)

Matthew 26:46

Behold

The word **Behold** draws the attention of the disciples and asks them to listen carefully. If it would be helpful in your language, you could express **Behold** with a word or phrase that asks someone to listen, or you could express the idea in another way. Alternate translation: [Listen] or [Pay attention:] (See: **Metaphor (p.1405)**)

Matthew 26:47

behold

The word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: [observe] or [look] (See: **Metaphor (p.1405)**)

of the Twelve

Matthew is using the adjective **Twelve** as a noun to refer to Jesus' closest disciples. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. See how you expressed the idea in 26:14. Alternate translation: [of the 12 apostles] or [of the 12 men whom Jesus had chosen to be apostles] (See: **Nominal Adjectives (p.1413)**)

and with him a large crowd

Matthew is leaving out some of the words that a sentence would need in many languages to be complete. If it would be clearer in your language, you could supply these words from earlier in the sentence. Alternate translation: [and with him came a large crowd] (See: **Ellipsis (p.1338)**)

clubs

A "club" is a hard piece of wood that a person uses to hit people. If your readers would not be familiar with this type of weapon, you could use the name of something similar in your area, or you could use a more general term. Alternate translation: [weapons for hitting people] (See: **Translate Unknowns (p.1480)**)

Matthew 26:48

Now

Matthew uses the word **Now** to introduce background information that will help readers understand what happens next. It does not introduce another event in the story. Use a natural form in your language for introducing background information. Alternate translation: [At an earlier time,] or [Earlier,] (See: **Background Information (p. 1281)**)

a sign

Matthew is referring to an action by which one person communicates to others. More specifically, Judas arranged with the crowd an action that would communicate to them which person was Jesus. You could include this information if that would be helpful to your readers. Alternate translation: [a signal to point out Jesus] or [a cue that would indicate whom to seize] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

saying, “Whomever I kiss is he. Seize him

It may be more natural in your language to have an indirect quotation here. Alternate translation: [saying that whomever he kissed was he, and that they should seize him] (See: **Direct and Indirect Quotations (p.1328)**)

saying

If you keep the direct quotation, consider natural ways of introducing it in your language. Alternate translation: [and he said] (See: **Quotations and Quote Margins (p.1449)**)

Whomever I kiss

In Jesus’ culture, close friends would greet each other with a **kiss**. In some cultures, a kiss as a greeting is appropriate, but in other cultures it is not appropriate. If it would be helpful in your language, you could explain what the **kiss** means, or you could refer to how close friends would greet each other in your culture. Alternate translation: [Whomever I greet with a kiss] or [Whomever I hug] (See: **Symbolic Action (p.1471)**)

he

Alternate translation: [the one you are seeking]

Matthew 26:49

Rejoice

In Jesus' culture, people commonly greeted each other with the word **Rejoice**. If it would be helpful in your language, you could use a comparable word or phrase that people use to greet each other. Alternate translation: [Hello] (See: **Idiom (p.1375)**)

Rejoice

Since Judas is speaking to Jesus, the command to **Rejoice** is singular. (See: **Forms of 'You' — Singular (p.1354)**)

he kissed him

In Jesus' culture, close friends would greet each other with a **kiss**. See how you expressed the idea in 26:48. Alternate translation: [he greeted him with a kiss] or [he hugged him] (See: **Symbolic Action (p.1471)**)

Matthew 26:50

But

The word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

for what are you present

Jesus is using the question form to rebuke Judas. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [you are present to do something wrong] or [you should not have come here to do this!] (See: **Rhetorical Question (p.1460)**)

are you present

Since Jesus is talking to Judas, the word **you** here is singular. (See: **Forms of 'You' — Singular (p.1354)**)

they laid hands on Jesus and seized him

The clauses **they laid hands on Jesus** and **seized him** mean similar things. Matthew is using the two clauses together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single clause. Alternate translation: [they seized Jesus] or [they took hold of Jesus to arrest him] (See: **Parallelism (p.1429)**)

they laid hands on

The clause, **they laid hands on Jesus**, means that they grabbed and restrained Jesus. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [they took hold of] or [they grabbed] (See: **Idiom (p.1375)**)

Matthew 26:51

behold

The word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: [look] or [suddenly] (See: **Metaphor (p.1405)**)

one of the ones with Jesus, having stretched out his hand, drew his sword

The expression **having stretched out his hand** contains extra information that might be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [one of the ones with Jesus drew his sword] (See: **Making Assumed Knowledge and Implicit Information Explicit (p. 1401)**)

one of the ones with Jesus

Matthew uses this phrase to bring one of the characters in the story into the center of the action, but he does not identify the person by name. John indicates in his Gospel that it was Peter, but since Matthew does not name him here, it would not be appropriate to use his name in your translation. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: [one of the disciples who was with Jesus came forward and] (See: **Introduction of New and Old Participants (p.1387)**)

Matthew 26:52

says

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [said] (See: **Predictive Past (p.1442)**)

Return your sword to its place, for all the ones having taken a sword will perish by a sword

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [All the ones having taken a sword will perish by a sword, so return your sword to its place] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

Return your

Since Jesus is talking to the man who drew his sword, the word **your** and the command **Return** are singular. (See: **Forms of 'You' — Singular (p.1354)**)

its place

The **place** for the sword is where a person would normally store or keep a sword while he or she was not using it. If it would be helpful in your language, you could use comparable a word or phrase that refers to where a person keeps a sword on them, or you could state the meaning plainly. Alternate translation: [your belt] or [where you keep it] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the ones having taken a sword

Jesus refers to those who fight and kill others as **the ones having taken a sword**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [the ones using swords] or [the ones having taken a sword to kill others] (See: **Idiom (p.1375)**)

will perish by a sword

Jesus implies that these people **will perish** by someone killing them with **a sword**. You could include this information if that would be helpful to your readers. Alternate translation: [will be killed by someone else using a sword] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 26:53

Or do you think that I am not able to beg my Father, and he will provide me now with more than 12 legions of angels

Jesus is using the question form to teach the disciple who drew the sword. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [Indeed, I am able to beg my Father, and he will provide me now with more than 12 legions of angels] or [Surely you know that I am able to beg my Father, and he will provide me now with more than 12 legions of angels!] (See: **Rhetorical Question (p.1460)**)

Or

The word **Or** introduces a contrasting alternative to "taking a sword" (see 26:52). Jesus provides this alternative to show further that "taking a sword" is wrong. If it would be helpful in your language, you could use a word or phrase that introduces an alternative, or you could leave **Or** untranslated. Alternate translation: [Indeed,] or [As a matter of fact,] (See: **Connecting Words and Phrases (p.1322)**)

do you think

The pronoun **you** is singular because Jesus is speaking to the man who drew his sword. (See: **Forms of 'You' — Singular (p.1354)**)

Father

Father is an important title that describes the relationship between God the Father and Jesus the Son. (See: **Translating Son and Father (p.1483)**)

more than 12 legions of angels

The word **legions** is a military term. Each legion is a group of about 6,000 soldiers. Jesus means that God could send a large number of **angels** and easily stop those who are arresting Jesus. The exact number of angels is not important. If it would be helpful in your language, you could use a comparable military term in your language or a more general term. Alternate translation: [more than 12 regiments of angels] or [more than 12 large groups of angels] (See: **Translate Unknowns (p.1480)**)

Matthew 26:54

How then would the scriptures be fulfilled, that it is necessary to happen in this way

Jesus is using the question form to teach his disciple about why he is acting as he does. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [Then the scriptures would not be fulfilled, that it is necessary to happen in this way.] or [Then the scriptures would certainly not be fulfilled, that it is necessary to happen in this way!] (See: **Rhetorical Question (p.1460)**)

How then

The word **then** introduces what the result would be if Jesus did what he said he could do in the previous verse. If it would be helpful in your language, you could use a different word or phrase that introduces this kind of result. Alternate translation: [Were I to do that, then how] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

would the scriptures be fulfilled

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [would I fulfill the scriptures] (See: **Active or Passive (p.1271)**)

that it is necessary to happen in this way

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [which indicate that it is necessary for things to happen in this way] (See: **Ellipsis (p.1338)**)

Matthew 26:55

At that hour

The word **hour** refers to a specific moment in time. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [At that moment] or [Then] (See: **Idiom (p. 1375)**)

As against a robber have you come out with swords and clubs to seize me

Jesus is using the question form to rebuke the **crowds** for how they have acted. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [It was not necessary for you to come out as against a robber, bringing swords and clubs to seize me.] or [There was no reason for you to come out with swords and clubs to seize me, as if I were a robber!] (See: **Rhetorical Question (p.1460)**)

As against a robber

Jesus is saying that the crowds are acting as though he were a dangerous **robber**, because they have come to arrest him with many weapons. If it would be helpful in your language, you could state that explicitly. Alternate translation: [As you arm yourselves to seize a robber,] or [As if I were a bandit who needed to be subdued with force] (See: **Simile (p.1464)**)

have you come out

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [have you gone out] (See: **Go and Come (p.1359)**)

clubs

See how you translated **clubs** in 26:47. Alternate translation: [weapons for hitting people] (See: **Translate Unknowns (p.1480)**)

I was sitting in the temple teaching

In Jesus’ culture, teachers usually sat down when they were going to teach. If it would be helpful in your language, you could make the connection between **sitting** and **teaching** more explicit. Alternate translation: [I was sitting in the temple to teach] or [I was sitting as a teacher in the temple, instructing people] (See: **Symbolic Action (p.1471)**)

the temple

Matthew means that Jesus entered into the **temple** area. He does not mean that Jesus went into the most sacred parts of the temple building. You could include this information if that would be helpful to your readers. Alternate translation: [the temple courtyard] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 26:56

all this has happened

The pronoun **this** refers to the events that have just occurred, particularly the crowd arresting Jesus once Judas handed him over. If this is not clear for your readers, you could refer to these events more directly. Alternate translation: [all these events have happened] or [what just occurred has happened] (See: **Pronouns — When to Use Them (p.1444)**)

so that

The phrase **so that** could introduce: (1) a result from what **has happened**. Alternate translation: [with the result that]; (2) a purpose for what **has happened**. Alternate translation: [in order that] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

the writings of the prophets might be fulfilled

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [it might fulfill the writings of the prophets] (See: **Active or Passive (p.1271)**)

the writings of the prophets

The phrase **the writings of the prophets** refers to those parts of the Old Testament Scriptures in which **the prophets** wrote about what would happen to the Messiah. You could include this information if that would be helpful to your readers. Alternate translation: [what the prophets wrote about the Messiah in the Scriptures] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 26:57

Now

The word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

to Caiaphas

Here, **Caiaphas** represents the house where Caiaphas lived. This is clear from the word **where** in this verse, which refers to a place, not a person. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [to the house of Caiaphas] (See: **Metonymy (p. 1411)**)

were gathered together

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [gathered] or [came together] (See: **Active or Passive (p.1271)**)

Matthew 26:58

But

The word **But** introduces something that was happening at the same time as what Matthew narrated in the previous verse (Jesus being led to the house of Caiaphas). If it would be helpful in your language, you could use a word or phrase that introduces a simultaneous action, or you could leave **But** untranslated. Alternate translation: [Meanwhile,] or [While that was happening,] (See: **Connect — Simultaneous Time Relationship (p.1320)**)

But Peter was following him from a distance

Matthew implies that **Peter** followed **from a distance** because he did not want anyone to see him and arrest him too. You could include this information if that would be helpful to your readers. Alternate translation: [But Peter, because he did not want to be seen and arrested, was following him from a distance] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the officers

The word **officers** refers to servants and attendants in general. If it would be helpful in your language, you could use a word or phrase that generally refers to servants and any others who do what they are told. Alternate translation: [the attendants] or [those who served there] (See: **Translate Unknowns (p.1480)**)

the end

The word **end** refers to the outcome or result of what was happening to Jesus. You could include this information if that would be helpful to your readers. Alternate translation: [the outcome] or [the result of what was happening] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 26:59

Now

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] or [Next,] (See: **Connecting Words and Phrases (p.1322)**)

were seeking false testimony against Jesus

Matthew means that the **chief priests** and the **Sanhedrin** were trying find evidence against Jesus even if it was **false**. In other words, they needed to find people who were willing to say that Jesus had done something very wrong. You could include this information if that would be helpful to your readers. Alternate translation: [were seeking evidence against Jesus, even false evidence,] or [were seeking proof, even if it were not true, that Jesus had done something wrong] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

false testimony

If your language does not use an abstract noun for the idea of **testimony**, you could express the same idea in another way. Alternate translation: [someone to testify falsely] (See: **Abstract Nouns (p.1268)**)

they might put him to death

Matthew implies that the **chief priests** and the **Sanhedrin** want to convince the Roman authorities to kill Jesus. You could include this information if that would be helpful to your readers. Alternate translation: [they might have the Romans put him to death] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

so that they might put him to death

If your language does not use an abstract noun for the idea of **death**, you could express the same idea in another way. Alternate translation: [so that they could have him killed] (See: **Abstract Nouns (p.1268)**)

they might put him to death

Because the Roman authorities did not allow the **Sanhedrin** to execute people, the **Sanhedrin** had to convince the Roman authorities to execute people for them. You could include this information if that would be helpful to your readers. Alternate translation: [they might convince the Roman authorities to put him to death] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 26:60

many false witnesses having approached

Matthew describes something that is unexpected in a situation where the Jewish council **did not find** any good evidence against Jesus. If it would be helpful in your language, you could use a word or phrase that introduces something that is unexpected. Alternate translation: [despite the fact that many false witnesses approached] (See: **Connect — Contrast Relationship (p.1304)**)

later

The word **later** indicates that these **two** witnesses approached the council after the **many false witnesses** described in the previous sentence. You could include this information if that would be helpful to your readers. Alternate translation: [after all those false witnesses,] (See: **Assumed Knowledge and Implicit Information (p. 1276)**)

two

Matthew is using the number **two** as a noun to mean two people. Your language may use numbers in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [two witnesses] (See: **Nominal Adjectives (p.1413)**)

Matthew 26:61

This one said, ‘I am able to destroy the temple of God and to rebuild {it} in three days

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [This one said that he was able to destroy the temple of God and to rebuild it in three days] (See: **Quotes within Quotes (p.1452)**)

in three days

The phrase **in three days** refers to a time period made up of three days. You could include this information if that would be helpful to your readers. Alternate translation: [during a period of three days] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 26:62

Do you answer nothing? What are these testifying against you

Here the high priest could be asking: (1) two questions. See the ULT and UST. (2) one question. Alternate translation: [Do you answer nothing to what these are testifying against you] (See: **Information Structure (p. 1381)**)

Do you answer nothing

Alternate translation: [Do you have no answer]

Do you answer & you

Since the high priest is talking to Jesus, the word **you** is singular throughout this verse. (See: **Forms of 'You' — Singular (p.1354)**)

What are these testifying against you

The high priest is asking Jesus how he will defend himself against the people who have accused him of saying and doing wrong things. You could include this information if that would be helpful to your readers. Alternate translation: [What is your defense against these testifying against you] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 26:63

I make you swear by the living God

The high priest puts Jesus under oath, or makes him swear by God that what he says is true. Use a natural way in your language to express an oath. Alternate translation: [I make you swear before the living God] or [I require that you solemnly promise the living God] (See: **Oath Formulas (p.1418)**)

you & you tell & you

Since the high priest is talking to Jesus, the word **you** throughout this verse is singular. (See: **Forms of 'You' — Singular (p.1354)**)

by the living God

The phrase **the living God** identifies God as the one who "lives." The primary point is that God actually "lives," unlike idols and other things that people call "god." If it would be helpful in your language, you could use a word or phrase that emphasizes that God really "lives." Alternate translation: [by the God who lives] or [by the true God] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

you tell us if you are the Christ, the Son of God

The high priest uses the statement form to ask a question. If it would be helpful in your language, you could express the idea in question form. Alternate translation: [you answer this question: Are you the Christ, the Son of God?] (See: **Statements — Other Uses (p.1469)**)

us

Here, **us** refers to the **high priest** and the rest of the Jewish council, so **us** would be exclusive. Your language may require you to mark this form. (See: **Exclusive and Inclusive 'We' (p.1347)**)

the Son of God

Son of God is an important title for Jesus that describes his relationship with God the Father. (See: **Translating Son and Father (p.1483)**)

Matthew 26:64

says

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you can use the past tense in your translation. Alternate translation: [said] (See: **Predictive Past (p.1442)**)

You said {it

Here, much as in 26:25, the phrase **You said {it}** indicates that the speaker acknowledges the truth of what the other person said. Jesus uses this phrase to indirectly indicate that the high priest is right to suggest that Jesus is the Christ, the Son of God. If it would be helpful in your language, you could use a different word or phrase that gives an indirect positive response to a request. If necessary, you could express the idea more directly, as the UST does. Alternate translation: [That is what you say] or [Your words show what is true] (See: **Idiom (p.1375)**)

You

Since Jesus is speaking to the high priest, the word **You** here is singular. (See: **Forms of 'You' — Singular (p.1354)**)

But

The word **But** introduces what Jesus wishes to say about himself in further development of what the high priest suggested. The word thus indicates some contrast and some explanation. If it would be helpful in your language, you could use a word or phrase that a person would use to clarify or develop another person's statement. Alternate translation: [Yet even further,] or [Nevertheless,] (See: **Connect — Contrast Relationship (p.1304)**)

I say to you

Jesus uses the clause **I say to you** to emphasize what he is telling the Jewish council. Use a natural form in your language for emphasizing the truth and importance of a statement. Alternate translation: [I want you to know] (See: **Statements — Other Uses (p.1469)**)

to you, & you will see

Since Jesus is speaking to the whole Jewish council, the words **you** and **you** here are plural. (See: **Forms of 'You' — Singular (p.1354)**)

the Son of Man

Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: [me, who am the Son of Man,] (See: **First, Second or Third Person (p.1349)**)

sitting at the right hand

When someone sits at **the right hand**, it symbolizes that person's honor, authority, and ability to rule. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [Sit to rule at the right hand] or [Take the place of honor and authority at the right hand] (See: **Symbolic Action (p.1471)**)

at the right hand of power

The phrase **at the right hand** refers to the place next to a person's **right hand**, which would be their right side. In the Jesus' culture, the right side was associated with honor or authority. If it would be helpful in your language, you could refer to the right side. Make sure that your readers understand that this side indicates that Jesus has honor and authority when he sits there. Alternate translation: [at the right side of power] or [at the honorable place of power] (See: **Metonymy (p.1411)**)

at the right hand of power

The word **power** could refer to: (1) the **power** held by a person sitting at **the right hand**. In this case, Jesus implies that the **right hand** is God's. Alternate translation: [at the right hand with power] or [at the right hand of God, the place of power,]; (2) God the Father by reference to the **power** that he has. Alternate translation: [at the right hand of the powerful God] or [at the right hand the Almighty] (See: **Assumed Knowledge and Implicit Information (p. 1276)**)

at the right hand of power

If your language does not use an abstract noun for the idea of **power**, and if you do not translate the word as a title for God, you could express the same idea in another way. Alternate translation: [at the right hand, which is a powerful place,] or [powerfully at the right hand] (See: **Abstract Nouns (p.1268)**)

coming

Christians debate exactly what it means in this verse for **the Son of Man** to be **coming**. Some think he is **coming** to God's heavenly throne room. Others think he is **coming** back to earth. If possible, use a form that does not explicitly state where he is coming. Alternate translation: [traveling] or [going] (See: **When to Keep Information Implicit (p.1491)**)

the clouds of heaven

The expression **of heaven** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [the clouds] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1401)**)

Matthew 26:65

tore his robes

In Jesus' culture the act of tearing one's clothes was a symbolic act done to show outrage or grief. If there is a gesture with a similar meaning in your culture, you could use it here in your translation, or you could explain what this action means. Alternate translation: [tore his robes in outrage] (See: **Symbolic Action (p.1471)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he declared] (See: **Connecting Words and Phrases (p.1322)**)

Why do we still have need of witnesses

The high priest is using the question form to emphatically state that he thinks that they do not need more witnesses. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [We do not still have need of witnesses.] or [We certainly do not still have need of witnesses!] (See: **Rhetorical Question (p.1460)**)

need of witnesses

The high priest implies that they do not need more **witnesses** to prove that Jesus blasphemes. You could include this information if that would be helpful to your readers. Alternate translation: [need of witnesses to prove that he blasphemes] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Behold

The word **Behold** draws the attention of the Jewish council and asks them to listen carefully. If it would be helpful in your language, you could express **Behold** with a word or phrase that asks people to listen, or you could express the idea in another way. Alternate translation: [Look] or [Indeed] (See: **Metaphor (p.1405)**)

the blasphemy

If your language does not use an abstract noun for the idea of **blasphemy**, you could express the same idea in another way. Alternate translation: [him blaspheme] or [the blasphemous things he says] (See: **Abstract Nouns (p. 1268)**)

Matthew 26:66

What do you think

The high priest is asking the rest of the Jewish council what they **think** they should do with Jesus. You could include this information if that would be helpful to your readers. Alternate translation: [What do you think we should do with him] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

He is deserving of death

If your language does not use an abstract noun for the idea of **death**, you could express the same idea in another way. Alternate translation: [He deserves to die] (See: **Abstract Nouns (p.1268)**)

Matthew 26:67

they spit in his face

In Jesus' culture, people would spit in someone's face to insult that person. If it would be helpful in your language, you could explain what this action means. Alternate translation: [they spit in his face to dishonor him] (See: **Symbolic Action (p.1471)**)

they spit & they

The pronouns **they** and **they** refer to people who were there. Matthew may be referring to some members of the Jewish council, some of the people that Peter was sitting with, and other people who were in or near the house of the high priest. If possible use a general word or phrase that refers to some of the people who were there. Alternate translation: [some people spit ... they] or [some of those present spit ... they] (See: **Pronouns — When to Use Them (p.1444)**)

Matthew 26:68

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said] (See: **Quotations and Quote Margins (p.1449)**)

Prophesy to us

Those people hitting Jesus did not believe that he really could **Prophesy**. When they demanded that Jesus **Prophesy**, they were challenging him to do something they believed he could not do. They were only asking Jesus to **Prophesy** in order to mock him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Show us that you can prophesy] or [Prophesy to us if you really can] (See: **Irony (p.1390)**)

Prophesy & you

Since the people are talking to Jesus, the command **Prophesy** and the word **you** are singular. (See: **Forms of 'You' — Singular (p.1354)**)

Christ

Those hitting Jesus did not really think he is the **Christ**. They call him this to mock him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [you so-called Christ] or [you who call yourself Christ] (See: **Irony (p.1390)**)

Who is the one having hit you

The people who hit Jesus do not expect Jesus to be able to answer their question. They are really using the question form to give a command, to tell Jesus what he should do if he wants to convince them that he is a prophet. So, if it would be helpful in your language, you could translate this as a command. Alternate translation: [Tell us who hit you!] (See: **Rhetorical Question (p.1460)**)

Matthew 26:69

Now

The word **Now** introduces something that was happening at the same time as what Matthew narrated in 26:59–68 (Jesus' trial). This story continues the narrative about Peter that Matthew began in 26:58. If it would be helpful in your language, you could use a word or phrase that introduces a simultaneous event, or you could leave **Now** untranslated. Alternate translation: [During those events,] or [While that was happening,] (See: **Connect — Simultaneous Time Relationship (p.1320)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and she declared] (See: **Quotations and Quote Margins (p.1449)**)

You also were with Jesus

The servant girl means that Peter was a disciple of Jesus. You could include this information if that would be helpful to your readers. Alternate translation: [You also were a disciple of Jesus] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

You

Since the servant girl is talking to Peter, the word **You** here is singular. (See: **Forms of 'You' — Singular (p.1354)**)

Matthew 26:70

he denied {it

Matthew implies that Peter **denied** that he was with Jesus as his disciple. You could include this information if that would be helpful to your readers. Alternate translation: [he denied that he was with Jesus] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

all

Matthew is using the adjective **all** as a noun to mean all the people who were there. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [all the people there] (See: **Nominal Adjectives (p.1413)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he declared] (See: **Quotations and Quote Margins (p.1449)**)

I do not know what you are saying

Peter means that the servant girl's words do not apply to him. He does not mean that he was unable to understand what the servant girl said. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [You are saying things that I know nothing about.] or [I have no idea what you are talking about!] (See: **Idiom (p.1375)**)

you are saying

Since Peter is talking to the servant girl, the word **you** here is singular. (See: **Forms of 'You' — Singular (p.1354)**)

Matthew 26:71

But

The word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [After that,] (See: **Connecting Words and Phrases (p.1322)**)

another

Matthew is using the adjective **another** as a noun to mean another servant girl. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [another servant girl] (See: **Nominal Adjectives (p.1413)**)

says

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you can use the past tense in your translation. Alternate translation: [said] (See: **Predictive Past (p.1442)**)

This one was with Jesus

The servant girl means that Peter was a disciple of Jesus. You could include this information if that would be helpful to your readers. See how you expressed the similar clause in 26:69. Alternate translation: [This one was a disciple of Jesus] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 26:72

he denied {it} with an oath, “I do not know

Alternate translation: [he denied it, ‘I swear that I do not know]

he denied {it} with an oath

Matthew implies that Peter again **denied** that he was with Jesus as his disciple. You could include this information if that would be helpful to your readers. See how you expressed the similar idea in 26:70. Alternate translation: [he denied with an oath that he was with Jesus] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 26:73

But

The word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then,] (See: **Connecting Words and Phrases (p.1322)**)

Truly you also are from them, for also your speech makes you evident

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: [Your speech makes you evident, so we know truly that you also are from them] (See: **Connect — Reason-and-Result Relationship (p. 1315)**)

you & your & you

Because these people are talking to Peter, the words **you** and **your** throughout this verse are singular. (See: **Forms of 'You' — Singular (p.1354)**)

from them

The pronoun **them** refers to Jesus' disciples. If it would be helpful in your language, you could refer to the disciples more directly. Alternate translation: [from Jesus' disciples] or [one of his disciples] (See: **Pronouns — When to Use Them (p.1444)**)

your speech makes you evident

This phrase implies that Peter's **speech** had an accent like the accent of someone from Galilee, where Jesus was from. The people who are talking with people think that this makes it **evident** that he is one of Jesus' disciples. You could include this information if that would be helpful to your readers. Alternate translation: [your speech makes it evident that you are from Galilee] or [how you talk makes it clear that you come from where Jesus is from] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 26:74

Then he began to curse and to swear, “I do not know

Alternate translation: [Then he said, ‘I call a curse down on myself and swear that I do not know]

to curse

The phrase **to curse** could mean that: (1) Peter asks God to curse him if he is lying. Alternate translation: [to ask God to curse him if he was speaking falsely] or [to invoke a curse on himself]; (2) Peter curses Jesus. Alternate translation: [to curse Jesus] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

a rooster crowed

See how you translated **rooster** and “crow” in 26:34. Alternate translation: [a bird began to sing] (See: **Translate Unknowns (p.1480)**)

Matthew 26:75

the word of Jesus

Here, **word** represents what Jesus just said using words. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [Jesus' statement] or [the words of Jesus] (See: **Metonymy (p.1411)**)

that he had said: "Before a rooster crows you will deny me three times

It may be more natural in your language to have an indirect quotation here. Alternate translation: [that he had said that before a rooster crowed, he would deny him three times] (See: **Direct and Indirect Quotations (p.1328)**)

Before a rooster crows you will deny me three times

This clause is identical to what Jesus said in 26:34, so express the idea as you did there. (See: **Translate Unknowns (p.1480)**)

you will deny

Since Jesus had said this to Peter, the word **you** here is singular. (See: **Forms of 'You' — Singular (p.1354)**)

having gone outside

This expression means that Peter left the courtyard and went completely **outside** the area where the house of the high priest was. You could include this information if that would be helpful to your readers. Alternate translation: [having gone out of the courtyard and away from the house] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

having gone

In a context such as this, your language might say "come" instead of **gone**. Alternate translation: [having come] (See: **Go and Come (p.1359)**)

Matthew 27

Matthew 27 Chapter Introduction

Structure and Formatting

The crucifixion of Jesus, his death, and his resurrection (26:1–28:19)

- The Jewish council sends Jesus to Pilate, the governor (27:1–2)
- Judas repents and kills himself (27:3–10)
- Jesus' trial before Pilate, the governor (27:11–26)
- Jesus is crucified (27:27–56)
    - The soldiers mock Jesus (27:27–31)
    - Jesus is crucified, and people mock him (27:32–44)
    - Jesus dies (27:45–56)
- Joseph of Arimathea buries Jesus' body (27:57–61)
- The chief priests and Pharisees secure Jesus' tomb (27:62–66)

Religious and Cultural Concepts in This Chapter

The prophecy about the 30 pieces of silver and the field of the potter

In 27:3–8, Matthew tells the story of how Judas returned the 30 pieces of silver that the Jewish leaders had paid him to hand Jesus over. The leaders used that money to buy "the field of the potter" as a burial ground for foreigners. Then, in 27:9–10, Matthew indicates that these events "fulfilled" what the prophet Jeremiah spoke. Then, Matthew summarizes or paraphrases Zechariah 11:12–13, Jeremiah 19:1–13, and Jeremiah 32:6–9. These passages speak about a potter, 30 pieces of silver, or someone buying a field. Since Matthew indicates that he is referring to what Jeremiah said, you too should indicate that these words come from Jeremiah. If it would be helpful in your language, you could use a form that indicates that Matthew is summarizing or paraphrasing from another text.

The drinks that people offered to Jesus

In 27:34, the soldiers offer Jesus "wine mixed with gall." In 27:48, someone offers Jesus "vinegar." In both cases, scholars debate whether people offered these drinks to help Jesus by easing the pain or quenching his thirst or whether they offered these drinks to torment Jesus by giving him a bad-tasting drink. Since it is not obvious what the purpose of the drinks was, if possible express the idea in such a way that your readers could draw either conclusion. If it would be helpful for your readers, you could include some extra information in a footnote. See the notes on these verses for translation options.

Calling Elijah

In 27:46, Jesus calls out "Eli, Eli," which is how Jesus said "My God, my God" in his language. Some of the people standing there misheard him and thought that he was calling out to "Elijah," a prophet with a name that sounds like "Eli." There is a story about this Elijah in 2 Kings 2:11–12, where God takes him into heaven. So, some people believed that Elijah did not die and would someday return. The people who thought Jesus was calling to Elijah thought that he was asking Elijah to return and rescue him. If your readers would not understand why the people standing near Jesus speak about Elijah, you could include some extra information in your translation or include this information in a footnote. (See: **Elijah (p.1497)**)

The curtain of the temple tearing from top to bottom

The “curtain” to which Matthew refers in 27:51 could be either the curtain that separated the Most Holy Place from the rest of the temple, or it could be the curtain that separated the Holy Place from the rest of the temple area. Matthew indicates that this curtain tore from the top to the bottom, which means that a person did not do it. Christians debate what the tearing of this curtain might have symbolized. There are at least three major options:

The tearing of the curtain could indicate that access to God is now available to everyone.
The tearing of the curtain could indicate that God is going to destroy the temple.
The tearing of the curtain could indicate that God is about to do something powerful.

Since Matthew does not explain what the tearing of the curtain means, you should not explain it in your translation. However, if it would be helpful for your readers, you could include what it might mean in a footnote.

The tomb of Joseph of Arimathea

The tomb in which Jesus was buried (27:60) was the kind of tomb in which wealthy Jewish families buried their dead. It was an large hole or room cut into a rock. It had a flat place on one side where they could place the body after they had put oil and spices on it and wrapped it in cloth. Then they would roll a large rock in front of the tomb so no one could see inside or enter.

Sealing the tomb

In 27:66, Matthew indicates that the chief priests and Pharisees “sealed” Jesus tomb. This means that they used something, probably wax on which they put a special symbol, to mark the stone that closed the tomb. It is not clear exactly where they put the “seal.” They might have attached it to the edge of the stone. They might have tied a rope around the stone and put the “seal” there. However, it was done, anyone who wanted to open the tomb would have to damage the “seal,” and the chief priests and Pharisees would know that someone had broken in. If your readers would not understand what the chief priests and Pharisees did, you could use a descriptive phrase or include some of this information in a footnote. (See: **seal, sealed, unsealed (p.1509)**)

Translation Issues in This Chapter

Sarcasm

In this chapter, people mock Jesus several times. First, in 27:28–29, the soldiers pretend like Jesus is a king. They give him a scarlet robe, a crown of thorns, and a reed, and they pretend to greet him as a king. They do not actually believe that Jesus is a king, so they are doing these things sarcastically to make fun of Jesus. Second, in 27:40–43, people walking by and the Jewish leaders tell Jesus to save himself, to come down from the cross, and to wait for God to rescue him. They do not actually believe that he can do these things, so they are speaking sarcastically to make fun of Jesus. Make sure that it is clear in your translation that these are sarcastic actions done to make fun of Jesus. See the notes on these verses for translation options. (See: **Irony (p.1390)**)

Singular and plural forms of “you”

Most of the forms of “you” in this chapter appear in conversations, and many of the conversations are with one person. Because of this, the majority of the forms of “you” in this chapter are singular. So, you should assume forms of “you” are singular unless a note specifies that the form is plural. (See: **Forms of ‘You’ — Singular (p.1354)**)

Eli, Eli, lama sabachthani?

In 27:46, Matthew spells out the sounds of the words that Jesus spoke in his own language. The words “lama sabachthani” are Aramaic, but it is unclear whether the words “Eli, Eli” are Aramaic or Hebrew. Either way, Matthew translates the words later on in the verse as “My God, my God, why did you forsake me?” You can express the idea as Matthew did by spelling out how the words sound and then translating their meaning in your language. (See: **Copy or Borrow Words (p.1326)**)

Matthew 27:1

Now

The word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then,] (See: **Introduction of a New Event (p.1384)**)

took counsel against Jesus

The phrase **took counsel against Jesus** indicates that the chief priests and elders were working together to figure out ways to harm Jesus. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. See how you translated the similar construction in 12:14. Alternate translation: [made plans concerning Jesus] or [came up with ideas about what they could do with Jesus] (See: **Idiom (p.1375)**)

so as to put him to death

Because the Roman authorities did not allow the Jewish leaders to execute people, the Jewish leaders had to convince the Roman authorities to execute people for them. You could include this information if that would be helpful to your readers. Alternate translation: [so as to convince the Roman authorities to put him to death] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

put him to death

Matthew implies that the **chief priests** and the **elders** want to convince the Roman authorities to kill Jesus. You could include this information if that would be helpful to your readers. Alternate translation: [have the Romans put him to death] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

put him to death

If your language does not use an abstract noun for the idea of **death**, you could express the same idea in another way. Alternate translation: [have him killed] (See: **Abstract Nouns (p.1268)**)

Matthew 27:2

having bound him

Matthew implies that the Jewish council commanded guards to bind Jesus. You could include this information if that would be helpful to your readers. Alternate translation: [having commanded the guards to bind him] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

they led {him} away

Matthew implies that **they led** Jesus **away** from Caiaphas' house. You could include this information if that would be helpful to your readers. Alternate translation: [they led him away from Caiaphas' house] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

handed {him} over to Pilate the governor

Matthew implies that the Jewish leaders brought Jesus to Pilate because they wanted Pilate to judge him. You could include this information if that would be helpful to your readers. Alternate translation: [handed him over to Pilate the governor to be judged by him] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 27:3

Then

The word **Then** indicates that Matthew has stopped telling the story of Jesus' trial so he can tell the story of what happened to Judas. If your language has a way of showing that a new story is starting, you could use that form here. Alternate translation: [Around that time,] or [While those things were happening,] (See: **Introduction of a New Event (p.1384)**)

he was condemned

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the Jewish council. Alternate translation: [the Jewish council condemned him] (See: **Active or Passive (p.1271)**)

the 30 pieces of silver to the chief priests and elders

This phrase refers to the money that **the chief priests** had given **Judas** to hand Jesus over, as mentioned in 26:15. You could include this information if that would be helpful to your readers. Alternate translation: [to the chief priests and elders the 30 pieces of silver that they had given him to hand Jesus over] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the 30 pieces of silver

Each of these pieces of silver was a coin equivalent to about four days' wages. See how you expressed the idea in 26:15. Alternate translation: [30 coins made out of silver] or [the money worth about four months' wages] (See: **Biblical Money (p.1290)**)

Matthew 27:4

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said] (See: **Quotations and Quote Margins (p.1449)**)

innocent blood

The word **blood** refers to a person who has or will soon die. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [a person who does not deserve to die] or [an innocent person who will now die] (See: **Metonymy (p.1411)**)

What {is that} to us

The chief priests and elders are using the question form to tell Judas that they do not care about how Judas feels or what he wants to do now. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [We do not care about how you feel.] or [That is completely unimportant to us!] (See: **Rhetorical Question (p.1460)**)

us

Here, **us** refers to the Jewish leaders who are speaking to Judas, so **us** would be exclusive. Your language may require you to mark this form. (See: **Exclusive and Inclusive 'We' (p.1347)**)

You will see

The phrase **You will see** means that the chief priests and elders claim that Judas is responsible for dealing with what he did, and they are not responsible. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [What you do is none of our business] or [That is your responsibility] (See: **Idiom (p.1375)**)

Matthew 27:5

having thrown the pieces of silver into the temple

Matthew implies that Judas was outside the **temple** building when he threw **the pieces of silver** into the **temple** building. You could include this information if that would be helpful to your readers. Alternate translation: [having tossed the pieces of silver into the temple building] (See: **Assumed Knowledge and Implicit Information (p. 1276)**)

the pieces of silver

See how you referred to these **pieces of silver** in 27:3. Alternate translation: [the coins made out of silver] or [the money] (See: **Biblical Money (p.1290)**)

he withdrew. And having gone out, he hanged himself

Matthew implies that Judas **withdrew** from the temple area to some other place. Then, Judas went **out** from that place and **hanged himself**. You could include this information if that would be helpful to your readers, or you could use just one phrase to describe Judas' movements. Alternate translation: [he departed from the temple and having gone out to another place, he hanged himself] or [he left and hanged himself] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 27:6

Now

The word **Now** introduces the next thing that happened. It is not clear how soon the priests picked up the pieces of silver after Judas threw them. If it would be helpful in your language, you could use a word or phrase that introduces the next action, or you could leave **Now** untranslated. Alternate translation: [Sometime after that,] (See: **Connecting Words and Phrases (p.1322)**)

the pieces of silver

See how you referred to these **pieces of silver** in 27:3. Alternate translation: [the coins made out of silver] or [the money] (See: **Biblical Money (p.1290)**)

It is not lawful to put them into the treasury, because it is the price of blood

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: [Because it is the price of blood, it is not lawful to put them into the treasury] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

the treasury

The word **treasury** refers to the place in the temple where the money that people gave to help maintain the temple and the sacrifices was kept. If your readers would not be familiar with a **treasury** for a temple, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [the place where we keep the money designated for the temple] or [the storage area with the rest of the temple money] (See: **Translate Unknowns (p.1480)**)

the price of blood

The chief priests are using the possessive form to describe a **price** that is paid for **blood**. If it would be helpful in your language, you could use a different expression. Alternate translation: [the price that was paid for blood] (See: **Possession (p.1438)**)

of blood

Here, **blood** refers to the death of a person. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. See how you expressed the idea in 27:4. Alternate translation: [of a person's death] or [of a man dying] (See: **Metonymy (p.1411)**)

Matthew 27:7

But

The word **But** introduces what the chief priests and elders did instead of putting the money in the treasury. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: [Instead] (See: **Connect — Contrast Relationship (p.1304)**)

having taken counsel

The phrase **having taken counsel** indicates that the chief priests and elders were working together to figure something out. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. See how you expressed the similar phrase in 12:14. Alternate translation: [having made plans] or [having come up with an idea] (See: **Idiom (p.1375)**)

the field of the potter

The phrase **the field of the potter** could refer to: (1) what the local people called the field. Alternate translation: [a field named Field of the Potter]; (2) a **field** that a **potter** owned. Alternate translation: [a field from a potter] or [a field that belonged to a potter] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

for burial for strangers

If your language does not use an abstract noun for the idea of **burial**, you could express the same idea in another way. Alternate translation: [in order to bury strangers there] or [as a cemetery for strangers] (See: **Abstract Nouns (p.1268)**)

for strangers

Here, **strangers** refers to people who died in Jerusalem but did not live there normally. They could have been Jews visiting from other areas or non-Jewish foreigners. You could include this information if that would be helpful to your readers. Alternate translation: [for people from outside Jerusalem] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 27:8

that field has been called

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [that field's name has been] (See: **Active or Passive (p.1271)**)

Field of Blood

Alternate translation: [Bloody Field]

to this day

The phrase **this day** refers to Matthew's present time. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [to the present] or [from then on] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 27:9

Then

The word **Then** indicates that the prophecy **was fulfilled** at the time when the chief priests and elders bought the field of the potter with the 30 silver coins that they had paid Judas. If it would be helpful in your language, you could use a word or phrase that introduces something that happens at the same time. Alternate translation: [And so] or [It was then that] (See: **Connect — Simultaneous Time Relationship (p.1320)**)

was fulfilled {what} was spoken

See how your translated the similar passive forms in 2:17. Alternate translation: [these events fulfilled what God spoke] (See: **Active or Passive (p.1271)**)

saying

In Matthew's culture, **saying** was a normal way to introduce a quotation from an important text. In this case, Matthew paraphrases or summarizes several passages from the Old Testament, including Zechariah 11:12–13, Jeremiah 19:1–13, and Jeremiah 32:6–9. If it would be helpful in your language, you could use a comparable phrase that indicates that Matthew is paraphrasing an important text. Alternate translation: [who wrote in the book of Jeremiah] or [as I summarize it:] (See: **Quotations and Quote Margins (p.1449)**)

the 30 pieces of silver

Each of these **pieces of silver** was a coin equivalent to about four days' wages. See how you expressed the idea in 26:15. Alternate translation: [30 coins made out of silver] or [the money worth about four months' wages] (See: **Biblical Money (p.1290)**)

the price of the one having been priced, whom they from the sons of Israel priced

The author of the quotation means that the 30 pieces of silver were the **price** that some **from sons of Israel** decided was the correct **price** for the person for whom they were paying. Some of the words here may be redundant in your language. If it would be helpful in your language, you could omit any redundant information and make the idea more explicit. Alternate translation: [which was the price that some of the sons of Israel set for the person] or [which some from the sons of Israel set as the price for the one whom they were buying] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1401)**)

of the one having been priced, whom they from the sons of Israel priced

If your language does not use this passive form, you could state this in active form. Alternate translation: [of the one whom they from the sons of Israel priced] (See: **Active or Passive (p.1271)**)

the sons of Israel

The author of the quotation uses the word **sons** to refer in general to all the descendants of **Israel**. If it would be helpful in your language, you could use a word or phrase that refers to descendants in general. Alternate translation: [the descendants of Israel] or [those descended from Israel] (See: **Metaphor (p.1405)**)

the sons

Although the word **sons** is masculine, the author of the quotation is using it to refer to any children or descendants, both men and women. If you preserve the metaphor, and if it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [the sons and daughters] or [the children] (See: **When Masculine Words Include Women (p.1489)**)

Matthew 27:10

they gave them for

The author of the quotation means that the people bought **the field** with the pieces of silver. You could include this information if that would be helpful to your readers. Alternate translation: [with them they bought] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the field of the potter

If possible, express the idea here as you did in 27:7. Alternate translation: [a field named Field of the Potter] or [a field that belonged to a potter] (See: **Possession (p.1438)**)

Matthew 27:11

Now

The word **Now** indicates that what follows is the continuation of the story of Jesus' trial before Pilate, which began in 27:2. If your language has a way of continuing a story after a break from the main story line, you could use it here. Alternate translation: [Returning to the story of Jesus,] (See: **Connecting Words and Phrases (p.1322)**)

Jesus was stood

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the Jewish council. Alternate translation: [was standing] or [the Jewish leaders made Jesus stand] (See: **Active or Passive (p. 1271)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said] (See: **Quotations and Quote Margins (p.1449)**)

But

The word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

You say {it

Here, much as in 26:25, the phrase **You say {it}** indicates that the speaker acknowledges the truth of what the other person said. Jesus uses this phrase to indirectly indicate that the **governor** is right to suggest that Jesus is **the King of the Jews**. If it would be helpful in your language, you could use a different word or phrase that gives an indirect positive response to a request. If necessary, you could express the idea more directly, as the UST does. Alternate translation: [That is what you say] or [Your words show what is true] (See: **Idiom (p.1375)**)

Matthew 27:12

when he was accused by the chief priests and the elders

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [when the chief priests and the elders accused him] (See: **Active or Passive (p.1271)**)

he answered nothing

Alternate translation: [he did not answer anything]

Matthew 27:13

says

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you can use the past tense in your translation. Alternate translation: [said] (See: **Predictive Past (p.1442)**)

Do you not hear how many things they are testifying against you

Pilate asks if Jesus has heard, but he implies that he is asking if Jesus is going to respond to what he has heard. You could include this information if that would be helpful to your readers. Alternate translation: [Do you intend to defend yourself against the many things they are testifying against you?] or [Do you not hear how many things they are testifying against you? Why don't you answer them?] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 27:14

not even to one word

The phrase **not even to one word** could mean: (1) that Jesus did not respond to any of the accusations, each of which Matthew refers to as a **word**. Alternate translation: [not even with regard to one accusation]; (2) that Jesus did not use even **one word** to answer Pilate's question. Alternate translation: [not even with one word] (See: **Metonymy (p.1411)**)

so as to amaze

The phrase **so as to** introduces a result clause. Use a natural way in your language for introducing a result clause. Alternate translation: [so that he amazed] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

Matthew 27:15

Now

Matthew provides background information about something that Pilate, the governor, normally did. This background information will help readers understand what happens next. Use a natural form in your language for introducing background information. Alternate translation: [Here is some important information:] (See: **Background Information (p.1281)**)

the festival

The phrase **the festival** refers the Passover celebration. See how you translated the same phrase in 26:5. Alternate translation: [the festival of Passover] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

had been accustomed to release

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [had a custom of releasing] (See: **Active or Passive (p.1271)**)

Matthew 27:16

Now

The word **Now** marks a continuation of the break in the main story line which began in the preceding verse. Matthew is introducing more background information, this time about **Barabbas**, to help readers understand what happens next. Use a natural way in your language for introducing background information. Alternate translation: [And] or [Here is some more important information:] (See: **Background Information (p.1281)**)

they were holding

Here, **they** refers to the Roman authorities. If it would be helpful in your language, you could state this explicitly. Alternate translation: [the Roman authorities were holding] (See: **Pronouns — When to Use Them (p.1444)**)

a well-known prisoner

The term **well-known** indicates that Barabbas was a man about whom others had heard many things. Most likely, the Romans considered him to be **well-known** in bad way (that is, notorious), while some Jewish people considered him to be **well-known** in a good way (that is, renowned). If it would be helpful in your language, you could use a word or phrase that describes someone whom others have heard many things about, both positively and negatively. Alternate translation: [a prisoner about whom there were many stories, a man] or [a prominent prisoner] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

named

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [whom people called] (See: **Active or Passive (p.1271)**)

Barabbas

Many ancient manuscripts read **Barabbas**. The ULT follows that reading. Other ancient manuscripts read “Jesus Barabbas.” If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.1475)**)

Matthew 27:17

Therefore

The word **Therefore** introduces what Pilate did because of the custom that Matthew just described. If it would be helpful in your language, you could use a word or phrase that introduces the result of some situation. Alternate translation: [Because of that custom] or [So then] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

they

The pronoun **they** refers to the same "crowd" that Matthew mentioned in 27:15. This "crowd" describes a large group of people who were in Jerusalem. If it would be helpful in your language, you could refer to these people more directly. Alternate translation: [the crowd] or [many people in Jerusalem] (See: **Pronouns — When to Use Them (p.1444)**)

being gathered together

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [gathering] or [coming together] (See: **Active or Passive (p.1271)**)

do you want {& to you

Since Pilate is speaking to a crowd of people, the word **you** throughout this verse is plural. (See: **Forms of 'You' — Singular (p.1354)**)

Barabbas

Many ancient manuscripts read **Barabbas**. The ULT follows that reading. Other ancient manuscripts read "Jesus Barabbas." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.1475)**)

the one called Christ

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [whose title is Christ] or [who goes by Christ] (See: **Active or Passive (p.1271)**)

Matthew 27:18

For

The word **For** introduces a reason why Pilate asked the question which he just asked. If it would be helpful in your language, you could use a word or phrase that introduces a reason for question, or you could leave **For** untranslated. Alternate translation: [Pilate did that because] (See: **Connect — Reason-and-Result Relationship (p. 1315)**)

because of envy

If your language does not use an abstract noun for the idea of **envy**, you could express the same idea in another way. Alternate translation: [because they envied him] (See: **Abstract Nouns (p.1268)**)

Matthew 27:19

Now

The word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

he sitting on the judgment seat

When a leader was **sitting on the judgment seat**, it meant that the leader was ready to make judgments and legal decisions. If it would be helpful in your language, you could explain what **sitting** in this place means. Alternate translation: [he sitting on the judgment seat to judge] or [he sitting on the judgment seat, ready to make legal decisions] (See: **Symbolic Action (p.1471)**)

on the judgment seat

The **judgment seat** was a special chair in which a leader sat when making an official judgment. If your readers would not be familiar with this type of seat, you could use the name of something similar in your area, or you could use a more general term. Alternate translation: [at the judge's bench] or [on the seat used for judgment] (See: **Translate Unknowns (p.1480)**)

the judgment seat

If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way. Alternate translation: [the seat for judging] (See: **Abstract Nouns (p.1268)**)

sent to him, saying

Matthew implies that Pilate's wife **sent** someone to Pilate to say the words that follow. You could include this information if that would be helpful to your readers. Alternate translation: [sent someone to him to say] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Nothing to you and to that righteous one, for I suffered many {things} today because of him by means of a dream

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: [I suffered many things today because of him by means of a dream. So, nothing to you and to that righteous one.] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

Nothing to you and to that righteous one

The phrase **Nothing to you and to that righteous one** is a request to avoid doing anything with and to Jesus, the **righteous one**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [Have nothing to do with that righteous one] or [Avoid doing anything to that righteous one] (See: **Idiom (p.1375)**)

I suffered many {things} today

Pilate's wife means that the **dream** upset her or caused her You could include this information if that would be helpful to your readers. Alternate translation: [I was very distressed] or [I have been miserable] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 27:20

But

The word **But** introduces how the chief priests and elders were trying to have Jesus executed; that is in contrast to Pilate's wife, who wanted Pilate to have nothing to do with Jesus. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: [In contrast,] (See: **Connect — Contrast Relationship (p.1304)**)

they would ask for Barabbas

Matthew means that the crowds were going to **ask** Pilate to release **Barabbas**. You could include this information if that would be helpful to your readers. Alternate translation: [they would ask Pilate to release Barabbas] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

but would destroy Jesus

Matthew implies that the crowds were going to pressure Pilate to **destroy** Jesus by executing him. You could include this information if that would be helpful to your readers. Alternate translation: [but would demand that Jesus be killed] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 27:21

But

The word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [After that,] (See: **Connecting Words and Phrases (p.1322)**)

answering

Pilate is **answering** or responding to a situation, not to something that someone has asked. If it would be helpful in your language, you could make it more explicit that Pilate is responding to what is happening among the crowds, or you could leave **answering** untranslated. Alternate translation: [seeing that the crowds were discussing what to do] or [responding to what the crowd was doing] (See: **Assumed Knowledge and Implicit Information (p. 1276)**)

the two

Pilate uses the number **two** as a noun in order to refer to the **two** men, Jesus and Barabbas. Your language may use numbers in the same way. If not, you could translate this with a noun phrase. Alternate translation: [the two prisoners] (See: **Nominal Adjectives (p.1413)**)

do you want {& to you

Since Pilate is speaking to a crowd of people, the word **you** throughout this verse is plural. (See: **Forms of 'You' — Singular (p.1354)**)

But

The word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

Barabbas

The crowds are leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the verse if it would be clearer in your language. Alternate translation: [We want you to release Barabbas] (See: **Ellipsis (p.1338)**)

Matthew 27:22

says & They all say

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [said ... They all said] (See: **Predictive Past (p.1442)**)

the one called Christ

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. See how you expressed the idea in 27:17. Alternate translation: [whom some people call the Christ] (See: **Active or Passive (p.1271)**)

Let him be crucified

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [He should be crucified] (See: **Third-Person Imperatives (p.1477)**)

Let him be crucified

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [Crucify him] (See: **Active or Passive (p.1271)**)

Matthew 27:23

But & But

In both places, the word **But** introduces what Pilate or the crowds say in contrast to what the other person or people said. If it would be helpful in your language, you could use words or phrases that introduce this kind of contrast, or you could leave **But** untranslated. Alternate translation: [In response, ... In response,] or [However, ... Yet] (See: **Connect — Contrast Relationship (p.1304)**)

For what evil did he do

Pilate is using the question form to emphasize that he thinks that Jesus has not done any **evil**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [Despite what you say, he did not do evil] or [Yet he has certainly not done evil!] (See: **Rhetorical Question (p.1460)**)

For what

The word **For** indicates that Pilate is asking for a reason why the crowd wants him to crucify Jesus. If it would be helpful in your language, you could use a word or phrase that indicates that a question is asking for a reason for something. Alternate translation: [Why? What] or [What is your reason for that? What] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

evil

Pilate is using the adjective **evil** as a noun to mean an evil thing. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [evil thing] (See: **Nominal Adjectives (p.1413)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they demanded] (See: **Quotations and Quote Margins (p.1449)**)

Let him be crucified

This clause is identical to the clause at the end of the previous verse (27:22). Express the idea as you did there. (See: **Active or Passive (p.1271)**)

Matthew 27:24

But

The word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [After that,] (See: **Connecting Words and Phrases (p.1322)**)

having seen that he is benefiting nothing, but, instead, a riot is happening

These two clauses indicate the reason why **Pilate** did what is described in the rest of the verse. If it would be helpful in your language, you could use a form in your language that introduces a reason for some action. Alternate translation: [because he saw that he is benefiting nothing, and because, instead, a riot is happening] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

he is benefiting nothing, & a riot is happening

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you can use the past tense in your translation. Alternate translation: [he was benefiting nothing ... a riot was happening] (See: **Predictive Past (p.1442)**)

having taken water, washed his hands opposite the crowd

Pilate **washed his hands** as a sign to the people that he was not responsible for Jesus' death. If there is a gesture with a similar meaning in your culture, you could use it here in your translation, or you could explain what this action means. Alternate translation: [having gotten some water, washed his hands opposite the crowd to indicate that he was not responsible for what was going to happen to Jesus] (See: **Symbolic Action (p.1471)**)

opposite

The word **opposite** means that Pilate was directly in front of **the crowd**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [in front of] or [before] (See: **Idiom (p.1375)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said] (See: **Quotations and Quote Margins (p.1449)**)

the blood of this one

Here, **blood** refers to the death of a person. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. See how you expressed the idea in 27:4. Alternate translation: [the death of this one] or [this one dying] (See: **Metonymy (p.1411)**)

of this one

Many ancient manuscripts read **this one**. The ULT follows that reading. Other ancient manuscripts read "this righteous one." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a

translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.1475)**)

You will see

The phrase **You will see** means that Pilate claims that the **crowd** is responsible for dealing with what they are doing, and he is not responsible. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. See how you expressed the similar clause in 27:4. Alternate translation: [What you are doing is none of my business] or [That is your responsibility] (See: **Idiom (p.1375)**)

You

Because Pilate is speaking to a crowd, the word **You** here is plural. (See: **Forms of 'You' — Singular (p.1354)**)

Matthew 27:25

His blood {be} on us and on our children

The clause, **His blood {be} on us and on our children**, means that the crowd was accepting the responsibility for Jesus' **blood**. If it would be helpful in your language, you could use a comparable clause or state the meaning plainly. Alternate translation: [The responsibility for his blood will be on us and on our children] (See: **Idiom (p. 1375)**)

His blood

Here, **blood** refers to the death of a person. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. See how you expressed the idea in 27:4. Alternate translation: [His death] (See: **Metonymy (p.1411)**)

us & our

Here, **us** and **our** refer to the **people** who were there, so **us** and **our** are exclusive. Your language may require you to mark these forms. (See: **Exclusive and Inclusive 'We' (p.1347)**)

children

The word **children** could refer: (1) just to the people's children. Alternate translation: [sons and daughters]; (2) to the people's offspring or descendants in general. Alternate translation: [offspring] or [descendants] (See: **Metaphor (p.1405)**)

Matthew 27:26

having flogged Jesus

Matthew implies that Pilate had his soldiers flog Jesus. You could include this information if that would be helpful to your readers. Alternate translation: [having commanded his soldiers to flog Jesus] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Barabbas & having flogged Jesus

Flogging was a Roman penalty in which soldiers whipped a person with a whip to which were attached pieces of bone and metal to increase the whip's capacity to do harm to the person being **flogged**. If your readers would not be familiar with this form of punishment, you could explain explicitly what flogging was. Alternate translation: [having whipped Jesus with a whip to which were attached pieces of bone and metal] (See: **Translate Unknowns (p.1480)**)

he handed {him} over

Matthew implies that Pilate **handed** Jesus **over** to his soldiers. You could include this information if that would be helpful to your readers. Alternate translation: [he handed him over to his soldiers] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

he might be crucified

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who would do the action, it is clear from the context that it would be Pilate's soldiers. Alternate translation: [the soldiers might crucify him] (See: **Active or Passive (p.1271)**)

Matthew 27:27

the Praetorium

The **Praetorium** was where the Roman **governor** stayed when he was in Jerusalem and where the Roman soldiers in Jerusalem lived. If your readers would not be familiar with this type of structure, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [the government building] or [the governor's residence] (See: **Translate Unknowns (p.1480)**)

the whole cohort

The word **cohort** is a military term. Each **cohort** is a group of about 600 soldiers, which is a tenth of a legion. Most likely, Matthew is referring to all the soldiers who were stationed in Jerusalem. If it would be helpful in your language, you could use a comparable military term in your language or a more general term. Alternate translation: [the whole company] or [all the soldiers stationed there] (See: **Translate Unknowns (p.1480)**)

Matthew 27:28

they placed a scarlet cloak on him

In Roman culture, a **scarlet cloak** was like the expensive clothing worn by kings. The soldiers put a **scarlet cloak** on Jesus to pretend that he was a king, even though they did not think that he really was a king. You could include this information if that would be helpful to your readers. Alternate translation: [they put a scarlet cloak on him to pretend that he was a king] or [they put a royal scarlet cloak on him in mockery] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

scarlet

The word **scarlet** refers to a color that is a shade of bright red. If your readers would be unfamiliar with the color **scarlet**, you could refer to a shade of bright red. Alternate translation: [bright red] or [crimson] (See: **Translate Unknowns (p.1480)**)

Matthew 27:29

a crown of thorns, they put {it} on his head and a reed in his right hand

In Roman culture, a **crown** was worn by a king, and a king held a scepter in his right hand. In order to mock Jesus, the soldiers put a **crown** made from **thorns** on Jesus' head and put **a reed in his right hand**. You could include this information if that would be helpful to your readers. Alternate translation: [a crown of thorns, they put it on his head and a reed in his right hand to pretend that he was a king] or [a crown of thorns, they put it on his head as if he were king, and they put a reed like a royal scepter in his right hand] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

a crown of thorns

Matthew is using the possessive form to describe a **crown** that is made from branches with **thorns** on them. If it would be helpful in your language, you could use a different expression. Alternate translation: [a crown made from thorny branches] (See: **Possession (p.1438)**)

thorns

Matthew uses the word **thorns** to refer to small branches with **thorns** on them. You could include this information if that would be helpful to your readers. Alternate translation: [thorny branches] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

having knelt down before him

In Jesus' culture, kneeling before someone was a way to respect a greater person, especially when asking the greater person to do a favor. Here, the soldiers perform this action to mock Jesus by pretending that he is a king. If it would be helpful in your language, you could refer to a similar action from your culture, or you could explain what kneeling means. Alternate translation: [having prostrated themselves before him] or [having knelt down before him as if he were a king] (See: **Symbolic Action (p.1471)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they spoke these words:] (See: **Quotations and Quote Margins (p.1449)**)

Rejoice, King of the Jews

The soldiers mock Jesus by greeting him as if he were **King of the Jews** when they do not believe that he actually is. They actually meant to communicate the opposite of the literal meaning of their words, as Matthew indicates when he says that **they mocked him**. If it would be helpful in your language, you could use a form that indicates that this is irony. Alternate translation: [Rejoice, you so-called King of the Jews] (See: **Irony (p.1390)**)

Rejoice

In Jesus' culture, people commonly greeted each other with the word **Rejoice**. If it would be helpful in your language, you could use a comparable word or phrase that people use to greet each other. Alternate translation: [Hello] (See: **Idiom (p.1375)**)

Matthew 27:30

having spat on him

In Jesus' culture, people would spit on someone to insult that person. If it would be helpful in your language, you could explain what this action means. Alternate translation: [having spit on him to dishonor him] (See: **Symbolic Action (p.1471)**)

the reed

The phrase **the reed** refers to the stick the soldiers had put in Jesus' right hand in the previous verse. You could include this information if that would be helpful to your readers. Alternate translation: [the reed from his right hand] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 27:31

led him away

Matthew implies that they **led** Jesus **away** from the Praetorium. You could include this information if that would be helpful to your readers. Alternate translation: [led him away from the Praetorium] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 27:32

Now

The word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then,] (See: **Connecting Words and Phrases (p.1322)**)

coming out

In a context such as this, your language might say “going” instead of **coming**. Alternate translation: [going out] (See: **Go and Come (p.1359)**)

coming out

Here, **coming out** implies that Jesus and the soldiers came out of the city of Jerusalem. You could include this information if that would be helpful to your readers. Alternate translation: [coming out of Jerusalem] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

a Cyrenean man, Simon by name

Matthew introduces a man named **Simon** into the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: [a certain man. He was from Cyrene, and he was called Simon] (See: **Introduction of New and Old Participants (p.1387)**)

Simon

The word **Simon** is the name of a man. (See: **How to Translate Names (p.1364)**)

They pressed this one into service so that he would carry

According to Roman law, Roman soldiers could press someone **into service**, which means that they could force a person to carry a load for them or work for them. In this case, they forced **Simon** to carry Jesus’ cross. If your readers would not be familiar with this type of forced service, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [They conscripted this one so that he would carry] or [They made this one carry] (See: **Translate Unknowns (p.1480)**)

They pressed this one into service

If your language does not use an abstract noun for the idea of **service**, you could express the same idea in another way. Alternate translation: [They forced this one to serve them] (See: **Abstract Nouns (p.1268)**)

Matthew 27:33

having come

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone] (See: **Go and Come (p.1359)**)

a place called Golgotha, which is called

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [a place that people call Golgotha, which means] (See: **Active or Passive (p.1271)**)

Golgotha

The word **Golgotha** is an Aramaic word. Matthew has spelled it out using Greek letters so his readers would know how it sounded. Since Matthew states what this word means later in the verse, you also should spell it out the way it sounds in your language. (See: **Copy or Borrow Words (p.1326)**)

Matthew 27:34

wine mixed with gall to drink

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the soldiers. Alternate translation: [wine, which they had mixed with gall, to drink] (See: **Active or Passive (p.1271)**)

gall

Here, **gall** refers to a liquid with a bitter taste. This liquid may have been a pain-relieving medicine, or it may simply have made the wine taste bitter. If possible, use a form that does indicate what the **gall** would have been used for. Alternate translation: [something bitter] or [a bitter substance] (See: **When to Keep Information Implicit (p.1491)**)

Matthew 27:35

Now

The word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

they divided up his robes

Matthew means that the soldiers took the clothes that Jesus had been wearing and **divided** them up by giving each piece of clothing to a soldier. You could include this information if that would be helpful to your readers. Alternate translation: [the soldiers took his clothes and distributed them among them] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

casting a lot

The term **lot** refers to an object with different markings on various sides that was used to decide randomly among several possibilities. It would be tossed onto the ground to see which marked side would come up on top. If your readers would not be familiar with a **lot**, you could refer to a similar practice in your culture, or you could use a more general expression for gambling. Alternate translation: [rolling dice] or [deciding randomly] (See: **Translate Unknowns (p.1480)**)

casting a lot

Matthew implies that the soldiers were **casting a lot** in order to determine who would take which pieces of Jesus' clothing. You could include this information if that would be helpful to your readers. Alternate translation: [casting a lot to decide who would take which pieces of clothing] (See: **Assumed Knowledge and Implicit Information (p. 1276)**)

a lot

Many ancient manuscripts end this verse with the word **lot**. The ULT follows that reading. Other ancient manuscripts include after the word **lot** the words "so that what was spoken through the prophet might be fulfilled, 'They divided my robes for themselves, and they cast a lot for my clothing.'" If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.1475)**)

Matthew 27:36

they were guarding him there

Matthew implies that the soldiers **were guarding** Jesus to prevent anyone from rescuing him. You could include this information if that would be helpful to your readers. Alternate translation: [they kept guard over him there to prevent anyone from rescuing him] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 27:37

his charge

Here, **his charge** represents the written explanation of **his charge**, that offense of which he was accused and convicted. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [a placard stating his charge] (See: **Metonymy (p.1411)**)

his charge

Matthew is using the possessive form to describe the **charge** that was made against Jesus. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the charge against him] (See: **Possession (p.1438)**)

having been written

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the soldiers. Alternate translation: [which the soldiers had written] (See: **Active or Passive (p.1271)**)

the King of the Jews

The soldiers mock Jesus by referring to him as **King of the Jews** when they do not believe that he actually is. They actually mean to communicate the opposite of the literal meaning of their words. If it would be helpful in your language, you could use a form that indicates that this is irony. Alternate translation: [the so-called King of the Jews] (See: **Irony (p.1390)**)

Matthew 27:38

two robbers are being crucified

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the soldiers. Alternate translation: [Pilate's soldiers crucified two robbers] (See: **Active or Passive (p.1271)**)

are being crucified

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [were being crucified] (See: **Predictive Past (p.1442)**)

one at his right and one at his left

Matthew uses the adjectives **right** and **left** as nouns to refer to Jesus' right and left sides. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: [one on his right side and one on his left side] (See: **Nominal Adjectives (p.1413)**)

Matthew 27:39

But

The word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Also,] (See: **Connecting Words and Phrases (p.1322)**)

wagging their heads

The people's action of **wagging their heads** at Jesus showed that they felt disdain for him and that they disapproved of him. If it would be helpful in your language, you could use a gesture with a similar meaning in your culture, or you could indicate what the gesture means. Alternate translation: [showing disdain for him by wagging their heads] or [wagging their heads to mock him] (See: **Symbolic Action (p.1471)**)

Matthew 27:40

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [mocking him] (See: **Quotations and Quote Margins (p.1449)**)

The one destroying the temple and in three days rebuilding {it

The people refer to Jesus by what the false witnesses testified during his trial that he had said. If it would be helpful in your language, you could indicate more explicitly that the people are describing Jesus. Alternate translation: [You who said that you would destroy the temple and in three days rebuild it] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

in three days

The phrase **in three days** refers to a time period made up of three days. You could include this information if that would be helpful to your readers. See how you translated this phrase in 26:61. Alternate translation: [during a period of three days] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

If you are the Son of God, also come down from the cross

The people are suggesting that this is a hypothetical condition, that Jesus could only **come down from the cross** if he were the Son of God. The people are speaking as if it is uncertain who Jesus is in order to challenge him to do something to prove that he really is **the Son of God**. Use a natural form in your language for introducing something that could be true. Alternate translation: [Prove that you are the Son of God by coming down from the cross] (See: **Connect — Hypothetical Conditions (p.1313)**)

the Son of God

Son of God is an important title for Jesus that describes his relationship with God the Father. (See: **Translating Son and Father (p.1483)**)

come down

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [go down] (See: **Go and Come (p.1359)**)

Matthew 27:41

(There are no notes for this verse.)

Matthew 27:42

He saved others

In context, the Jewish leaders are implicitly referring to how Jesus **saved others** by healing their diseases, releasing them from demon-possession, and saving them from other physical problems. You could include this information if that would be helpful to your readers. Alternate translation: [He saved others by curing or exorcising them] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

others

The Jewish leaders are using the adjective **others** as a noun to mean other people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [other men and women] (See: **Nominal Adjectives (p.1413)**)

He is the King of Israel! Let him come down now from the cross, and we will believe in him

The Jewish leaders use what they think is an imaginary situation to prove that Jesus is not really **the King of Israel**. Use a natural method in your language for introducing an imaginary situation. Alternate translation: [Imagine he really was the King of Israel. In that case, he should come down now from the cross, and we will believe in him] or [If he is the King of Israel, let him come down now from the cross. Then, we will believe in him] (See: **Hypothetical Situations (p.1372)**)

He is the King of Israel

The Jewish leaders mock Jesus by speaking about him as if he were **the King of Israel** when they do not believe that he actually is. They actually mean to communicate the opposite of the literal meaning of their words, as Matthew indicated when he says that they mocked him (see 27:41). If it would be helpful in your language, you could use a form that indicates that this is irony. Alternate translation: [He is the so-called King of Israel] or [He thinks he is the King of Israel] (See: **Irony (p.1390)**)

Let him come down

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [He must come down] (See: **Third-Person Imperatives (p.1477)**)

Let him come down

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [Let him go down] (See: **Go and Come (p.1359)**)

Matthew 27:43

He has trusted in God; let him deliver {him} now, if he wants him. For he said, ‘I am the Son of God

If it would be more natural in your language, you could reverse the order of these sentences, since the last sentence gives the reason for the result that the first sentence describes. Alternate translation: [He said, ‘I am the Son of God.’ So, since he has trusted in God, let God deliver him now, if he wants him] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

He has trusted in God; let him deliver {him} now, if he wants him

The Jewish leaders use what they think is an imaginary situation to prove that God does not really protect or want Jesus. Use a natural method in your language for introducing an imaginary situation. Alternate translation: [Imagine he really trusted in God and that God really wanted him. In that case, God would deliver him now] or [If he has trusted in God and if God wants him, let God rescue him now] (See: **Hypothetical Situations (p.1372)**)

let him deliver {him

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [he must rescue him] (See: **Third-Person Imperatives (p.1477)**)

he said, ‘I am the Son of God

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [he said that he was the Son of God] (See: **Quotes within Quotes (p.1452)**)

the Son of God

Son of God is an important title for Jesus that describes his relationship with God the Father. (See: **Translating Son and Father (p.1483)**)

Matthew 27:44

But

The word **But** introduces something else that was happening. If it would be helpful in your language, you could use a word or phrase that introduces another action, or you could leave **But** untranslated. Alternate translation: [At the same time,] or [Even more,] (See: **Connecting Words and Phrases (p.1322)**)

having being crucified

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the soldiers. Alternate translation: [whom Pilate's soldiers were crucifying] (See: **Active or Passive (p.1271)**)

the same

The phrase **the same** indicates that the **robbers** used the same kind of insults that the Jewish leaders did. You could include this information if that would be helpful to your readers. Alternate translation: [with the same insults] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 27:45

Now

The word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

the sixth hour, & the ninth hour

In this culture, people began counting the hours each day beginning around daybreak, at six o'clock in the morning. So, **the sixth hour** would be around noon, and **the ninth hour** would be around three o'clock in the afternoon. If it would be helpful in your language, you could express this in the way the people of your culture reckon time. See how you translated these time references in 20:5. Alternate translation: [about 12:00 PM ... about 3:00 PM] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the sixth hour, & the ninth hour

If your language does not use ordinal numbers, you could use cardinal numbers here or equivalent expressions. Alternate translation: [hour six ... hour nine] (See: **Ordinal Numbers (p.1424)**)

darkness happened

If your language does not use an abstract noun for the idea of **darkness**, you could express it in a different way. Alternate translation: [the sky darkened] or [the light dimmed] (See: **Abstract Nouns (p.1268)**)

over all the land

Here, **all the land** could refer to: (1) the entire area around where Jesus was crucified. This could include just the city of Jerusalem or all of Palestine. Alternate translation: [over all that region]; (2) the entire earth. Alternate translation: [over the whole earth] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 27:46

But

The word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

the ninth hour

See how you translated **the ninth hour** in 27:45. Alternate translation: [3:00 PM] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the ninth hour

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [hour nine] (See: **Ordinal Numbers (p.1424)**)

cried out with a loud voice

The phrase **cried out with a loud voice** means Jesus raised the volume of his voice. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [yelled loudly] (See: **Idiom (p.1375)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said] (See: **Quotations and Quote Margins (p.1449)**)

Eli, Eli, lama sabachthani

This phrase is what Jesus **cried out** in Aramaic. Matthew has spelled the words out using Greek letters so his readers would know how they sounded. Since Matthew states what these words mean later in the verse, you also should spell them out the way they sound in your language. (See: **Copy or Borrow Words (p.1326)**)

This is

Matthew uses the phrase **This is** to introduce what the Aramaic words means. You could include this information if that would be helpful to your readers. Alternate translation: [Those words can be translated this way:] or [Here is what that means:] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 27:47

But

The word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

having heard {it

Matthew implies that the people did not understand what Jesus said. They heard him say “Eli,” which means “My God,” but they thought it sounded like the name **Elijah**. If it would be helpful in your language, you could state more explicitly that these people misunderstood Jesus. Alternate translation: [having heard Jesus speaking without understanding him] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 27:48

a sponge

A **sponge** is a soft, porous object that can soak up and hold liquid; the liquid comes out of it when the **sponge** is squeezed. If your readers would not be familiar with this object, you could use the name of something your readers would use for soaking up liquid, or you could use a general expression. Alternate translation: [something to soak up liquid] (See: **Translate Unknowns (p.1480)**)

with vinegar

Here, **vinegar** refers to the inexpensive and sour wine that common people in Jesus' culture would usually drink. If your readers would not be familiar with this type of beverage, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [with cheap wine] or [with an inexpensive alcoholic beverage] (See: **Translate Unknowns (p.1480)**)

put {it} around a reed, gave {it} to him to drink

The person put the **sponge** on a **reed**, or long stick, so that he could hold the **sponge** up to Jesus. You could include this information if that would be helpful to your readers. Alternate translation: [having put it around a reed, he used the reed to lift the sponge up to Jesus to give it to him to drink] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 27:49

But

The word **But** introduces what **the rest** of the people who were there did in contrast with how one person gave Jesus some sour wine. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: [In contrast,] or [However,] (See: **Connect — Contrast Relationship (p.1304)**)

the rest

Matthew is using the adjective **rest** as a noun to mean **the rest** of the people who were there. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the rest of the people who were watching] (See: **Nominal Adjectives (p.1413)**)

Leave {him

The clause **Leave {him}** means that the person who gave Jesus the sour wine should stop doing things to and for Jesus. You could include this information if that would be helpful to your readers. Alternate translation: [Ignore him] or [Stop doing things for him] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

comes, saving him

The phrase **saving him** indicates the purpose for which **Elijah** would come. If it would be helpful in your language, you could use a word or phrase that introduces a purpose. Alternate translation: [comes in order to save him] (See: **Connect — Goal (Purpose) Relationship (p.1310)**)

comes

In a context such as this, your language might say “goes” instead of **comes**. Alternate translation: [goes] (See: **Go and Come (p.1359)**)

Matthew 27:50

But

The word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

having cried out again with a loud voice

The phrase **cried out again with a loud voice** means Jesus raised the volume of his voice again. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. See how you translated the similar phrase in 27:46. Alternate translation: [having yelled loudly] (See: **Idiom (p.1375)**)

released his spirit

The phrase **released his spirit** could: (1) simply indicate that Jesus died. In this case, the phrase is a polite way to refer to death. Alternate translation: [breathed his last] or [expired]; (2) mean that Jesus voluntarily chose to die at this moment. In this case, Matthew is saying that Jesus died and also that he chose to die. Alternate translation: [allowed himself to die] or [willingly died] (See: **Euphemism (p.1343)**)

Matthew 27:51

behold

The word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: [see] or [suddenly] (See: **Metaphor (p.1405)**)

the curtain of the temple was split in two from top to bottom, and the earth was shaken, and the rocks were split

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the actions, it is clear from the context that it was God. Alternate translation: [God split the curtain of the temple in two from top to bottom, and he shook the earth, and he split the rocks] (See: **Active or Passive (p.1271)**)

the curtain of the temple

Matthew could referring to the **curtain**: (1) that separated the Most Holy Place from the rest of **the temple**. Alternate translation: [the curtain that marked off the Most Holy Place in the temple]; (2) that separated the Holy Place from the rest of **the temple** area. Alternate translation: [the curtain that marked off the temple building] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the rocks

The phrase **the rocks** represents nearby rocks in general, not one particular set of **rocks**. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [the nearby rocks] or [many rocks] (See: **Generic Noun Phrases (p.1357)**)

Matthew 27:52

the tombs were opened, and many bodies of the saints having fallen asleep were raised

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the actions, it is clear from the context that it was God. Alternate translation: [God opened the tombs, and he raised many bodies of the saints having fallen asleep] (See: **Active or Passive (p.1271)**)

the tombs

The phrase **the tombs** represents nearby tombs in general, not one particular set of tombs. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [the nearby tombs] or [many tombs] (See: **Generic Noun Phrases (p.1357)**)

many bodies of the saints having fallen asleep were raised

Matthew does not just mean that **bodies** were raised, but rather, that people as a whole were raised. You could include this information if that would be helpful to your readers. Alternate translation: [many of the saints having fallen asleep were raised] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

saints

The word **saints** could refer to: (1) anyone who was part of God's people. Alternate translation: [God's people]; (2) people who were particularly holy or righteous. Alternate translation: [holy people] or [righteous people] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

having fallen asleep

The phrase **fallen asleep** refers politely to people dying. If it would be helpful in your language, you could use a form that politely refers to a person dying, or you could state the meaning plainly. Alternate translation: [having passed away] or [having perished] (See: **Euphemism (p.1343)**)

were raised

The word **raised** refers to people who died coming back to life. If it would be helpful in your language, you could use a comparable word or state the meaning plainly. Alternate translation: [were restored to life] (See: **Idiom (p. 1375)**)

Matthew 27:53

having come out from the tombs after his resurrection, they entered into the holy city

The phrase **after his resurrection** could go with: (1) **having come out from the tombs**. In this case, the resurrected people did not leave their **tombs** until after Jesus' resurrection. Alternate translation: [after his resurrection having out from the tombs, they entered into the holy city]; (2) **they entered into the holy city**. In this case, the resurrected people left their **tombs** right away but did not enter into **the holy city** until after Jesus' resurrection. Alternate translation: [having come out from the tombs, they entered into the holy city after his resurrection] (See: **Information Structure (p.1381)**)

having come out

In a context such as this, your language might say "gone" instead of **come**. Alternate translation: [having gone out] (See: **Go and Come (p.1359)**)

after his resurrection

If your language does not use an abstract noun for the idea of **resurrection**, you could express the same idea in another way. Alternate translation: [after he resurrected] (See: **Abstract Nouns (p.1268)**)

to many

Matthew is using the adjective **many** as a noun to mean many people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [to many men and women] (See: **Nominal Adjectives (p.1413)**)

Matthew 27:54

Now

The word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

the ones with him guarding Jesus

Matthew implies that the soldiers were **guarding** Jesus to prevent anyone from rescuing him. You could include this information if that would be helpful to your readers. See how you expressed the similar idea in 27:36. Alternate translation: [the ones with him guarding Jesus to prevent anyone from rescuing him] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said] (See: **Quotations and Quote Margins (p.1449)**)

a Son of God

Son of God is an important title for Jesus that describes his relationship with God the Father. (See: **Translating Son and Father (p.1483)**)

Matthew 27:55

Now

Matthew uses the word **Now** to introduce background information that will help readers understand what happens later in the story. The word does not introduce the next event in the story. Use a natural form in your language for introducing background information. Alternate translation: [Meanwhile,] or [During all those things,] (See: **Background Information (p.1281)**)

followed Jesus

The phrase **followed Jesus** could indicate that: (1) the **women** had traveled with Jesus and were his disciples. Alternate translation: [traveled with Jesus as his students]; (2) the **women** walked with Jesus on the road. Alternate translation: [walked with Jesus] or [went with Jesus] (See: **Idiom (p.1375)**)

Matthew 27:56

and Mary the mother

The word **Mary** is the name of a woman. This **Mary** was not **Mary Magdalene** nor Mary, the mother of Jesus. Matthew identifies her instead as **the mother of James and Joseph**. (See: **How to Translate Names (p.1364)**)

of James & Joseph

The word **James** is the name of a man. This **James** is not James, the brother of Jesus, James, son of Zebedee, or James, son of Alphaeus. The word **Joseph** is also the name of a man. This **Joseph** is not Jesus' father, Jesus' brother, or Joseph of Arimathea. (See: **How to Translate Names (p.1364)**)

of the sons of Zebedee

Matthew refers to James and John, who were the **sons of Zebedee**. You could include this information if that would be helpful to your readers. See how you translated the similar phrase in 20:20. Alternate translation: [of James and John, the sons of Zebedee] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 27:57

Now

The word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Later on,] (See: **Introduction of a New Event (p.1384)**)

a rich man from Arimathea came, Joseph by name, who also himself was discipled by Jesus

Matthew is here introducing this **Joseph** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: [a man named Joseph came. He was from Arimathea, and he was rich. He also himself was discipled by Jesus] (See: **Introduction of New and Old Participants (p.1387)**)

came

In a context such as this, your language might say “went” instead of **came**. Alternate translation: [went] (See: **Go and Come (p.1359)**)

Arimathea & Joseph

The word **Joseph** is the name of a man, and the word **Arimathea** is the name of the city he was from. (See: **How to Translate Names (p.1364)**)

Joseph by name

Alternate translation: [who was called Joseph]

who also himself was discipled by Jesus

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [whom also Jesus had discipled] (See: **Active or Passive (p.1271)**)

Matthew 27:58

asked for the body of Jesus

The reason that Joseph asked **Pilate** for **the body of Jesus** was so that he could bury it. You could include this information if that would be helpful to your readers. Alternate translation: [asked for the body of Jesus so that he could bury it] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

it} to be given {to him

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who would do the action, it is clear from the context that it would be Pilate's soldiers. Alternate translation: [the soldiers to give it to him] (See: **Active or Passive (p.1271)**)

Matthew 27:59

wrapped it in a clean linen cloth

This was the burial custom in this culture. If your readers would not be familiar with such a custom, you could indicate that more explicitly, or you could use a general expression. Alternate translation: [wrapped it in a clean linen burial cloth] or [prepared it for burial] (See: **Translate Unknowns (p.1480)**)

in a clean linen cloth

The term **linen cloth** refers to a high quality cloth made from the fibers of the flax plant. If your readers would be unfamiliar with **linen**, you could use a general expression. Alternate translation: [in a clean, fine cloth] (See: **Translate Unknowns (p.1480)**)

Matthew 27:60

which he had cut in the rock

Matthew implies that Joseph had hired people to **cut** the tomb **in the rock**. You could include this information if that would be helpful to your readers. Alternate translation: [which he had had people cut in the rock] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

he had cut in the rock

Matthew means specifically a burial place that had been **cut** or chiseled out of **rock**, most likely into the face of a cliff. If your readers would not be familiar with this type of burial place, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [which had been chiseled into the rock] or [which had been specially prepared] (See: **Translate Unknowns (p.1480)**)

having rolled a large stone against the door of the tomb

Matthew implies that Joseph **rolled** the **large stone** to close up **the tomb**. You could include this information if that would be helpful to your readers. Alternate translation: [having rolled a large stone against the door of the tomb to close it up] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 27:61

Now

The word **Now** introduces something that was happening at the same time as what Matthew narrated in the previous verse (Joseph burying Jesus' body). If it would be helpful in your language, you could use a word or phrase that introduces a simultaneous action, or you could leave **Now** untranslated. Alternate translation: [Meanwhile,] or [While that was happening,] (See: **Connect — Simultaneous Time Relationship (p.1320)**)

the other Mary

Matthew implies that this is the other woman, also called **Mary**, whom he mentioned in 27:56 as the mother of James and Joseph. You could include this information if that would be helpful to your readers. Alternate translation: [the other Mary, the mother of James and Joseph,] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

opposite

The word **opposite** means that **Mary Magdalene** and **the other Mary** were directly in front of **the tomb**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [before] or [facing] (See: **Idiom (p.1375)**)

Matthew 27:62

Now

The word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Then,] or [After all that,] (See: **Introduction of a New Event (p.1384)**)

the next day, which is after the Day of Preparation

Here, **the Day of Preparation** refers to the day before the Sabbath, on which Jews would prepare for the Sabbath so that they would not have to do work on that day. So, **the next day** here refers to the Sabbath. You could include this information if that would be helpful to your readers. Alternate translation: [the next day, which was after the day on which Jews prepared for the Sabbath] or [the next day, which was the Sabbath] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

were gathered together

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [gathered] or [came together] (See: **Active or Passive (p.1271)**)

Matthew 27:63

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they told him] (See: **Quotations and Quote Margins (p.1449)**)

Lord

In Jesus' culture, the word **Lord** was a polite way for subjects to address their governor. If it would be helpful in your language, you could use a different word or phrase that is a polite way to address a governor or leader in your culture. Alternate translation: [Honorable sir] (See: **Politeness (p.1434)**)

that deceiver

The chief priests and Pharisees imply that they are speaking about Jesus, whom they call a **deceiver**. You could include this information if that would be helpful to your readers. Alternate translation: [that deceiver, Jesus,] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

said, still living, 'After three days I am being raised up

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [said, still living, that after three days he is being raised up] (See: **Quotes within Quotes (p. 1452)**)

After three days

Jesus was referring to **three days** after he died. You could include this information if that would be helpful to your readers. Alternate translation: [Three days after my death] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

I am being raised up

The Jewish leaders quote Jesus using the present tense to refer to a future event that he considered to be certain. If it would not be natural to do that in your language, you can use the future tense in your translation. Alternate translation: [I will be raised up] (See: **Irregular Use of Tenses (p.1393)**)

I am being raised up

The word **raised** refers to someone who died and then came back to life. If it would be helpful in your language, you could use a comparable word or state the meaning plainly. Alternate translation: [I am being restored to life] (See: **Idiom (p.1375)**)

I am being raised up

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who will do the action, Jesus could be implying that: (1) God will do it. Alternate translation: [God is raising me up]; (2) Jesus himself will do it. Alternate translation: [I am raising myself up] (See: **Active or Passive (p.1271)**)

Matthew 27:64

command

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: [we ask that you command] (See: **Imperatives — Other Uses (p.1378)**)

the tomb to be secured

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who would do the action, it is clear from the context that it would be Pilate’s soldiers. Alternate translation: [soldiers to secure the tomb] (See: **Active or Passive (p.1271)**)

until the third day

The phrase **until the third day** means that the tomb should be **secured** that day, the following day, and the day after that. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [through the third day from now] or [today, tomorrow, and the day after tomorrow] (See: **Idiom (p.1375)**)

the third day

If your language does not use ordinal numbers, you can use a cardinal number here or an equivalent expression. Alternate translation: [day three] (See: **Ordinal Numbers (p.1424)**)

having come

Your language may say “gone” rather than **come** in contexts such as this. Use whichever is more natural. Alternate translation: [having gone] (See: **Go and Come (p.1359)**)

having come

The Jewish leaders imply here that Jesus’ **disciples** might **come** to the tomb in which Jesus was buried. You could include this information if that would be helpful to your readers. Alternate translation: [having come to Jesus’ tomb] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

say to the people, ‘He has been raised up from the dead,’ and

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [say to the people that he has been raised up from the dead, and] (See: **Quotes within Quotes (p.1452)**)

He has been raised up

The word **raised** refers to someone who died and then came back to life. If it would be helpful in your language, you could use a comparable idiom or state the meaning plainly. Alternate translation: [He has been restored to life] (See: **Idiom (p.1375)**)

He has been raised up

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, the chief priests and Pharisees could be indicating that the disciples will claim that: (1) God did it. Alternate translation: [God has raised him up]; (2) Jesus himself did it. Alternate translation: [He has raised himself up] (See: **Active or Passive (p.1271)**)

from the dead

Matthew is using the adjective **dead** as a noun in order to refer to people who are dead. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: [from among the dead people] or [from the corpses] (See: **Idiom (p.1375)**)

the last deception will be worse than the first

The phrase **the last deception** refers to what the chief priests and Pharisees have just suggested that Jesus' disciples might do. The phrase **the first** refers to Jesus' teaching, which the chief priests and Pharisees considered to be deceptive. You could include this information if that would be helpful to your readers. Alternate translation: [this last deception accomplished by his disciples will be worse than the first one accomplished by his teaching] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the last deception

If your language does not use an abstract noun for the idea of **deception**, you could express the same idea in another way. Alternate translation: [the last time the people are deceived] (See: **Abstract Nouns (p.1268)**)

the first

The chief priests and Pharisees are leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [the first deception] (See: **Ellipsis (p.1338)**)

the first

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [the earlier] or [number one] (See: **Ordinal Numbers (p.1424)**)

Matthew 27:65

You have a guard

Pilate could be using the statement **You have a guard** to: (1) give the chief priests and Pharisees permission to take **a guard** of Roman soldiers with them. Alternate translation: [You may take a Roman guard]; (2) tell the chief priests and Pharisees that they already have their own **guard** that they should use. Alternate translation: [You already have your own guard] (See: **Statements — Other Uses (p.1469)**)

a guard

In this verse, the word **guard** is singular in form, but it refers to multiple soldiers or guards as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: [some guards] or [soldiers to act as guards] (See: **Collective Nouns (p.1295)**)

You have & Go, secure {it} as you know

Since Pilate is speaking to the chief priests and Pharisees, the words **You** and **you** and the commands **Go** and **secure {it}** are plural. (See: **Forms of 'You' — Singular (p.1354)**)

Go

Pilate implies that they should **Go** to Jesus' tomb. You could include this information if that would be helpful to your readers. Alternate translation: [Go to his tomb] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

as you know

The phrase **as you know** indicates that Pilate wants the chief priests and Pharisees to **secure** the tomb in whatever ways they **know** are effective. You could include this information if that would be helpful to your readers. Alternate translation: [as best as you can] or [in whatever way you think is best] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 27:66

having gone

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come] (See: **Go and Come (p.1359)**)

having sealed the stone

Matthew means that a seal was put on the **stone** that covered the entrance of Jesus’ **tomb**. The seal would break if someone moved the **stone**, thus indicating that the **stone** had been moved. You could include this information if that would be helpful to your readers. Alternate translation: [having placed a seal on the stone that closed the tomb] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

with the guard

Matthew means that the chief priests and Pharisees left **the guard** at the tomb to help **secure** it. You could include this information if that would be helpful to your readers. Alternate translation: [and having stationed the guard there] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the guard

See how you translated **guard** in 27:65. Alternate translation: [the guards] or [the soldiers who were acting as guards] (See: **Collective Nouns (p.1295)**)

Matthew 28

Matthew 28 Chapter Introduction

Structure and Formatting

The crucifixion of Jesus, his death, and his resurrection (26:1–28:19)

- Mary Magdalene and the other Mary learn that Jesus has resurrected (28:1–10)
- The chief priests and elders spread a false story (28:11–15)
- Jesus meets and commissions the 11 disciples (28:16–20)

Religious and Cultural Concepts in This Chapter

The resurrection

Matthew does not narrate the resurrection, but he does narrate how an angel opens the tomb so that people can tell that Jesus has risen from the dead. It is not clear exactly when Jesus actually rose from the dead, although it is clear that this happened before the angel opened the tomb. When Jesus rose from the dead, he was a living human being again, and he could never die again. Make sure that it is clear that Jesus came back to life as a living human being.

The false story about Jesus' resurrection

In 28:11–15, Matthew describes how the chief priests and the elders have the soldiers who were guarding the tomb spread a false story about what happened. The soldiers tell people that they fell asleep, and that Jesus' disciples stole his body while they were asleep. In 28:15, Matthew explains that he is telling this because the story was still circulating among Jewish people when he was writing this book. Make sure that it is clear to your readers that the chief priests and elders bribe the soldiers to spread this false story.

Discipling all the nations

The last two verses (28:19–20) are commonly known as "The Great Commission" because they contain a very important command given to all Christians. Christians are to "disciple" all the nations, which includes telling them the gospel, baptizing them, and teaching them to obey what Jesus commanded. Make sure that this command is as general as possible, including all Christians all "nations."

Translation Issues in This Chapter

Singular and plural forms of "you"

All the forms of "you" in this chapter appear in instructions given to groups of people. Because of this, all the forms of "you" in this chapter are plural. (See: **Forms of 'You' — Singular (p.1354)**)

The timing of the women's visit to the tomb

In 28:1, Matthew indicates that the women went to Jesus' tomb "after the Sabbath, at the dawning on the first of the week." The words translated in this way can be understood in several ways:

They could refer to the early morning (the "dawn") on the day after the Sabbath. This would be the first day of the week, Sunday. Further, the parallel stories in Mark 16:2 and Luke 24:1 similarly take place at dawn on Sunday. So, the ULT and UST follow this interpretation.

They could refer to a time late in the day on the Sabbath. In this case, the word "dawning" would refer to the beginning of a day, not to the sun coming up. Since people in Jesus' culture considered sunset to be the start of a new day, Matthew would be referring to evening on the Sabbath, right around the time when the next day, Sunday, would begin at sunset.

It is recommended that you follow the first interpretation unless there is a good reason to follow the second interpretation.

Matthew 28:1

Now

The word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [After that,] (See: **Introduction of a New Event (p.1384)**)

after the Sabbath, at the dawning on the first of the week

Matthew refers to early in the morning, when the day was **dawning**, on the day **after the Sabbath**, which would be Sunday. See the end of the chapter introduction for more information about these phrases. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [very early in the morning on the day after the Sabbath] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

the first

Matthew is using the adjective **first** as a noun to mean the first day. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the first day] (See: **Nominal Adjectives (p.1413)**)

the first

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [day one] (See: **Ordinal Numbers (p.1424)**)

the other Mary

Matthew implies that this is the other woman, also called **Mary**, whom he mentioned in 27:56 as the mother of James and Joseph. You could include this information if that would be helpful to your readers. See how you expressed the idea in 27:61. Alternate translation: [the other Mary, the mother of James and Joseph,] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

came

In a context such as this, your language might say “went” instead of **came**. Alternate translation: [went] (See: **Go and Come (p.1359)**)

Matthew 28:2

behold

The word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: [indeed] or [suddenly] (See: **Metaphor (p.1405)**)

a great earthquake happened, for an angel of the Lord, having come down from heaven and having approached, rolled away the stone and was sitting on it

If it would be more natural in your language, you could reverse the order of these clause, since the last clauses give the reason for the result that the first clause describes. Alternate translation: [an angel of the Lord, having come down from heaven and having approached, rolled away the stone and sat on it. That caused a great earthquake] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

having come down

In a context such as this, your language might say "gone" instead of **come**. Alternate translation: [having gone down] (See: **Go and Come (p.1359)**)

having approached

Matthew implies that the angel **approached** Jesus' tomb. You could include this information if that would be helpful to your readers. Alternate translation: [having approached the tomb] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

rolled away the stone

Matthew implies that the angel **rolled away** the large **stone** from the opening of the tomb to open it. You could include this information if that would be helpful to your readers. Alternate translation: [having rolled the stone away from the door of the tomb to open it up] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 28:3

Now

Matthew uses the word **Now** to introduce background information that will help readers understand what happens next. It does not introduce another event in the story. Use a natural form in your language for introducing background information. Alternate translation: [As for that angel,] (See: **Background Information (p.1281)**)

was like lightning

The point of this comparison is that the **appearance** of the angel was very bright, as **lightning** is very bright. If it would be helpful in your language, you could state that explicitly. Alternate translation: [was as bright as it is when lightning strikes] (See: **Simile (p.1464)**)

his clothing white as snow

Matthew is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [his clothing was white, like snow] (See: **Ellipsis (p.1338)**)

white as snow

The point of this comparison is that the **clothing** of the angel was pure and bright **white** in color, just like **snow** is pure and bright white in color. If it would be helpful in your language, you could state that explicitly. Alternate translation: [bright white, as snow is bright white] (See: **Simile (p.1464)**)

white as snow

The word **snow** refers to a type of frozen precipitation that is extremely white in color. If your readers would not be familiar with this type of precipitation, you could use the name of something in your area that is known to be very white, or you could refer more generally to a very bright white color. Alternate translation: [white as cotton] or [extremely white] (See: **Translate Unknowns (p.1480)**)

Matthew 28:4

the ones guarding were shaken from the fear of him and became

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [the fear of him shook the ones guarding, and they became] (See: **Active or Passive (p.1271)**)

the ones guarding

Matthew refers here to the soldiers who were **guarding** Jesus' tomb. You could include this information if that would be helpful to your readers. Alternate translation: [the ones guarding the grave] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

were shaken

Matthew means that the ones guarding the tomb physically trembled or shuddered because they were so afraid. You could include this information if that would be helpful to your readers. Alternate translation: [were shuddering] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

from the fear of him

If your language does not use an abstract noun for the idea of **fear**, you could express the same idea in another way. Alternate translation: [because they feared him] (See: **Abstract Nouns (p.1268)**)

became as dead

Matthew compares the guards to **dead** people to indicate that the guards fell down and did not move, just as **dead** people lie without moving. If it would be helpful in your language, you could state that explicitly. Alternate translation: [fell to the ground and lay still, like the dead] or [fainted so that they were like the dead] (See: **Simile (p. 1464)**)

dead

Matthew is using the adjective **dead** as a noun to mean dead people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [dead people] (See: **Nominal Adjectives (p.1413)**)

Matthew 28:5

But

The word **But** introduces what the angel says, putting it in contrast to the fear that the soldiers felt. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: [However,] (See: **Connect — Contrast Relationship (p.1304)**)

answering

The angel is **answering** or responding to a situation, not to something that someone has asked. More specifically, the angel is responding to the fear of the guards by telling the women that they do not need to be afraid. If it would be helpful in your language, you could make it more explicit that the angel is responding to what is happening, or you could leave **answering** untranslated. Alternate translation: [seeing that the the people nearby were afraid] or [responding to how the soldiers were afraid] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

to the women

The phrase, **the women**, refers to Mary Magdalene and the other Mary, whom Matthew mentioned in 28:1. You could include this information if that would be helpful to your readers. Alternate translation: [to Mary Magdalene and the other Mary] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

You, do not be afraid, for I know that you seek Jesus, the one having been crucified

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: [I know that you seek Jesus, the one having been crucified; therefore, do not be afraid] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

the one having been crucified

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was Pilate's soldiers. Alternate translation: [the one whom Pilate's soldiers crucified] (See: **Active or Passive (p.1271)**)

Matthew 28:6

He is not here, for he was raised up, just as he said

If it would be more natural in your language, you could reverse the order of these clauses, since the second and third clauses give the reason for the result that the first clause describes. Alternate translation: [Since he was raised up, just as he said, he is not here] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

he was raised up

The word raised refers to someone who died and then came back to life. If it would be helpful in your language, you could use a comparable word or state the meaning plainly. Alternate translation: [he was restored to life] (See: **Idiom (p.1375)**)

he was raised up

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, the angel could be implying that: (1) God did it. Alternate translation: [God raise him up]; (2) Jesus himself did it. Alternate translation: [he raise himself up] (See: **Active or Passive (p.1271)**)

he said

The angel implies that Jesus **said** that he would be **raised up**. You could include this information if that would be helpful to your readers. Alternate translation: [he said would happen to him] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Come

In a context such as this, your language might say “Go” instead of **Come**. Alternate translation: [Go] (See: **Go and Come (p.1359)**)

the place where he was lying

The angel is referring to **the place** where Jesus’ body had been laid in the tomb. You could include this information if that would be helpful to your readers. Alternate translation: [the place in this tomb where his body was placed] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 28:7

having gone

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come] (See: **Go and Come (p.1359)**)

say to his disciples, ‘He has been raised up from the dead. And behold, he is going before you to Galilee. There you will see him

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [say to his disciples that he has been raised up from the dead, and behold, he is going before them to Galilee, where they will see him] (See: **Quotes within Quotes (p.1452)**)

He has been raised up

The word **raised** refers to someone who died and then came back to life. If it would be helpful in your language, you could use a comparable idiom or state the meaning plainly. Alternate translation: [He has been restored to life] (See: **Idiom (p.1375)**)

He has been raised up

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, the angel could be indicating that: (1) God did it. Alternate translation: [God has raised him up]; (2) Jesus himself did it. Alternate translation: [He has raised himself up] (See: **Active or Passive (p.1271)**)

from the dead

The angel is using the adjective **dead** as a noun in order to refer to people who are dead. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: [from among the dead people] or [from the corpses] (See: **Nominal Adjectives (p.1413)**)

behold, & Behold

The word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience’s attention in another way. Alternate translation: [be aware … Hear now] or [listen … Listen] (See: **Metaphor (p.1405)**)

he is going before

In a context such as this, your language might say “coming” instead of **going**. Alternate translation: [he is coming before] (See: **Go and Come (p.1359)**)

I have said {it} to you

The angel uses the clause **I have said {it} to you** to indicate that he has finished speaking the important message that he wants them to relay to the disciples. You could include this information if that would be helpful to your

readers. Alternate translation: [I have given you the full message] or [that is what you should tell his disciples] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 28:8

having quickly gone away

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having quickly come away] (See: **Go and Come (p.1359)**)

with fear and great joy

If your language does not use abstract nouns for the ideas of **fear** and **joy**, you could express the same ideas in another way. Alternate translation: [fearfully and very joyfully] (See: **Abstract Nouns (p.1268)**)

they ran

Here, **they** refers to Mary Magdalene and the other Mary mentioned in 28:1. If it would be helpful in your language, you could refer to them more directly. Alternate translation: [Mary Magdalene and the other Mary ran] (See: **Pronouns — When to Use Them (p.1444)**)

Matthew 28:9

behold,Jesus met them

Many ancient manuscripts read **behold, Jesus met them**. The ULT follows that reading. Other ancient manuscripts read “behold, as they were going to report to his disciples, Jesus met them.” If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.1475)**)

behold

The word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience’s attention in another way. Alternate translation: [look] or [listen] (See: **Metaphor (p.1405)**)

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said] (See: **Quotations and Quote Margins (p.1449)**)

Rejoice

In Jesus’ culture, people commonly greeted each other with the word **Rejoice**. If it would be helpful in your language, you could use a comparable word or phrase that people use to greet each other. Alternate translation: [Hello] (See: **Idiom (p.1375)**)

But

The word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: [Then] (See: **Connecting Words and Phrases (p.1322)**)

seized his feet

In Jesus’ culture, people would kneel down and seize or hold someone’s feet when they wanted to show great honor and respect toward that person. If it would be helpful in your language, you could state the meaning of this action explicitly. Alternate translation: [seized his feet out of respect] or [seized his feet to show him honor] (See: **Symbolic Action (p.1471)**)

Matthew 28:10

says

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: [said] (See: **Irregular Use of Tenses (p.1393)**)

to my brothers

Jesus speaks of his disciples as if they were his **brothers**. He means that he considers them to be part of his family. If it would be helpful in your language, you could use simile form or state the meaning plainly. See how you translated the similar phrase in 25:40. Alternate translation: [those whom I call my brothers] or [the people I love as if they were my brothers] (See: **Metaphor (p.1405)**)

they might go away

In a context such as this, your language might say “come” instead of **go**. Alternate translation: [they might come away] (See: **Go and Come (p.1359)**)

Matthew 28:11

Now

The word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [After that,] (See: **Introduction of a New Event (p.1384)**)

going

In a context such as this, your language might say “coming” instead of **going**. Alternate translation: [coming] (See: **Go and Come (p.1359)**)

behold

The word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience’s attention in another way. Alternate translation: [indeed] or [it happened] (See: **Metaphor (p.1405)**)

of the guard

Matthew implies that this **guard** was made up of the Roman soldiers who had been guarding Jesus’ tomb. You could include this information if that would be helpful to your readers. Alternate translation: [of the Roman guard that had been protecting the tomb] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

of the guard

See how you translated **guard** in 27:65. Alternate translation: [of the guards] or [of the soldiers who were acting as guards] (See: **Collective Nouns (p.1295)**)

having come

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone] (See: **Go and Come (p.1359)**)

the city

The phrase **the city** refers to Jerusalem. You could include this information if that would be helpful to your readers. Alternate translation: [Jerusalem] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 28:12

having been gathered together

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [having gathered] or [having come together] (See: **Active or Passive (p.1271)**)

having taken counsel

The phrase **having taken counsel** indicates that the chief priests and elders were working together to figure something out. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. See how you expressed the similar phrase in 12:14. Alternate translation: [having made plans] or [having come up with an idea] (See: **Idiom (p.1375)**)

they gave many pieces of silver to the soldiers

Matthew means that the chief priests and elders gave money to the soldiers so that they would tell a lie about what happened. You could include this information if that would be helpful to your readers. Alternate translation: [they bribed the soldiers with many pieces of silver] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

many pieces of silver

Each of these **pieces of silver** was a coin equivalent to about four days' wages. See how you expressed the idea in 26:15. Alternate translation: [many coins made out of silver] or [a lot of money] (See: **Biblical Money (p.1290)**)

Matthew 28:13

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said] (See: **Quotations and Quote Margins (p.1449)**)

Say, ‘His disciples, having come at night, stole him, we sleeping

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [Say that his disciples, having come at night, stole him, you sleeping] (See: **Quotes within Quotes (p.1452)**)

having come

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone] (See: **Go and Come (p.1359)**)

we

Here, **we** refers to the Roman soldiers who guarded Jesus’ tomb, so **we** would be exclusive. Your language may require you to mark this form. (See: **Exclusive and Inclusive ‘We’ (p.1347)**)

Matthew 28:14

if this is heard by the governor, we will persuade and make you free from concern

The Jewish leaders use an imaginary situation to explain that they will protect the soldiers from punishment. Use a natural method in your language for introducing an imaginary situation. Alternate translation: [imagine this is heard by the governor. Then, we will persuade and make you free from concern] (See: **Hypothetical Situations (p. 1372)**)

this is heard by the governor

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [the governor hears this] (See: **Active or Passive (p.1271)**)

we will persuade

The chief priests and elders imply that they will **persuade** the governor not to punish the soldiers. You could include this information if that would be helpful to your readers. Alternate translation: [will persuade him not to punish you] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

we

Here, **we** refers to the Jewish chief priests and elders, so **we** would be exclusive. Your language may require you to mark this form. (See: **Exclusive and Inclusive 'We' (p.1347)**)

make you free from concern

The chief priests and elders mean that the they will act in such a way that the soldiers do not need to worry about the punishment that they would normally receive for sleeping while on guard duty. You could include this information if that would be helpful to your readers. Alternate translation: [make you free from worry about how you might be punished] or [prevent you from worrying about what might happen to you] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 28:15

the pieces of silver

Each of these **pieces of silver** was a coin equivalent to about four days' wages. See how you expressed the idea in 26:15. Alternate translation: [the coins made out of silver] or [the money] (See: **Biblical Money (p.1290)**)

they were taught

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the chief priests and elders. Alternate translation: [the chief priests and elders taught them] (See: **Active or Passive (p. 1271)**)

this word has been reported among the Jews

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [people have reported this word among the Jews] (See: **Active or Passive (p.1271)**)

this word

Here, **word** represents what the soldiers said using words. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [their story] or [what they said] (See: **Metonymy (p.1411)**)

until today

The phrase **until today** refers to the time period up to and including Matthew's present time. You could include this information if that would be helpful to your readers. Alternate translation: [to the present] or [from then on] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 28:16

Now

The word **Now** introduces the next major event in the story. This event occurs sometime soon after the women give the disciples the message from the angel. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: [Sometime later,] (See: **Introduction of a New Event (p.1384)**)

the 11 disciples

Matthew refers to Jesus' closest **disciples**, the ones whom he called "the Twelve" earlier in the book. There are only **11** of them now because Judas Iscariot was no longer part of the group. If it would be helpful in your language, you could indicate more explicitly that these are Jesus' 11 closest disciples. Alternate translation: [Jesus' 11 closest disciples] or [the 11 most important disciples] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

went

In a context such as this, your language might say "came" instead of **went**. Alternate translation: [came] (See: **Go and Come (p.1359)**)

Matthew 28:17

they doubted

Matthew implies that the disciples **doubted** that the person they were seeing was really Jesus and that he had really become alive again. You could include this information if that would be helpful to your readers. Alternate translation: [they doubted whether Jesus really was there] or [they doubted whether Jesus really was alive] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

they

The word as translated **they** could refer to: (1) all the disciples who **worshiped** Jesus. Alternate translation: [they also]; (2) some of the disciples who **worshiped** Jesus. Alternate translation: [some of them] (See: **Pronouns — When to Use Them (p.1444)**)

Matthew 28:18

saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said] (See: **Quotations and Quote Margins (p.1449)**)

All authority was given to me

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: [God has given to me all authority] (See: **Active or Passive (p.1271)**)

All authority was given to me

If your language does not use an abstract noun for the idea of **authority**, you could express the same idea in another way. Alternate translation: [I have been completely empowered] (See: **Abstract Nouns (p.1268)**)

in heaven and on the earth

Jesus is referring to all of the created world by naming the parts that are at the extreme ends of it. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [in all creation] or [in the universe] (See: **Merism (p.1403)**)

Matthew 28:19

Having gone, therefore

The word **Therefore** introduces what the disciples should do since Jesus has all authority (see 28:18). If it would be helpful in your language, you could use a different word or phrase that introduces a result or an inference. Alternate translation: [Because of that, having gone] (See: **Connect — Reason-and-Result Relationship (p.1315)**)

Having gone

Jesus means that the disciples should go to from where they were to many other places. You could include this information if that would be helpful to your readers. Alternate translation: [Having gone to many places] or [Having gone from here] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

disciple all the nations

Jesus means that the disciples should help or enable people from **all the nations** to become disciples too. You could include this information if that would be helpful to your readers. Alternate translation: [make all the nations into my disciples] or [enable all the nations to become my disciples] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

all the nations

The word **nations** represents the people who live in those **nations**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [people of all the nations] (See: **Metonymy (p.1411)**)

into the name

Jesus uses the word **name** here to refer to authority. What he means is that, when they baptize people, they should say the names of **the Father**, **the Son**, and **the Holy Spirit** to indicate that they belong to God. If it would be helpful in your language, you could indicate that Jesus is referring to authority or belonging. Alternate translation: [under the authority] or [so that they are people] (See: **Metonymy (p.1411)**)

of the Father, & of the Son

Father and **Son** are important titles that describe the relationship between God **the Father** and Jesus his **Son**. (See: **Translating Son and Father (p.1483)**)

of the Son

Jesus is speaking about himself in the third person. If this would not be natural in your language, you could use the first person form. Alternate translation: [of me, who am the Son] (See: **First, Second or Third Person (p.1349)**)

baptizing them & teaching them

The phrases **baptizing them** and **teaching them** could introduce: (1) more things that the disciples are supposed to do in addition to discipling all the nations. Alternate translation: [and baptize them ... and teach them]; (2) the means by which the disciples are supposed to disciple all the nations. Alternate translation: [which you should do by baptizing them ... also by teaching them] (See: **Assumed Knowledge and Implicit Information (p.1276)**)

Matthew 28:20

everything, as much as

The expression **everything, as much as** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: [all things that] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1401)**)

behold

The word **behold** draws the attention of the disciples and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: [listen] or [never forget] (See: **Metaphor (p.1405)**)

am

Jesus is using the present tense to describe something that is true during the time period that he describes. Use whatever tense is natural in your language for referring to this time period. Alternate translation: [will continue to be] (See: **Irregular Use of Tenses (p.1393)**)

all the days

The phrase **all the days** indicates that something happens or is true every day, that is, always. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [always] (See: **Idiom (p.1375)**)

until the end of the age

The phrase **the end of the age** refers to when the current time period will cease and a new age will begin. If your language has a way to refer to the end of the way things are now, you could use it here, or you could use a descriptive phrase. Alternate translation: [until the end of the world] or [until the moment in the future when the current way of doing things will cease] (See: **Idiom (p.1375)**)

of the age

Many ancient manuscripts do not include anything after the word **age**. The ULT follows that reading. Other ancient manuscripts include the word "Amen" after Jesus ends his speech with the word **age**. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.1475)**)

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Version 86

Abstract Nouns

Description

This page answers the question: *What are abstract nouns and how do I deal with them in my translation?*

In order to understand this topic, it would be good to read:

Parts of Speech (UTA PDF)

Sentence Structure (UTA PDF)

Abstract nouns are nouns that refer to attitudes, qualities, events, or situations. These are things that cannot be seen or touched in a physical sense, such as happiness, weight, 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.

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 between those 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, weight, and many, many more.

Some languages, such as Biblical Greek and English, use abstract nouns a lot. They provide a way of giving names to actions or qualities. With names, people who speak these languages can talk about the concepts as though they were things. For example, in languages that use abstract nouns, people can say, “I believe in the forgiveness of sin.” But some languages do not use abstract nouns very much. In these languages, speakers may not have the two abstract nouns “forgiveness” and “sin,” but they would express the same meaning in other ways. For example, they would express, “I believe that God is willing to forgive people after they have sinned,” by 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. For example, “What is its **weight**?” could be expressed as “How much does it **weigh**?” or “How **heavy** is it?”

Examples From the Bible

> From **childhood** you have known the sacred writings ... (2 Timothy 3:15a ULT)

The abstract noun “childhood” refers to when someone was a child.

> But **godliness** with **contentment** is great **gain**. (1 Timothy 6:6 ULT)

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 ULT)

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 3:9a ULT)

The abstract noun “slowness” refers to the lack of speed with which something is done.

> He will both bring to light the hidden things of darkness and reveal the **purposes** of the heart. (1 Corinthians 4:5b ULT)

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. Alternative translations are indented below the Scripture example.

> ... from **childhood** you have known the sacred writings ... (2 Timothy 3:15a ULT)
>
> > Ever since **you were a child** you have known the sacred writings.
>
> But **godliness** with **contentment** is great **gain**. (1 Timothy 6:6 ULT)
>
> > 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 ULT)
>
> > 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 3:9a ULT)
>
> > 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 4:5b ULT)
>
> > He will bring to light the hidden things of darkness and reveal **the things that people want to do and the reasons that they want to do them**.

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Referenced in: Matthew 3:7; Matthew 3:8; Matthew 3:11; Matthew 3:15; Matthew 4:8; Matthew 4:16; Matthew 4:24; Matthew 5:6; Matthew 5:7; Matthew 5:10; Matthew 5:20; Matthew 5:21; Matthew 5:22; Matthew 5:25; Matthew 5:27; Matthew 5:28; Matthew 5:32; Matthew 5:40; Matthew 6:1; Matthew 6:7; Matthew 6:10; Matthew 6:13; Matthew 6:14; Matthew 6:15; Matthew 6:23; Matthew 6:24; Matthew 6:25; Matthew 6:29; Matthew 6:33; Matthew 7:2; Matthew 7:13; Matthew 7:14; Matthew 7:21; Matthew 7:23; Matthew 7:27; Matthew 7:28; Matthew 7:29; Matthew 8:4; Matthew 8:10; Matthew 8:12; Matthew 8:16; Matthew 8:26; Matthew 9:2; Matthew 9:6; Matthew 9:8; Matthew 9:12; Matthew 9:13; Matthew 9:22; Matthew 9:27; Matthew 9:29; Matthew 9:36; Matthew 10:1; Matthew 10:13; Matthew 10:15; Matthew 10:18; Matthew 10:21; Matthew 10:27; Matthew 10:34; Matthew 11:12; Matthew 11:19; Matthew 11:22; Matthew 11:24; Matthew 11:28; Matthew 11:29; Matthew 12:13; Matthew 12:18; Matthew 12:20; Matthew 12:31; Matthew 12:36; Matthew 12:41; Matthew 12:42; Matthew 12:43; Matthew 12:50; Matthew 13:12; Matthew 13:20; Matthew 13:21; Matthew 13:22; Matthew 13:35; Matthew 13:41; Matthew 13:44; Matthew 13:54; Matthew 13:57; Matthew 13:58; Matthew 14:14; Matthew 14:26; Matthew 14:27; Matthew 14:31; Matthew 14:35; Matthew 15:2; Matthew 15:3; Matthew 15:4; Matthew 15:6; Matthew 15:9; Matthew 15:19; Matthew 15:22; Matthew 15:28;

Matthew 15:32; Matthew 16:8; Matthew 16:12; Matthew 16:27; Matthew 16:28; Matthew 17:15; Matthew 17:20; Matthew 18:6; Matthew 18:8; Matthew 18:9; Matthew 18:14; Matthew 18:25; Matthew 18:26; Matthew 18:27; Matthew 18:29; Matthew 18:33; Matthew 19:9; Matthew 19:16; Matthew 19:17; Matthew 19:18; Matthew 19:28; Matthew 19:29; Matthew 20:18; Matthew 20:25; Matthew 20:28; Matthew 20:30; Matthew 20:31; Matthew 20:34; Matthew 21:16; Matthew 21:21; Matthew 21:22; Matthew 21:23; Matthew 21:24; Matthew 21:25; Matthew 21:27; Matthew 21:31; Matthew 21:32; Matthew 21:38; Matthew 22:13; Matthew 22:16; Matthew 22:18; Matthew 22:23; Matthew 22:28; Matthew 22:29; Matthew 22:30; Matthew 22:31; Matthew 23:3; Matthew 23:14; Matthew 23:23; Matthew 23:25; Matthew 23:27; Matthew 23:28; Matthew 23:33; Matthew 24:9; Matthew 24:12; Matthew 24:14; Matthew 24:15; Matthew 24:20; Matthew 24:21; Matthew 24:29; Matthew 24:30; Matthew 24:38; Matthew 25:15; Matthew 25:21; Matthew 25:30; Matthew 25:31; Matthew 25:34; Matthew 25:46; Matthew 26:4; Matthew 26:8; Matthew 26:10; Matthew 26:12; Matthew 26:13; Matthew 26:16; Matthew 26:28; Matthew 26:41; Matthew 26:42; Matthew 26:59; Matthew 26:64; Matthew 26:65; Matthew 26:66; Matthew 27:1; Matthew 27:7; Matthew 27:18; Matthew 27:19; Matthew 27:32; Matthew 27:45; Matthew 27:53; Matthew 27:64; Matthew 28:4; Matthew 28:8; Matthew 28:18

Active or Passive

This page answers the question: *What do active and passive mean, and how do I translate passive sentences?*

In order to understand this topic, it would be good to read:

Sentence Structure (UTA PDF)
Verbs (UTA PDF)

Some languages use 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 bolded:

- Active: **My father** built the house in 2010.
- Passive: **The house** was built in 2010.

Translators whose languages do not use 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 bolded 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 use active forms. Some languages use passive forms, and some do not. Some languages use passive forms only for certain purposes, and the passive form is not used for the same purposes in all of the languages that use 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

> Then 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 ULT)

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.

> When the men of the city arose early in the morning, and see, the altar of Baal **was torn down**. (Judges 6:28a ULT)

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 17:2a ULT)

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 your language would use a passive form for the same purpose as in the passage that you are translating, then use a passive form. If you decide that it is better to translate without a passive form, here are some strategies that 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 37:21b ULT)
>
> > **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 17:2a ULT)
>
> > 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 ULT)
>
> > He **received** a loaf of bread every day from the street of the bakers.

Next we recommend you learn about:

Abstract Nouns (UTA PDF)
Word Order (UTA PDF)

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Referenced in: Matthew 1:16; Matthew 1:18; Matthew 1:20; Matthew 1:22; Matthew 1:23; Matthew 1:24; Matthew 2:2; Matthew 2:4; Matthew 2:5; Matthew 2:12; Matthew 2:15; Matthew 2:16; Matthew 2:17; Matthew 2:18; Matthew 2:22; Matthew 2:23; Matthew 3:3; Matthew 3:6; Matthew 3:10; Matthew 3:13; Matthew 3:14; Matthew 3:16; Matthew 3:17; Matthew 4:1; Matthew 4:4; Matthew 4:6; Matthew 4:7; Matthew 4:10; Matthew 4:12; Matthew 4:14; Matthew 4:18; Matthew 4:24; Matthew 5:4; Matthew 5:6; Matthew 5:9; Matthew 5:10; Matthew 5:13; Matthew 5:14; Matthew 5:18; Matthew 5:19; Matthew 5:21; Matthew 5:24; Matthew 5:25; Matthew 5:27; Matthew 5:29; Matthew 5:31; Matthew 5:32; Matthew 5:33; Matthew 5:38; Matthew 5:43; Matthew 6:1; Matthew 6:2; Matthew 6:5; Matthew 6:7; Matthew 6:9; Matthew 6:10; Matthew 6:16; Matthew 6:18; Matthew 6:30; Matthew 6:33; Matthew 7:1; Matthew 7:2; Matthew 7:7; Matthew 7:8; Matthew 7:14; Matthew 7:19; Matthew 7:24; Matthew 7:25; Matthew 7:26; Matthew 8:3; Matthew 8:6; Matthew 8:8; Matthew 8:9; Matthew 8:10; Matthew 8:12; Matthew 8:13; Matthew 8:14; Matthew 8:16; Matthew 8:17; Matthew 8:24; Matthew 8:28; Matthew 8:33; Matthew 9:2; Matthew 9:5; Matthew 9:9; Matthew 9:15; Matthew 9:17; Matthew 9:21; Matthew 9:22; Matthew 9:23; Matthew 9:25; Matthew 9:29; Matthew 9:30; Matthew 9:32; Matthew 9:33; Matthew 9:36; Matthew 10:2; Matthew 10:13; Matthew 10:18; Matthew 10:19; Matthew 10:22; Matthew 10:26; Matthew 10:29; Matthew 10:30; Matthew 11:5; Matthew 11:6; Matthew 11:7; Matthew 11:8; Matthew 11:10; Matthew 11:11; Matthew 11:19; Matthew 11:20; Matthew 11:23; Matthew 11:27; Matthew 12:13; Matthew 12:18; Matthew 12:22; Matthew 12:23; Matthew 12:25; Matthew 12:26; Matthew 12:31; Matthew 12:32; Matthew 12:33; Matthew 12:37; Matthew 12:39; Matthew 12:44; Matthew 13:2; Matthew 13:6; Matthew 13:11; Matthew 13:12; Matthew 13:14; Matthew 13:15; Matthew 13:19; Matthew 13:20; Matthew 13:21; Matthew 13:22; Matthew 13:23; Matthew 13:24; Matthew 13:33; Matthew 13:35; Matthew 13:40; Matthew 13:44; Matthew 13:47; Matthew 13:48; Matthew 13:52; Matthew 13:54; Matthew 13:55; Matthew 13:57; Matthew 14:2; Matthew 14:8; Matthew 14:9; Matthew 14:11; Matthew 14:20; Matthew 14:24; Matthew 14:26; Matthew 14:36; Matthew 15:12; Matthew 15:13; Matthew 15:17; Matthew 15:22; Matthew 15:24; Matthew 15:28; Matthew 15:37; Matthew 16:17; Matthew 16:19; Matthew 16:21; Matthew 17:2; Matthew 17:3; Matthew 17:5; Matthew 17:18; Matthew 17:22; Matthew 17:23; Matthew 18:6; Matthew 18:8; Matthew 18:9; Matthew 18:16; Matthew 18:19; Matthew 18:20; Matthew 18:23; Matthew 18:24; Matthew 18:25; Matthew 18:30; Matthew 18:31; Matthew 18:34; Matthew 19:5; Matthew 19:9; Matthew 19:11; Matthew 19:12; Matthew 19:13; Matthew 19:22; Matthew 19:25; Matthew 20:18; Matthew 20:19; Matthew 20:23; Matthew 20:28; Matthew 20:33; Matthew 21:2; Matthew 21:4; Matthew 21:9; Matthew 21:10; Matthew 21:13; Matthew 21:21; Matthew 21:43; Matthew 21:44; Matthew 22:2; Matthew 22:3; Matthew 22:4; Matthew 22:8; Matthew 22:10; Matthew 22:14; Matthew 22:29; Matthew 22:30; Matthew 22:31; Matthew 22:33; Matthew 22:40; Matthew 22:41; Matthew 23:5; Matthew 23:7; Matthew 23:8; Matthew 23:10; Matthew 23:12; Matthew 23:35; Matthew 23:37; Matthew 23:38; Matthew 24:2; Matthew 24:6; Matthew 24:9; Matthew 24:10; Matthew 24:11; Matthew 24:12; Matthew 24:13; Matthew 24:14; Matthew 24:15; Matthew 24:22; Matthew 24:24; Matthew 24:28; Matthew 24:29; Matthew 24:40; Matthew 24:41; Matthew 24:43; Matthew 24:46; Matthew 25:10; Matthew 25:29; Matthew 25:32; Matthew 25:34; Matthew 25:41; Matthew 26:2; Matthew 26:3; Matthew 26:9; Matthew 26:13; Matthew 26:14; Matthew 26:22; Matthew 26:24; Matthew 26:28; Matthew 26:31; Matthew 26:32; Matthew 26:33; Matthew 26:36; Matthew 26:37; Matthew 26:38; Matthew 26:42; Matthew 26:43; Matthew 26:45; Matthew 26:54; Matthew 26:56; Matthew 26:57; Matthew 27:3; Matthew 27:8; Matthew 27:9; Matthew 27:11; Matthew 27:12; Matthew 27:15; Matthew 27:16; Matthew 27:17; Matthew 27:22; Matthew 27:23; Matthew 27:26; Matthew 27:33; Matthew 27:34; Matthew 27:37; Matthew 27:38; Matthew 27:44; Matthew 27:51; Matthew 27:52; Matthew 27:57; Matthew 27:58; Matthew 27:62; Matthew 27:63; Matthew 27:64; Matthew 28:4; Matthew 28:5; Matthew 28:6; Matthew 28:7; Matthew 28:12; Matthew 28:14; Matthew 28:15; Matthew 28:18

Apostrophe

Description

This page answers the question: *What is the figure of speech called an apostrophe?*

In order to understand this topic, it would be good to read:

Figures of Speech (UTA PDF)

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. 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 1:21a ULT)

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 13:34a ULT)

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 ULT)

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. But 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. See the example below.

Examples of Translation Strategies Applied

> 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 ULT)
>
> > 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 1:21a ULT)
>
> > **As for these mountains of Gilboa**, let there not be dew or rain on **them**.

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Referenced in: Matthew 2:6; Matthew 11:21; Matthew 11:23; Matthew 17:17; Matthew 23:37

Assumed Knowledge and Implicit Information

Assumed knowledge is whatever a speaker assumes his audience knows before he speaks and gives them some kind of information. The speaker does not give the audience this information because he believes that they already know it.

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?*

When the speaker does give the audience information, he can do so in two ways. The speaker gives explicit information in what he states directly. Implicit Information is what the speaker does not state directly because he expects his audience to be able to learn it from other things 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. Implicit information is information that he expects people to learn from what he says even though he does not state it directly.

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 from the biblical languages and is 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, it is helpful if you 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 8:19-20 ULT)

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

> I say to you, it will be more tolerable for Tyre and Sidon at the **day of judgment** than for you. (Matthew 11:21-22 ULT)

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 the people he was speaking to would be judged more severely than the people of Tyre and Sidon would be judged **because** they did not repent.

> Why do your disciples violate the traditions of the elders? For **they do not wash their hands when they eat bread**. (Matthew 15:2 ULT)

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 ULT)

The 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 ULT)

The assumed knowledge was that the people of Tyre and Sidon were very, very wicked. This can be stated explicitly.

> > At the day of judgment, it will be more tolerable for **those cities of Tyre and Sidon, whose people were very wicked**, than it will be for you. or At the day of judgment, It will be more tolerable for those **wicked cities, Tyre and Sidon,** than for you.

> Why do your disciples violate the traditions of the elders? For **they do not wash their hands** when they eat bread. (Matthew 15:2 ULT)

The 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 bread.

(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 ULT)

The implicit information is that Jesus himself is the Son of Man. Other implicit information is that if the scribe wanted to follow Jesus, then, like Jesus, he would have to live 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 ULT)

The 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**. or: 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.

Next we recommend you learn about:

Making Assumed Knowledge and Implicit Information Explicit (UTA PDF)

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Referenced in: Matthew 1:1; Matthew 1:6; Matthew 1:8; Matthew 1:11; Matthew 1:12; Matthew 1:17; Matthew 1:18; Matthew 1:19; Matthew 1:21; Matthew 1:22; Matthew 1:23; Matthew 2:1; Matthew 2:2; Matthew 2:4; Matthew 2:8; Matthew 2:9; Matthew 2:10; Matthew 2:11; Matthew 2:13; Matthew 2:14; Matthew 2:15; Matthew 2:16; Matthew 2:22; Matthew 2:23; Matthew 3:1; Matthew 3:2; Matthew 3:6; Matthew 3:7; Matthew 3:9; Matthew 3:10; Matthew 3:11; Matthew 3:14; Matthew 3:15; Matthew 3:16; Matthew 4:3; Matthew 4:5; Matthew 4:6; Matthew 4:8; Matthew 4:9; Matthew 4:13; Matthew 4:15; Matthew 4:17; Matthew 4:18; Matthew 4:21; Matthew 4:23; Matthew 4:25; Matthew 5:1; Matthew 5:5; Matthew 5:9; Matthew 5:11; Matthew 5:12; Matthew 5:16; Matthew 5:18; Matthew 5:19; Matthew 5:21; Matthew 5:22; Matthew 5:23; Matthew 5:24; Matthew 5:25; Matthew 5:26; Matthew 5:28; Matthew 5:29; Matthew 5:30; Matthew 5:32; Matthew 5:33; Matthew 5:34; Matthew 5:35; Matthew 5:36; Matthew 5:37; Matthew 5:38; Matthew 5:39; Matthew 5:41; Matthew 5:42; Matthew 5:44; Matthew 5:47; Matthew 6:1; Matthew 6:2; Matthew 6:5; Matthew 6:6; Matthew 6:7; Matthew 6:8; Matthew 6:9; Matthew 6:10; Matthew 6:11; Matthew 6:13;

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Background Information

Description

This page answers the question: *What is background information, and how can I show that some information is background information?*

In order to understand this topic, it would be good to read:

Order of Events (UTA PDF)

Writing Styles (UTA PDF)

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 bolded phrases in the story below are all background information.

Peter and John went on a hunting trip because **their village was going to have 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," "He once killed three wild pigs in one day," and "that they had brought with them."

Often background information uses "be" verbs like "was" and "were," rather than action verbs. Examples of these are "their village was going to have a feast the next day," and "Peter **was** the best hunter in the village."

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.
- You (the translator) need to know the order of the events in the Bible, which information is background information, and which is storyline information.
- You will need to translate the story in a way that marks the background information in a way that your 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 86 years old** when Hagar bore Ishmael to Abram. (Genesis 16:15-16 ULT)

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.

> And Jesus himself **was beginning about 30 years old**. He **was the son (as it was assumed)** of Joseph, of Heli, (Luke 3:23 ULT)

The verses before this tell about when Jesus was baptized. This sentence introduces a section of background information about Jesus' age and ancestors (Luke 3:23-38). The story resumes in chapter 4 where it tells about Jesus going to the wilderness.

> Then **it happened on a Sabbath** that he **was going through the grain fields**, and his disciples **were picking and eating the heads of grain**, **rubbing them in their hands**. But some of the Pharisees said ... (Luke 6:1-2a ULT)

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 phrase, "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 kinds 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 ULT English translations.

> **And** Jesus himself **was** beginning about 30 years old. He **was** the son **(as it was assumed)** of Joseph, of Heli. (Luke 3:23 ULT)

As here, English sometimes uses the word "and" to show that there is some kind of change in the story. The verb "was" shows that it is background information. A set of parentheses is also a way to mark background information. Here, "as it was assumed" gives background information to the phrase, "He was the son." People assumed that Joseph was Jesus' father, although his true father was God.

> Therefore, also exhorting many other things, he preached the good news to the people. But Herod the tetrarch, having been rebuked by him concerning Herodias, the wife of his brother, and **concerning all the evil things that Herod had done**, added even this to them all: He locked John up in prison. (Luke 3:18-20 ULT)

The bolded phrase 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 86 years old when Hagar bore Ishmael to Abram**. (Genesis 16:16 ULT)
>
> > "**When Abram was 86 years old**, Hagar gave birth to his son, and Abram named his son Ishmael."
>
> Therefore, also exhorting many other things, he preached the good news to the people. But Herod the tetrarch, having been rebuked by him concerning Herodias, the wife of his brother, and **concerning all the evil things that Herod had done**, added even this to them all: He locked John up in prison. (Luke 3:18-20 ULT)

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."

Next we recommend you learn about:

Connecting Words and Phrases (UTA PDF)
Introduction of a New Event (UTA PDF)

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Referenced in: Matthew 3:4; Matthew 8:28; Matthew 8:30; Matthew 10:2; Matthew 14 Chapter Introduction; Matthew 14:3; Matthew 14:21; Matthew 15:38; Matthew 22:23; Matthew 25:2; Matthew 26:48; Matthew 27:15; Matthew 27:16; Matthew 27:55; Matthew 28:3

Biblical Distance

Description

This page answers the question: *How can I translate the lengths and distances that are in the Bible?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/translate-decimal]]
Fractions (UTA PDF)

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

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 measure you use, it would be good, if possible, to tell about the other kind of measure 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 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."
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 60 stadia from Jerusalem. This can be translated as "about ten kilometers" from Jerusalem.
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 ULT. 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 ULT. (See Copy or Borrow Words.)
(2) Use the metric measurements given in the UST. The translators of the UST 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 ULT 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 ULT 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 ULT)

(1) Use the measurements given in the ULT. 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 ULT. (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**."

(2) Use the metric measurements given in the UST. The translators of the UST 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**."

(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. For example, if you measure things using the standard meter length, you could translate it as below.

> "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**."

(4) Use the measurements from the ULT 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)**."

(5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note. The following shows the ULT 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:

> “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

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Referenced in: Matthew 5:41; Matthew 6:27

Biblical Imagery — Extended Metaphors

An **extended metaphor** is an explicit metaphor that uses multiple images and multiple ideas at the same time. This is in contrast to a simple metaphor, which uses only a single Image and a single Idea. The difference between an extended metaphor and a complex metaphor is that an extended metaphor is explicitly stated by a writer/speaker, but a complex metaphor is not.

This page answers the question: *What is an extended metaphor?*

In order to understand this topic, it would be good to read:

Metaphor (UTA PDF)

Simile (UTA PDF)

Explanation of an Extended Metaphor

When using a metaphor, a writer/speaker uses a physical Image in order to express an abstract Idea about some immediate Topic, with at least one point of comparison between the Topic and the Image. In an extended metaphor, the writer/speaker explicitly states the Topic, and then describes multiple images and communicates multiple ideas.

In Isaiah 5:1b-7, the prophet Isaiah uses a vineyard (the **Image**) to express God's disappointment (the **Idea**) with the nation of Israel (the **Topic**) for their unfaithfulness to God and his covenant with them as his people. Farmers care for their gardens, and a farmer would feel disappointed if his vineyard produced bad fruit. If a vineyard produced only bad fruit for a long enough time, the farmer would eventually stop caring for it. We call this an extended metaphor because the prophet describes in detail multiple images relating to a vineyard as well as multiple aspects of God's disappointment.

> 1b My well beloved had a **vineyard** on a very fertile hill. 2 He **spaded it, removed the stones**, and **planted it** with an excellent kind of vine. He **built a tower** in the middle of it, and also **built a winepress**. **He waited for it to produce grapes, but it produced wild grapes**. 3 So now, inhabitant of Jerusalem and man of Judah; judge between me and my vineyard. 4 What more could have been done for my vineyard, that I have not done for it? **When I looked for it to produce grapes, why did it produce wild grapes**? 5 Now I will tell you what I will do to my vineyard; I will remove the hedge; I will turn it into a pasture; I will break down its wall, and it will be trampled down. 6 I will lay it waste, and it will not be pruned nor hoed. Instead, briers and thorns will spring up. I will also command the clouds not to rain on it. 7 For **the vineyard of Yahweh of hosts is the house of Israel**, and the man of Judah his pleasant planting; **he waited for justice, but instead, there was killing**; **for righteousness, but, instead, a shout for help**. (Isa 5:1b-7 ULT)

Other Examples From the Bible

In Psalm 23, the psalmist uses the physical **Image** of a shepherd to describe the way that God (the **Topic**) shows great concern and care (the **Idea**) for his people. The psalmist describes multiple aspects of what shepherds do for sheep (leads them to pasture and to water, protects them, etc.). The psalmist also describes multiple aspects of how God takes care of him (gives him life, righteousness, comfort, etc.). Shepherds give sheep what they need, take them to safe places, rescue them, guide them, and protect them. What God does for his people is like these actions.

> 1 Yahweh is my shepherd; I will lack nothing. 2 He **makes me** to lie down in green pastures; he **leads me** beside tranquil water. 3 He **brings back** my life; he **guides me** along right paths for his name's sake. 4 Even though I walk through a valley of darkest shadow, I will not fear harm since you are with me; your rod and your staff comfort me. (Psalm 23:1-4 ULT)

Reasons This Is a Translation Issue

- People may not realize that the images represent other things.
- People may not be familiar with the things that are used as images.
- Extended metaphors are often so profound that it would be impossible for a translator to show all of the meaning generated by the metaphor.

Translation Principles

- Make the meaning of the extended metaphor as clear to the target audience as it was to the original audience.
- Do not make the meaning more clear to the target audience than it was to the original audience.
- When someone uses an extended metaphor, the images are an important part of what he is trying to say.
- If the target audience is not familiar with some of the images, you will need to find some way of helping them understand the images so that they can understand the whole extended metaphor.

Translation Strategies

Consider using the same extended metaphor if your readers will understand it in the same way the original readers would have understood it. If not, here are some other strategies:

(1) If the target audience would think that the images should be understood literally, translate the metaphor as a simile by using words such as "like" or "as." It may be enough to to do this in just the first sentence or two. (2) If the target audience would not know the image, find a way of translating it so they can understand what the image is. (3) If the target audience still would not understand, then state it clearly.

Examples of Translation Strategies Applied

(1) If the target audience would think that the images should be understood literally, translate the metaphor as a simile by using words such as "like" or "as." It may be enough to to do this in just the first sentence or two. See Psalm 23:1-2 as an example:

> Yahweh is **my shepherd**; I will lack nothing. He makes **me** to lie down in green pastures; **he leads me** beside tranquil water. (ULT)

Can be translated as:

> "Yahweh is **like** a shepherd to me, so I will lack nothing. **Like** a shepherd who makes his sheep lie down in green pastures and leads them by peaceful waters, Yahweh helps me to rest peacefully."

(2) If the target audience would not know the image, find a way of translating it so they can understand what the image is.

> My well beloved had a **vineyard** on a very fertile hill. He **spaded** it, removed the stones, and planted it with **an excellent kind of vine**. He built **a tower** in the middle of it, and also built a **winepress**. He waited for it to produce grapes, but it only produced **wild grapes.** (Isaiah 5:1b-2 ULT)

May be translated as:

> My well beloved had a **grapevine garden** on a very fertile hill. He **dug up the ground** and removed the stones, and planted it with **the best grapevines**. He built a **watchtower** in the middle of it, and also built **a tank where he could crush the juice out of the grapes**. He

> waited for it to produce grapes, but it produced **wild grapes that were not good for making wine**.

(3) If the target audience still would not understand, then state it clearly.

> Yahweh is **my shepherd**; I will lack nothing. (Psalm 23:1 ULT)
>
> > "Yahweh **cares for me** like a shepherd that cares for his sheep, so I will lack nothing."
>
> For the vineyard of Yahweh of hosts **is** the house of Israel, and the men of Judah his pleasant planting; he waited for justice, but instead, there was killing; for righteousness, but, instead, a shout for help. (Isaiah 5:7 ULT)

Can be translated as:

> > For the vineyard of Yahweh of hosts **represents** the house of Israel, and the men of Judah **are like** his pleasant planting; he waited for justice, but instead, there was killing; for righteousness, but, instead, a cry for help.

or as:

> > **So as a farmer stops caring for a grapevine garden that produces bad fruit**, **Yahweh will stop protecting** Israel and Judah, **because they do not do what is right.** He waited for justice, but instead, there was killing; for righteousness, but, instead, a cry for help.

Next we recommend you learn about:

Biblical Imagery — Common Patterns (UTA PDF)

"

Referenced in: Matthew 3:12; Matthew 4:16; Matthew 5:13; Matthew 6:22; Matthew 6:23; Matthew 7:3; Matthew 7:4; Matthew 7:5; Matthew 7:13; Matthew 7:14; Matthew 7:16; Matthew 7:17; Matthew 7:18; Matthew 7:19; Matthew 7:20; Matthew 9 Chapter Introduction; Matthew 9:37; Matthew 9:38; Matthew 11:29; Matthew 11:30; Matthew 12:33; Matthew 12:44; Matthew 12:45

Biblical Money

Description

This page answers the question: *How can I translate the values of money in the Bible?*

In early Old Testament times, people weighed their metals, such as silver and gold, and would pay 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 biblical term and give the equivalent amount in the text or a footnote.
(5) Use the biblical term and explain it in a footnote.

Translation Strategies Applied

The translations strategies are all applied to Luke 7:41 below.

> The one owed 500 denarii, and the other, 50. (Luke 7:41b ULT)

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 **500 denali**, and the other, **50**."

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 **500 silver coins**, and the other, **50**."

(3) Describe the value of the money in terms of what people in Bible times could earn in one day of work.

> > "The one owed **500 days' wages**, and the other, **50**."

(4) Use the Bible term and give the equivalent amount in the text or a footnote.

> > "The one owed **500 denarii** 1, and the other owed **50 denarii**. 2"

The footnotes would look like:

> > [1] 500 days' wages [2] 50 days' wages

(5) Use the Bible term and explain it in a footnote.

> > "The one owed **500 denarii**,1 and the other, **50**." (Luke 7:41 ULT)
>
> > [1] A denarius was the amount of silver that people could earn in one day of work.

Next we recommend you learn about:

Copy or Borrow Words (UTA PDF)
Translate Unknowns (UTA PDF)

"

Referenced in: Matthew 5:26; Matthew 10:29; Matthew 17:24; Matthew 17:27; Matthew 18:24; Matthew 18:28; Matthew 20:2; Matthew 20:9; Matthew 20:10; Matthew 22:19; Matthew 25 Chapter Introduction; Matthew 25:15; Matthew 25:16; Matthew 25:20; Matthew 25:22; Matthew 25:24; Matthew 25:28; Matthew 26:15; Matthew 27:3; Matthew 27:5; Matthew 27:6; Matthew 27:9; Matthew 28:12; Matthew 28:15

Biblical Volume

Description

This page answers the question: *How can I translate the measures of volume that are in the Bible?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/translate-decimal]]

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 ULT. 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 ULT. (See Copy or Borrow Words.)
(2) Use the metric measurements given in the UST. The translators of the UST 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 ULT 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 ULT in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Isaiah 5:10 below.

> For a ten-yoke vineyard will yield only one bath, and one homer of seed will yield only an ephah. (Isaiah 5:10 ULT)

(1) Use the measurements from the ULT. 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 ULT. (See Copy or Borrow Words.)

> > "For a ten-yoke vineyard will yield only one **bat**, and one **homer** of seed will yield only an **efa**."

(2) Use the measurements given in the UST. Usually they are metric measurements. The translators of the UST have already figured how to represent the amounts in the metric system.

> > "For a ten-yoke vineyard will yield only **22 liters** and **220 liters** of seed will yield only **22 liters**."
>
> > "For a ten-yoke vineyard will yield only **22**, and **ten baskets** of seed will yield only **one basket**."

(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.

> > "For a ten-yoke vineyard will yield only **six gallons**, and **six and a half bushels** of seed will yield only **20 quarts**."

(4) Use the measurements from the ULT and include measurements that your people know in the text or a note. The following shows both measurements in the text.

> > "For a ten-yoke vineyard will yield only **one bath (six gallons)**, and **one homer (six and a half bushels)** of seed will yield only **an ephah (20 quarts)**."

(5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note. The following shows the ULT measurements in footnotes.

> > "For a ten-yoke vineyard will yield only 22 liters[1], and 220 liters[2] of seed will yield only 22 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 ULT and UST, add the word “measure.”

> When you came to a heap of **20 measures** of grain, there were only **ten**, and when you came to the wine vat to draw out **50 measures** of wine, there were only 20. (Haggai 2:16 ULT)

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.

> When you came to a heap of **20 measures** of grain, there were only **ten**, and when you came to the wine vat to draw out **fifty measures** of wine, there were only **20**. (Haggai 2:16 ULT)

(1) Translate literally by using the number without a unit.

> > When you came to a heap of **20** of grain, there were only **ten**, and when you came to the wine vat to draw out **50** of wine, there were only **20**.

(2) Use a generic word like “measure” or “quantity” or “amount.”

> > When you came to a heap of **20 amounts** of grain, there were only **ten**, and when you came to the wine vat to draw out **fifty amounts** of wine, there were only **20**.

(3) Use the name of an appropriate container, such as “basket” for grain or “jar” for wine.

> > When you came to a heap of **20 baskets** of grain, there were only **ten**, and when you came to the wine vat to draw out **50 jars** of wine, there were only **20**.

(4) Use a unit of measure that you are already using in your translation.

> > When you came to a heap for **20 liters** of grain, there were only **ten liters**, and when you came to the wine vat to draw out **50 liters** of wine, there were only **20 liters**.

Next we recommend you learn about:

Fractions (UTA PDF)
Making Assumed Knowledge and Implicit Information Explicit (UTA PDF)

"

Referenced in: Matthew 13:33

Collective Nouns

Description

This page answers the question: *What are collective nouns and how can I translate them?*

A collective noun is a singular noun that refers to a group of something. Examples: a **family, clan,** or **tribe** is a group of people who are related to each other; a **flock** is a group of birds or sheep; a **fleet** is a group of ships; and an **army** is a group of soldiers.

Many collective nouns are used exclusively as a singular replacement for a group as in the examples above. Frequently in the Bible the name of an ancestor is used, through a process of metonymy, as a collective noun referencing the group of his descendants. In the Bible, sometimes the singular noun will take a singular verb form, other times it will take a plural verb form. This may depend on how the author is thinking about the group, or whether the action is being done as a group or as individuals.

Reason This is a Translation Issue

There are several issues that require care when translating collective nouns. Further care is needed because the language you are translating into may not use collective nouns in the same way as the language you are translating from. Issues include:

The source language may have a collective noun for a group that the target language does not and vice-versa. You may have to translate a collective noun with a plural noun in your language, or you may need to translate a plural noun with a collective noun in your language.
Subject-verb agreement. Different languages or dialects may have different rules about using singular or plural verbs with collective nouns. Examples (from Wikipedia):
a singular noun with a singular verb: The team *is* in the dressing room.
a singular noun with a plural verb which is correct in British, but not American, English: The team *are* fighting among themselves. The team *have* finished the project.
Pronoun agreement. Similar to the previous, care needs to be taken to use the correct pronoun plurality and possibly gender or noun class to agree with the number/gender/class of the noun used. See the biblical examples below.
Clarity of referent. Especially if there is a mismatch in your translation between the verb and noun or pronoun concerning any of the factors above, readers may be confused about who or what is being referenced.

Examples from the Bible

> And Joab and all the **army** which was with him arrived (2 Samuel 3:23a ULT)

The word in bold is written in singular form in both Hebrew and English, but it refers to a group of warriors that fight together.

> and though the **flock** is cut off from the fold and there are no cattle in the stalls. (Habakkuk 3:17b ULT)

The word in bold is singular and refers to a group of sheep.

> And he went out again beside the sea, and all the **crowd** was coming to him, and he was teaching **them**. (Mark 2:13 ULT)

Note in this example that the noun is singular but the pronoun is plural. This may or may not be allowed or natural in your language.

> Do not let **your heart** be troubled. **You** believe in God; believe also in me. (John 14:1 ULT)

In this verse, the words translated “your” and “you” are plural, referring to many people. The word “heart” is singular in form, but it refers to all of their hearts as a group.

> And he shall take the **hair** of the head of his separation. And he shall put **it** on the fire that is under the sacrifice of the peace offerings. (Num 6:18b ULT)

The word **hair** is singular, but it refers to many hairs, not just one.

> And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go.” (Exodus 5:2 ULT)

Here, “Israel” is singular, but means “the Israelites” by metonymy.

Translation Strategies

If your language has a collective (singular) noun that refers to the same group as referenced by the collective noun in the source text, then translate the word using that term. If not, here are some strategies to consider:

(1) Translate the collective noun with a plural noun.
(2) Add a plural word to the collective noun so that you can use a plural verb and pronouns.
(3) Use a phrase to describe the group that the collective noun references. A useful strategy here can be to use a general collective noun that refers to a group of people or things.
(4) If your language uses a collective noun for something that is a plural noun in the source language, you can translate the plural noun as a collective noun and, if necessary, change the form of the verb and any pronouns so that they agree with the singular noun.

Examples of Translation Strategies Applied

(1) Translate the collective noun with a plural noun.

> And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go.” (Exodus 5:2 ULT)

And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **the Israelites** go? I do not know Yahweh; and moreover, I will not let **the Israelites** go.”

> And he shall take the **hair** of the head of his separation. And he shall put **it** on the fire that is under the sacrifice of the peace offerings. (Num 6:18b ULT)

And he shall take the **hairs** of the head of his separation. And he shall put **them** on the fire that is under the sacrifice of the peace offerings.

(2) Add a plural word to the collective noun so that you can use a plural verb and pronouns.

> And Joab and all the **army** which was with him arrived (2 Samuel 3:23a ULT)

And Joab and all the **army men who were** with him arrived

> And he went out again beside the sea, and all the **crowd** was coming to him, and he was teaching **them**. (Mark 2:13 ULT)

And he went out again beside the sea, and all the **people of the crowd were** coming to him, and he was teaching **them**.

(3) Use a phrase to describe the group that the collective noun references. A useful strategy here can be to use a general collective noun that refers to a group of people or things.

> and though the **flock** is cut off from the fold and there are no cattle in the stalls. (Habakkuk 3:17b ULT)

and though the **group of sheep** is cut off from the fold and there are no cattle in the stalls.

> And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go.” (Exodus 5:2 ULT)

And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **the people of Israel** go? I do not know Yahweh; and moreover, I will not let **the people of Israel** go.”

(4) If your language uses a collective noun for something that is a plural noun in the source language, you can translate the plural noun as a collective noun and, if necessary, change the form of the verb and any pronouns so that they agree with the singular noun.

> Now this John had his clothing from the **hairs** of a camel and a leather belt around his waist (Matthew 3:4a ULT)

Now this John had his clothing from the **hair** of a camel and a leather belt around his waist

> You shall not make for yourself a carved figure nor any likeness that {is} in **the heavens** above, or that {is} in the earth beneath, or that {is} in **the waters** under the earth. (Deuteronomy 5:8 ULT)

You shall not make for yourself a carved figure nor any likeness that is in **heaven** above, or that is in the earth beneath, or that is in **the water** under the earth.

"

Referenced in: Matthew 3:10; Matthew 6:22; Matthew 6:23; Matthew 7:19; Matthew 10:30; Matthew 13:8; Matthew 13:15; Matthew 13:23; Matthew 13:24; Matthew 13:27; Matthew 13:37; Matthew 13:38; Matthew 15:8; Matthew 15:27; Matthew 17:6; Matthew 21:19; Matthew 23:4; Matthew 27:65; Matthew 27:66; Matthew 28:11

Connect — Background Information

Time Relationship

This page answers the question: *How can I translate clauses that give background information?*

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

Background Clause

Description

A background clause is one that describes something that is ongoing. Then, in the same sentence, another clause indicates an event that begins to happen during that time. These events are also simultaneous events, but they have the further relationship of background event and main event because the event that is already happening serves as the background for the other event, the one that is in focus. The background event simply provides the time frame or other context for the main event or events.

Reason This Is a Translation Issue

Languages indicate a shift in time in different ways. You (the translator) need to understand how these shifts in time are indicated in the original languages in order to communicate them clearly in your own language. Background clauses often indicate a time that began long before the event that is in focus. Translators need to understand how both the source language and the target language communicate background events. Some English words that indicate background events are “now,” “when,” “while,” and “during.” Those words can also indicate simultaneous events. To tell the difference, ask yourself if all of the events seem to be equal in importance and started at about the same time. If so, they are probably simultaneous events. But if an event(s) is ongoing and another event(s) just started, then the ongoing event(s) is probably background to the other event(s). Some common phrases that indicate background events are “in those days” and “at that time.”

Examples From OBS and the Bible

> **When** Solomon was old, he also worshiped their gods. (OBS Story 18 Frame 3)

Solomon began to worship foreign gods at a time when he was old. Being old is the background event. Worshiping other gods is the main event.

> And his parents went **every year** to Jerusalem to the Feast of the Passover. And when he was 12 years old, they went up according to the custom of the feast. (Luke 2:41-42 ULT)

The first event—going to Jerusalem—is ongoing and started long ago. We know this because of the words “every year.” Going to Jerusalem is the background event. Then an event begins that started during the time “when he was twelve years old.” So the main event is the specific time Jesus and his family traveled to Jerusalem for the Passover festival **when he was twelve years old.**

> And it came about that, **while** they were there, the days were fulfilled for her to give birth. (Luke 2:6 ULT)

Being in Bethlehem is the background event. The birth of the baby is the main event.

> And in the fifteenth year of the reign of Tiberius Caesar—**while** Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene, **during** the high priesthood of

> Annas and Caiaphas—the word of God came to John, the son of Zechariah, in the wilderness. (Luke 3:1-2 ULT)

This example begins with five background clauses (marked by commas), signalled as background by the words "while" and "during." Then the main event happens: "the word of God came to John."

Translation Strategies

If the way that the Background Clauses are marked is also clear in your language, then translate the Background Clauses as they are.

(1) If the connecting word does not make it clear that what follows is a Background Clause, use a connecting word that communicates this more clearly.
(2) If your language marks Background Clauses in a different way than using connecting words (such as by using different verb forms), then use that way.

Examples of Translation Strategies Applied

> And in the fifteenth year of the reign of Tiberius Caesar—**while** Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene, **during** the high priesthood of Annas and Caiaphas—the word of God came to John, the son of Zechariah, in the wilderness. (Luke 3:1-2 ULT)

(1) If the connecting word does not make it clear that what follows is a background clause, use a connecting word that communicates this more clearly.

> **It happened during the time that** Pontius Pilate was governor of Judea, **and during the time that** Herod was tetrarch of Galilee, **and during the time that** his brother Philip was tetrarch of the region of Ituraea and Trachonitis, **and during the time that** Lysanias was tetrarch of Abilene, **and also during the time that** Annas and Caiaphas were high priests—**that** the word of God came to John son of Zechariah in the wilderness.

(2) If your language marks background clauses in a different way than using connecting words, such as with different verb forms, then use that way.

> Pontius Pilate **was governing** Judea, and Herod **was ruling over** Galilee, and his brother Philip **was ruling over** the region of Ituraea and Trachonitis, and Lysanias **was ruling over** Abilene, and Annas and Caiaphas **were being** high priests—the word of God **came** to John son of Zechariah in the wilderness.

Example of Differences in Time Relationship Connecting Words:

Category	Example
Background setting	Yahweh's word was rare **in those days**;
Background repeated	there was no frequent prophetic vision.
Introduction of main event	**At that time**, **when** Eli
Background	**whose** eyesight had begun to grow dim so that he could not see well,
Simultaneous background	was lying down in his own bed.
Simultaneous background	The lamp of God **had not yet** gone out,
Simultaneous background	**and** Samuel was lying down to sleep in the temple of Yahweh,
Simultaneous background	where the ark of God was.
Main event	**Yahweh called to Samuel**,
Sequential event	who said, "Here I am." (1 Sam 3:1-4 ULT)

In the above example, the first two lines talk about a condition that was going on for a long time. This is the general, long-term background. We know this from the phrase "in those days." After the introduction of the main event ("At that time,"), there are several lines of simultaneous background. The first one is introduced by "when," and then three more follow, with the last connected by "and." The background clause introduced by "where" explains a little more about the background clause before it. Then the main event happens, followed by more events. Translators will need to think about the best way to show these relationships in their language.

"

Referenced in: Matthew 4:18; Matthew 10:4

Connect — Contrary to Fact Conditions

Conditional Relationships

This page answers the question: *How can I translate contrary-to-fact conditions?*

Conditional connectors connect two clauses to indicate that one of them will happen when the other one happens. In English, the most common way to connect conditional clauses is with the words, "if … then." Often, however, the word "then" is not stated.

Contrary-to-Fact Conditions

Description

A Contrary-to-Fact Condition is a condition that sounds hypothetical, but the speaker is already certain that it is NOT true.

Reason This Is a Translation Issue

Usually there are no special words that indicate a Contrary-to-Fact Condition. The writer assumes that the reader knows that it is NOT a true condition. For this reason it often requires knowledge of implied information to know that it is not true. If this kind of condition is difficult for translators to communicate, they may want to consider using the same strategies that they used for Rhetorical Questions or Implied Information.

Examples From OBS and the Bible

> But **if Baal is God**, worship him! (Story 19 Frame 6 OBS)
>
> Elijah came near to all the people and said, "How long will you keep changing your mind? If Yahweh is God, follow him. But **if Baal is God**, then follow him." Yet the people did not answer him a word. (1 Kings 18:21 ULT)

Baal is not God. Elijah is not suggesting that Baal might be God, and he does not want the people to follow Baal. But Elijah used a conditional statement to show them that what they were doing was wrong. In the example above, we see two conditions that have the same construction. The first one, "If Yahweh is God," is a Factual Condition because Elijah is certain that it is true. The second one, "if Baal is God," is a Contrary-to-Fact Condition because Elijah is certain that it is not true. You will need to consider if people would say both of these in the same way in your language or if they would say them in different ways.

> But his wife replied to him, "**If Yahweh had desired to kill us**, he would not have taken from our hand the whole burnt offering and the offering. He would not have shown us all these things, and at this time would he have not allowed us to hear about this." (Judges 13:23 ULT)

Manoah's wife thinks that the second part of her conditional statement is not true, therefore the first part is also not true. God received their burnt offering; therefore, He does not want to kill them.

> "**If only we had died** by Yahweh's hand in the land of Egypt, sitting by a pot of meat and eating bread to the full." (Exodus 16b:3 ULT)

Of course the people speaking here did not die in Egypt, and so this is a Contrary-to-Fact condition that is used to express a wish.

> "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 ULT)

The English reader knows that these last two examples are Contrary-to-Fact conditions because of the past-tense verbs used in the first part (they are not things that might happen). The last example also has a second part that uses "would have." These words also signal something that did not happen.

Translation Strategies

If Contrary-to-Fact conditions are clear in your language, then use them as they are.

(1) If the condition leads the reader to think that the speaker believes something that is false, then restate the condition as something that others believe.
(2) If the condition leads the reader to think that the speaker is suggesting that the first part is true, then restate it as a statement that it is not true.
(3) If the condition is expressing something that did not happen but the speaker wanted it to happen, restate it as a wish.
(4) If the condition is expressing something that did not happen, restate it as a negative statement.
(5) Often Factual and Contrary-to-Fact conditions are used to make reasoned arguments for a change in behavior. If translators are struggling to know the best way to translate them, it could be helpful to discuss how this is done in their language community. If someone is trying to convince people to change their behavior, how do they do that? It may be possible to adapt similar strategies when translating these conditions.

Examples of Translation Strategies Applied

(1) If the condition leads the reader to think that the speaker believes something that is false, then restate the condition as something that others believe.

> But **if Baal is God**, worship him! (Story 19 Frame 6 OBS)
>
> > If you believe that Baal is God, then worship him!

(2) If the condition leads the reader to think that the speaker is suggesting that the first part is true, then restate it as a statement that it is not true.

> > If Baal is not God, then you should not worship him!

But his wife replied to him, "**If Yahweh had desired to kill us**, he would not have taken from our hand the whole burnt offering and the offering. He would not have shown us all these things, and at this time would he have not allowed us to hear about this." (Judges 13:23 ULT)

> > "**Yahweh does not want to kill us**, or he would not have received the burnt offering and the offering we gave him."

(3) If the condition is expressing something that did not happen but the speaker wanted it to happen, restate it as a wish.

> "**If only we had died** by Yahweh's hand in the land of Egypt, sitting by a pot of meat and eating bread to the full." (Exodus 16b:3 ULT)
>
> > "**I wish we had died** by Yahweh's hand in the land of Egypt..."

(4) If the condition is expressing something that did not happen, restate it as a negative statement.

> "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 ULT)
>
> > "Woe to you, Chorazin! Woe to you, Bethsaida! The mighty deeds which were done in you **were not done** in Tyre and Sidon. But **if they had been**

> > **done there, those people would have repented** long ago in sackcloth and ashes.”

(5) Often Factual and Contrary-to-Fact Conditions are used to make reasoned arguments for a change in behavior. If translators are struggling to know the best way to translate them, it could be helpful to discuss how this is done in their language community. If someone is trying to convince people to change their behavior, how do they do that? It may be possible to adapt similar strategies when translating these conditions.

> But **if Baal is God**, worship him! (Story 19 Frame 6 OBS)
>
> > Is Baal the one who is truly God? Should you worship him?
>
> “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 ULT)
>
> > “Woe to you, Chorazin! Woe to you, Bethsaida! You think that you are better than Tyre and Sidon, but you are not! **They would have repented** long ago in sackcloth and ashes at seeing the mighty deeds that you have seen! **You should be like them**!”

"

Referenced in: Matthew 12:7; Matthew 12:26; Matthew 12:27; Matthew 24:22; Matthew 24:24

Connect — Contrast Relationship

Logical Relationships

This page answers the question: *How can I translate a contrast relationship?*

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

Contrast Relationship

Description

A contrast relationship is a logical relationship in which one event or item is in contrast or opposition to another.

Reason This Is a Translation Issue

In Scripture, many events did not happen as the people involved intended or expected them to happen. Sometimes people acted in ways that were not expected, whether good or bad. Often it was God at work, changing the events. These events were often pivotal. It is important that translators understand and communicate these contrasts. In English, contrast relationships are often indicated by the words “but,” “although,” “even though,” “though,” “yet,” or “however.”

Examples From OBS and the Bible

> You tried to do evil when you sold me as a slave, **but** God used the evil for good! (Story 8 Frame 12 OBS)

Joseph’s brothers’ evil plan to sell Joseph is contrasted with God’s good plan to save many people. The word “but” marks the contrast.

> For who is greater, the one who reclines at the table or the one who serves? Is it not the one who reclines at the table? **Yet** I am among you as one who serves. (Luke 22:27 ULT)

Jesus contrasts the proud way that human leaders behave with the humble way that he behaves. The contrast is marked by the word “yet.”

> The hill country will also be yours. **Though** it is a forest, you will clear it and it will become yours to its farthest borders, for you will drive out the Canaanites, even **though** they have chariots of iron, and even **though** they are strong. (Joshua 17:18 ULT)

It was unexpected that the Israelites, who had been slaves in Egypt, would be able to conquer and lay claim to the promised land.

Translation Strategies

If your language uses contrast relationships in the same way as in the text, then use them as they are.

(1) If the contrast relationship between the clauses is not clear, then use a connecting word or phrase that is more specific or more clear.
(2) If it is more clear in your language to mark the other clause of the contrast relationship, then use a connecting word on the other clause.
(3) If your language shows a contrast relationship in a different way, then use that way.

Examples of Translation Strategies Applied

(1) If the contrast relationship between the clauses is not clear, then use a connecting word or phrase that is more specific or more clear.

> For who is greater, the one who reclines at table or the one who serves? Is it not the one who reclines at table? **Yet** I am among you as one who serves. (Luke 22:27 ULT)
>
> > For who is greater, the one who reclines at table or the one who serves? Is it not the one who reclines at table? **Unlike that person**, I am among you as one who serves.

(2) If it is more clear in your language to mark the other clause of the contrast relationship, then use a connecting word on the other clause.

> The hill country will also be yours. **Though** it is a forest, you will clear it and it will become yours to its farthest borders, for you will drive out the Canaanites, even **though** they have chariots of iron, and even **though** they are strong. (Joshua 17:18 ULT)
>
> > The hill country will also be yours. It is a forest, **but** you will clear it and it will become yours to its farthest borders. They have chariots of iron, and they are strong, **but** you will drive out the Canaanites.

(3) If your language shows a contrast relationship in a different way, then use that way.

> {David} found favor in the sight of God, and he asked if he might find a dwelling place for the house of Jacob. **However**, Solomon built the house for him. **But** the Most High does not live in houses made with hands. (Acts 7:46-48a ULT)
>
> > [David] found favor in the sight of God, and he asked if he might find a dwelling place for the house of Jacob. **But** it was, Solomon, **not David**, who built the house for God. **Even though Solomon built him a house**, the Most High does not live in houses made with hands.

"

Referenced in: Matthew 3:10; Matthew 5:22; Matthew 5:28; Matthew 5:32; Matthew 5:33; Matthew 5:34; Matthew 5:37; Matthew 5:39; Matthew 5:44; Matthew 6:1; Matthew 6:6; Matthew 6:13; Matthew 6:17; Matthew 6:30; Matthew 7:11; Matthew 9:6; Matthew 9:17; Matthew 9:18; Matthew 9:25; Matthew 9:31; Matthew 9:34; Matthew 10:6; Matthew 10:28; Matthew 11:8; Matthew 11:9; Matthew 11:17; Matthew 11:19; Matthew 11:22; Matthew 11:24; Matthew 12:1; Matthew 12:6; Matthew 12:28; Matthew 14:5; Matthew 14:16; Matthew 14:17; Matthew 14:24; Matthew 14:30; Matthew 15:5; Matthew 16:11; Matthew 17:12; Matthew 17:27; Matthew 18:16; Matthew 18:25; Matthew 18:30; Matthew 19:9; Matthew 19:14; Matthew 20:13; Matthew 20:14; Matthew 21:15; Matthew 21:29; Matthew 22:5; Matthew 22:6; Matthew 23:8; Matthew 23:11; Matthew 24:8; Matthew 24:22; Matthew 25:12; Matthew 26:10; Matthew 26:60; Matthew 26:64; Matthew 27:7; Matthew 27:20; Matthew 27:23; Matthew 27:49; Matthew 28:5

Connect — Exception Clauses

Exceptional Relationship

This page answers the question: *How can I translate exception clauses?*

Description

Exceptional relationship connectors exclude one or more items or people from a group.

Reason This Is a Translation Issue

English indicates exceptional relationships by first describing a group (Part 1) and then stating what is not in that group by using words like “except,” “but not,” “other than,” “besides,” “unless,” “however … not,” and “only” (Part 2). Some languages do not indicate in this way that one or more items or people are excluded from a group. Instead, they have other ways of doing this. In some languages this type of construction does not make sense because the exception in Part 2 seems to contradict the statement in Part 1. Translators need to understand who (or what) is in the group and who (or what) is excluded in order to be able to accurately communicate this in their language.

Examples From OBS and the Bible

> God told Adam that he could eat from **any** tree in the garden **except** from the tree of the knowledge of good and evil. (OBS Story 1 Frame 11)
>
> But if you will not redeem it, then tell me so that I may know, for there is **no one** to redeem it **besides** you, and I am after you. (Ruth 4:4b ULT)
>
> David attacked them from the twilight to the evening of the next day. **Not** a man escaped **except for** 400 young men, who rode on camels and fled. (1 Samuel 30:17 ULT)
>
> The man said, “Let me go, for the dawn is breaking.” Jacob said, “I will **not** let you go **unless** you bless me.” (Genesis 32:26 ULT)

Translation Strategies

If the way that Exceptional Clauses are marked in the source language is also clear in your language, then translate the Exceptional Clauses in the same way.

(1) Very often, the exception in Part 2 contradicts something that was negated in Part 1. In this case, the translator can phrase the same idea without the contradiction by deleting the negative and using a word like “**only**.”
(2) Reverse the order of the clauses so that the exception is stated first, and then the larger group is named second.

Examples of Translation Strategy Applied

(1) Very often, the exception in Part 2 contradicts something that was negated in Part 1. In this case, the translator can phrase the same idea without the contradiction by deleting the negative and using a word like “**only**.”

> David attacked them from the twilight to the evening of the next day. **Not a man escaped except for 400 young men**, who rode on camels and fled. (1 Samuel 30:17 ULT)

- Part 1: (**Not** a man escaped)
- Part 2: (**except for** 400 young men)

> > David attacked them from the twilight to the evening of the next day. **Only** 400 young men escaped; they rode on camels and fled.
>
> But if you will not redeem it, then tell me so that I may know, for there is **no one** to redeem it **besides** you, and I am after you. (Ruth 4:4 ULT)
>
> > But if you will not redeem it, then tell me so that I may know, for **you are first in line to redeem it {only you can redeem it}**, and I am after you.
>
> The man said, “Let me go, for the dawn is breaking.” Jacob said, “I will **not** let you go **unless** you bless me.” (Genesis 32:26 ULT)
>
> > The man said, “Let me go, for the dawn is breaking.” Jacob said, “I will let you go **only if** you bless me.”

(2) Reverse the order of the clauses, so that the exception is stated first, and then the larger group is named second.

> God told Adam that he could eat from **any** tree in the garden **except** from the tree of the knowledge of good and evil. (OBS Story 1 Frame 11)
>
> > God told Adam that he could **not** eat from the tree of the knowledge of good and evil, but he could eat from **any other** tree in the garden.

"

Referenced in: Matthew 5:13; Matthew 5:20; Matthew 5:32; Matthew 11:27; Matthew 12:4; Matthew 12:24; Matthew 12:29; Matthew 12:31; Matthew 12:39; Matthew 13:57; Matthew 14:17; Matthew 15:24; Matthew 17:8; Matthew 17:21; Matthew 18:3; Matthew 19:9; Matthew 21:19; Matthew 24:36

Connect — Factual Conditions

Conditional Relationships

This page answers the question: *How can I translate factual conditions?*

Conditional connectors connect two clauses to indicate that one of them will happen when the other one happens. In English, the most common way to connect conditional clauses is with the words, "if … then." Often, however, the word "then" is not stated.

Factual Conditions

Description

A Factual Condition is a condition that sounds hypothetical but is already certain or true in the speaker's mind. In English, a sentence containing a Factual Condition can use the words "even though," "since," or "this being the case" to indicate that it is a factual condition and not a hypothetical condition.

Reason This Is a Translation Issue

Some languages do not state something as a condition if it is certain or true. Translators from these languages may misunderstand the original languages and think that the condition is uncertain. This would lead to mistakes in their translations. Even if the translators understand that the condition is certain or true, the readers may misunderstand it. In this case, it would be best to translate it as a statement of fact rather than as a conditional statement.

Examples From OBS and the Bible

> "**If** Yahweh is God, worship him!" (Story 19 Frame 6 OBS)
>
> Elijah came near to all the people and said, "How long will you keep changing your mind? **If Yahweh is God**, follow him. But if Baal is God, then follow him." Yet the people did not answer him a word. (1 Kings 18:21 ULT)

This sentence has the same construction as a hypothetical condition. The condition is "if Yahweh is God." If that is true, then the Israelites should worship Yahweh. But the prophet Elijah does not question whether or not Yahweh is God. In fact, he is so certain that Yahweh is God that later in the passage he pours water all over his sacrifice. He is confident that God is real and that he will burn even an offering that is completely wet. Over and over again, the prophets taught that Yahweh is God, so the people should worship him. The people did not worship Yahweh, however, even though He is God. By putting the statement or instruction into the form of a Factual Condition, Elijah is trying to get the Israelites to understand more clearly what they should do.

> "A son honors his father, and a servant honors his master. **If** I, then, am a father, where is my honor? **If** I am a master, where is the reverence for me?" says Yahweh of hosts to you priests, who despise my name. (Malachi 1:6 ULT)

Yahweh has said that he is a father and a master to Israel, so even though this sounds like a hypothetical condition because it begins with "if," it is not hypothetical. This verse begins with the proverb that a son honors his father. Everyone knows that is right. But the Israelites are not honoring Yahweh. The other proverb in the verse says that a servant honors his master. Everyone knows that is right. But the Israelites are not honoring Yahweh, so it seems that he is not their master. But Yahweh is the master. Yahweh uses the form of a hypothetical condition to demonstrate that the Israelites are wrong. The second part of the condition that should occur naturally is not happening, even though the conditional statement is true.

Translation Strategies

If using the form of a hypothetical condition is confusing or would make the reader think that the speaker doubts what he is saying in the first part of the sentence, then use a statement instead. Words such as “since” or “you know that ...” or “it is true that ...” can be helpful to make the meaning clear.

Examples of Translation Strategies Applied

> “**If** Yahweh is God, worship him!” (Story 19 Frame 6 OBS)
>
> > “**It is true that** Yahweh is God, so worship him!”
>
> “A son honors his father, and a servant honors his master. **If** I, then, am a father, where is my honor? **If** I am a master, where is the reverence for me?” says Yahweh of hosts to you priests, who despise my name. (Malachi 1:6 ULT)
>
> > “A son honors his father, and a servant honors his master. **Since** I, then, am a father, where is my honor? **Since** I am a master, where is the reverence for me?”

"

Referenced in: Matthew 6:30; Matthew 7:11; Matthew 8:31; Matthew 10:25; Matthew 12:28; Matthew 19:17; Matthew 19:21; Matthew 22:45; Matthew 24:23

Connect — Goal (Purpose) Relationship

Logical Relationships

This page answers the question: *How can I translate a goal (purpose) relationship?*

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

Goal (or Purpose) Relationship

Description

A Goal Relationship is a logical relationship in which the second event is the purpose or goal of the first event. In order for something to be a goal relationship, someone must do the first event with the intention that it will cause the second event.

Reason This Is a Translation Issue

In Scripture, the goal or purpose may be stated either first or second. But in some languages, the goal or purpose must always occur in the same position (either first or second) in order for that logical relationship to be understood. You (the translator) need to understand the relationship between the two parts and communicate those accurately in your language. This may require changing the order of the two events. It may also require specific words to indicate that one is the goal or purpose of the other. Words commonly used to indicate a goal relationship in English are “in order to,” “in order that” or “so that.” It is important that the translator recognize the words that signal a goal relationship and translate that relationship in a natural way.

Examples From OBS and the Bible

> She became angry and falsely accused Joseph **so that he was arrested and sent to prison**. (Story 8 Frame 5 OBS)

The goal or purpose of the woman’s false accusation was to get Joseph arrested and sent to prison.

> Meanwhile Gideon, his son, was threshing out wheat at the winepress **in order to hide from the presence of Midian**. (Judges 6:11b ULT)

Here the prepositional phrase begins with “in order to.”

> Now if I have found favor in your eyes, show me your ways **so that I may know you and continue to find favor in your eyes**. Remember that this nation is your people. (Exodus 33:13 ULT)

Moses wants God to show him God’s ways for the goal or purpose of Moses knowing God and continuing to find favor with God.

> Even be sure to pull some out from the bundles for her and leave it **for her to glean**, and do not rebuke her! (Ruth 2:16 ULT)

The goal or purpose of Boaz instructing the men to pull out the grain from their bundles and leave it was for Ruth to gather (glean) it.

> The shepherds said to each other, “Let us indeed go over as far as Bethlehem, **and let us see this thing that has happened**, which the Lord has made known to us.” (Luke 2:15 ULT)

The purpose of going to Bethlehem was to see the thing that had happened. Here the purpose is not marked and might be misunderstood.

> "... if you want **to enter into life**, keep the commandments." (Matthew 19:17b ULT)

The goal of keeping the commandments is to enter into life.

> Do not turn from it to the right or to the left **so that you may be wise** in everything in which you walk. (Joshua 1:7c ULT)

The purpose of not turning away from the instructions that Moses gave to the Israelites was so that they would be wise.

> But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance**.' So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

The purpose of the vine growers killing the heir was so they could take his inheritance. They state both events as a plan, joining them only with "and." Then the word "so" marks the reporting of the first event, but the second event (the goal or purpose) is not stated.

Translation Strategies

If your language uses Goal or Purpose relationships in the same way as in the text, then use them as they are.

(1) If the construction of the Goal statement is unclear, change it to one that is more clear.
(2) If the order of the statements makes the Goal statement unclear or confusing for the reader, then change the order.

Examples of Translation Strategies Applied

(1) If the construction of the goal statement is unclear, change it to one that is more clear.

> "Even be sure to pull some out from the bundles for her and leave it **for her to glean**, and do not rebuke her!" (Ruth 2:16 ULT)
>
> > "Even be sure to pull some out from the bundles for her and leave it **so that she can glean it**, and do not rebuke her!"
>
> The shepherds said to each other, "Let us indeed go over as far as Bethlehem, **and let us see this thing that has happened**, which the Lord has made known to us." (Luke 2:15 ULT)
>
> > The shepherds said to each other, "Let us indeed go over as far as Bethlehem **so that we can see this thing that has happened**, which the Lord has made known to us."

(2) If the order of the statements makes the goal statement unclear or confusing for the reader, then change the order.

> "... if you want **to enter into life**, keep the commandments." (Matthew 19:17bULT)
>
> > "... keep the commandments if you want **to enter into life**." or: "... keep the commandments **so that you can enter into life**."
>
> But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance**.' So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

(1) and (2)

> But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance**.' So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)
>
> > But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **so that we can take over his inheritance**.' So they took him, threw him out of the vineyard and killed him **so that they could take over his inheritance**.

"

Referenced in: Matthew 5:28; Matthew 5:45; Matthew 6:4; Matthew 6:18; Matthew 6:27; Matthew 7:1; Matthew 9:6; Matthew 10:18; Matthew 12:10; Matthew 16:1; Matthew 19:3; Matthew 21:38; Matthew 22:35; Matthew 24:24; Matthew 24:45; Matthew 26:15; Matthew 27:49

Connect — Hypothetical Conditions

Conditional Relationships

This page answers the question: *How can I translate hypothetical conditions?*

Conditional connectors connect two clauses to indicate that one of them will happen when the other one happens. In English, the most common way to connect conditional clauses is with the words “if … then.” Often, however, the word “then” is not stated.

Hypothetical Condition

Description

A Hypothetical Condition is a condition in which the second event (the “then” clause) will only take place if the first event (the “if” clause) takes place or is fulfilled in some way. Sometimes what takes place is dependent on the actions of other people.

Reason This Is a Translation Issue

It is important that translators understand whether or not something is a Hypothetical Condition so that they translate it in the correct way. For example, some of God’s promises to Israel were conditional, based on whether or not Israel obeyed God. However, many of God’s promises to Israel were not conditional; God would keep these promises whether or not the Israelites obeyed. It is important that you (the translator) know the difference between these two types of promises and communicate each one accurately in your own language. Also, sometimes conditions are stated in an order different than the order in which they would happen. If the target language would state the clauses in a different order, then you will need to make that adjustment.

Examples From OBS and the Bible

> God promised to bless the people and protect them, **if** they obeyed these laws. But he said he would punish them **if** they did not obey them (Story 13 Frame 7 OBS)

There are two hypothetical conditions in this frame. In both of these conditions, the first event (the “if clause”) is stated after the “then” clause. If this is unnatural or confusing, the clauses can be restated in the more natural order. The first hypothetical condition is: if the Israelites obeyed God, then God would bless and protect them. The second hypothetical condition is: if the Israelites did not obey God, then God would punish them.

> If you do what is right, will you not be accepted? (Genesis 4:7a ULT)

If Cain does what is right, then he will be accepted. The only way for Cain to be accepted is by doing what is right.

> … **if** this plan or this work is of men, it will be overthrown. But **if** it is of God, you will not be able to overthrow them. (Acts 5:38b-39aULT)

There are two hypothetical conditions here: (1) If it is true that this plan is of men, then it will be overthrown; (2) If it is true that this plan is of God, then it cannot be overthrown.

Translation Strategies

(1) If the order of clauses makes the hypothetical condition confusing, then change the order of the clauses.

(2) If it is not clear where the second event is, mark that part with a word like “then.”

Examples of Translation Strategies Applied

(1) If the order of clauses makes the hypothetical condition confusing, then change the order of the clauses.

> God promised to bless the people and protect them **if** they obeyed these laws. But he said he would punish them **if** they did not obey them. (Story 13 Frame 7 OBS)
>
> > If the people obeyed these laws, God promised he would bless them and protect them. But **if** they did not obey these laws, God said that he would punish them.

(2) If it is not clear where the second event is, mark that part with a word like “then.”

> God promised to bless the people and protect them, **if** they obeyed these laws. But he said he would punish them **if** they did not obey them. (Story 13 Frame 7 OBS)
>
> > If the people obeyed these laws, **then** God promised he would bless them and protect them. But **if** they did not obey these laws, **then** God said that he would punish them.
>
> ... **if** this plan or this work is of men, it will be overthrown. But **if** it is of God, you will not be able to overthrow them; (Acts 5:38b-39a ULT)
>
> > ... **if** this plan or this work is of men, **then** it will be overthrown. But **if** it is of God, **then** you will not be able to overthrow them;

"

Referenced in: Matthew 4:3; Matthew 4:6; Matthew 5:13; Matthew 5:23; Matthew 5:29; Matthew 5:30; Matthew 5:39; Matthew 11:21; Matthew 11:23; Matthew 14:28; Matthew 16:24; Matthew 18:8; Matthew 18:9; Matthew 18:13; Matthew 18:35; Matthew 21:3; Matthew 26:33; Matthew 26:35; Matthew 27:40

Connect — Reason-and-Result Relationship

Logical Relationships

This page answers the question: *How can I translate the reason-result relationship?*

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

Reason-and-Result Relationships

Description

A reason-and-result relationship is a logical relationship in which one event is the **reason** or cause for another event. The second event, then, is the **result** of the first event.

Reason This Is a Translation Issue

A reason-and-result relationship can look forward — "I did Y because I wanted X to happen." But usually it is looking backward — "X happened, and so I did Y." Also, it is possible to state the reason either before or after the result. Many languages have a preferred order for the reason and the result, and it will be confusing for the reader if they are in the opposite order. Common words used to indicate a reason-and-result relationship in English are "because," "so," "therefore," and "for." Some of these words can also be used to indicate a goal relationship, so translators need to be aware of the difference between a goal relationship and a reason-and-result relationship. It is necessary for translators to understand how the two events are connected, and then communicate them clearly in their language.

If the reason and result are stated in different verses, it is still possible to put them in a different order. If you change the order of the verses, then put the verse numbers together at the beginning of the group of verses that were rearranged like this: 1-2. This is called a Verse Bridge.

Examples From OBS and the Bible

> The Jews were amazed, **because** Saul had tried to kill believers, and now he believed in Jesus! (Story 46 Frame 6 OBS)

The **reason** is the change in Saul — that he had tried to kill people who believed in Jesus, and now he himself believed in Jesus. The **result** is that the Jews were amazed. "Because" connects the two ideas and indicates that what follows it is a reason.

> Behold, a great storm arose on the sea, **so that** the boat was covered with the waves. (Matthew 8:24a ULT)

The **reason** is the great storm, and the **result** is that the boat was covered with the waves. The two events are connected by "so that." Notice that the term "so that" often indicates a goal relationship, but here the relationship is reason-and-result. This is because the sea cannot think and therefore does not have a goal.

> God blessed the seventh day and sanctified it, **because** in it he rested from all his work which he had done in his creation. (Genesis 2:3 ULT)

The **result** is that God blessed and sanctified the seventh day. The **reason** is because he rested on the seventh day from his work.

> "Blessed are the poor, **for** yours is the kingdom of God." (Luke 6:20b ULT)

The **result** is that the poor are blessed. The **reason** is that the kingdom of God is theirs.

> But he raised up in their place their sons that Joshua circumcised, being uncircumcised, **because** they had not been circumcised on the way. (Joshua 5:7 ULT)

The **result** is that Joshua circumcised the boys and men who had been born in the wilderness. The **reason** was that they had not been circumcised while they were journeying.

Translation Strategies

If your language uses reason-and-result relationships in the same way as in the text, then use them as they are.

(1) If the order of the clauses is confusing for the reader, then change the order.

(2) If the relationship between the clauses is not clear, then use a more clear connecting word.

(3) If it is more clear to put a connecting word in the clause that does not have one, then do so.

Examples of Translation Strategies Applied

> God blessed the seventh day and sanctified it, **because** in it he rested from all his work which he had done in his creation. (Genesis 2:3 ULT)

(1) God rested on the seventh day from all his work which he had done in his creation. **That is why** he blessed the seventh day and sanctified it.

> Blessed are the poor, **for** yours is the kingdom of God. (Luke 6:20 ULT)

(1) The kingdom of God belongs to you who are poor. **Therefore**, the poor are blessed.

(2) Blessed are the poor, **because** yours is the kingdom of God.

(3) **The reason that** the poor are blessed **is because** yours is the kingdom of God.

> Behold, a great storm arose on the sea, **so that** the boat was covered with the waves. (Matthew 8:24a ULT)

(1) Behold, the boat was covered with the waves **because** a great storm arose on the sea.

(2) Behold, a great storm arose on the sea, **with the result that** the boat was covered with the waves.

(3) Behold, **because** a great storm arose on the sea, the boat was covered with the waves.

> **Since** he was not able to find out anything for certain because of the noise, he ordered that he be brought into the fortress. (Acts 21:34b ULT)

(1) The captain ordered that Paul be brought into the fortress, **because** he could not tell anything because of all the noise.

(2) **Because** the captain could not tell anything because of all the noise, he ordered that Paul be brought into the fortress.

(3) The captain could not tell anything because of all the noise, **so** he ordered that Paul be brought into the fortress.

"

Referenced in: Matthew 1:20; Matthew 1:21; Matthew 2:2; Matthew 2:13; Matthew 2:18; Matthew 2:20; Matthew 2:23; Matthew 3:2; Matthew 3:8; Matthew 3:9; Matthew 3:15; Matthew 4:14; Matthew 5:3; Matthew 5:4; Matthew 5:5; Matthew 5:6; Matthew 5:7; Matthew 5:8; Matthew 5:9; Matthew 5:10; Matthew 5:11; Matthew 5:12; Matthew

5:15; Matthew 5:18; Matthew 5:23; Matthew 5:29; Matthew 5:30; Matthew 5:34; Matthew 5:35; Matthew 5:36; Matthew 5:45; Matthew 5:46; Matthew 5:48; Matthew 6:2; Matthew 6:7; Matthew 6:8; Matthew 6:9; Matthew 6:21; Matthew 6:23; Matthew 6:24; Matthew 6:25; Matthew 6:32; Matthew 6:33; Matthew 6:34; Matthew 7:2; Matthew 7:8; Matthew 7:12; Matthew 7:13; Matthew 7:14; Matthew 7:20; Matthew 7:24; Matthew 7:29; Matthew 8:17; Matthew 9:13; Matthew 9:21; Matthew 9:24; Matthew 9:36; Matthew 10:10; Matthew 10:17; Matthew 10:20; Matthew 10:23; Matthew 10:26; Matthew 10:32; Matthew 11:20; Matthew 11:21; Matthew 11:23; Matthew 11:29; Matthew 11:30; Matthew 12:8; Matthew 12:12; Matthew 12:27; Matthew 12:31; Matthew 12:33; Matthew 12:34; Matthew 12:41; Matthew 12:42; Matthew 13:5; Matthew 13:15; Matthew 13:17; Matthew 13:18; Matthew 13:35; Matthew 13:40; Matthew 13:52; Matthew 13:56; Matthew 13:58; Matthew 14:2; Matthew 14:3; Matthew 14:4; Matthew 14:7; Matthew 14:24; Matthew 15:3; Matthew 15:6; Matthew 15:9; Matthew 15:23; Matthew 15:31; Matthew 15:32; Matthew 16:2; Matthew 16:3; Matthew 16:17; Matthew 16:23; Matthew 16:25; Matthew 16:27; Matthew 17:10; Matthew 18:1; Matthew 18:4; Matthew 18:10; Matthew 18:20; Matthew 18:23; Matthew 18:26; Matthew 18:29; Matthew 18:31; Matthew 18:32; Matthew 19:6; Matthew 19:7; Matthew 19:14; Matthew 19:22; Matthew 19:25; Matthew 19:27; Matthew 21:4; Matthew 21:26; Matthew 21:27; Matthew 21:32; Matthew 21:40; Matthew 21:43; Matthew 21:46; Matthew 22:16; Matthew 22:17; Matthew 22:28; Matthew 22:29; Matthew 22:43; Matthew 22:45; Matthew 23:3; Matthew 23:8; Matthew 23:9; Matthew 23:10; Matthew 23:13; Matthew 23:14; Matthew 23:15; Matthew 23:16; Matthew 23:20; Matthew 23:23; Matthew 23:25; Matthew 23:27; Matthew 23:29; Matthew 23:31; Matthew 23:34; Matthew 23:35; Matthew 24:5; Matthew 24:15; Matthew 24:21; Matthew 24:24; Matthew 24:27; Matthew 24:42; Matthew 24:44; Matthew 24:45; Matthew 25:8; Matthew 25:13; Matthew 25:14; Matthew 25:27; Matthew 25:28; Matthew 25:35; Matthew 25:42; Matthew 26:9; Matthew 26:10; Matthew 26:31; Matthew 26:43; Matthew 26:52; Matthew 26:54; Matthew 26:56; Matthew 26:73; Matthew 27:6; Matthew 27:14; Matthew 27:17; Matthew 27:18; Matthew 27:19; Matthew 27:23; Matthew 27:24; Matthew 27:43; Matthew 28:2; Matthew 28:5; Matthew 28:6; Matthew 28:19

Connect — Sequential Time Relationship

Time Relationships

This page answers the question: *How do I translate clauses with a sequential time relationship?*

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

Sequential Clause

Description

A sequential clause is a time relation that connects two events in which one happens and then the other happens.

Reason This Is a Translation Issue

Languages indicate sequences of events in different ways; some use ordering, some use connecting words, some even use relative tense (Relative tense is a tense that refers to a time in relation to a reference point in the context.) Connecting words that may indicate sequence are words such as “then,” “later,” “after,” “afterward,” “before,” “first,” and “when.” Translators need to be certain that they communicate the order of the events in a way that is natural in their language. This may require ordering clauses differently than in the original languages.

Examples From OBS and the Bible

> **When** Joseph came to his brothers, they kidnapped him and sold him to some slave traders. (OBS Story 8 Frame 2)

First Joseph came to his brothers, and then they kidnapped and sold him. We know this because of the connecting word “**when**.” The translator needs to decide the best way to communicate this sequence clearly and correctly.

> It was as sweet as honey in my mouth, but **after** I ate it, my stomach became bitter. (Revelation 10:10b ULT)

The event of the first clause occurs first, and the event of the last clause occurs later. We know this because of the connecting word “**after**.” The translator needs to decide the best way to communicate this sequence clearly and correctly.

> For **before** the child knows to refuse the evil and choose the good, the land whose two kings you dread will be desolate (Isaiah 7:16 ULT)

The event of the first clause occurs after the event of the second clause. First the land they dread will be desolate, and then the child will know to refuse evil and choose good. We know this because of the connecting word “**before**.” However, stating the clauses in this order may communicate the wrong order of events in your language. The translator may have to change the order so that the clauses come in the order that they happen. Or it may be possible to keep the order of the original language text and mark the ordering of sequence so that it is clear to the readers. You (the translator) need to decide the best way to communicate this sequence clearly and correctly.

> Then Mary arose in those days **and** quickly went into the hill country, to a city of Judah, **and** she entered into the house of Zechariah **and** greeted Elizabeth. (Luke 1:39-40 ULT)

Here the general connector “**and**” connects four events. These are sequential events—each happens after the one before it. We know this because that is the only way that these events would happen. So in English, the general connector “and” is enough to make the sequence clear for events such as these. You will need to decide if this also communicates this sequence clearly and correctly in your language.

Translation Strategies

If the sequence of events is clear in your language, then translate the sequence as it is.

(1) If the connecting word is not clear, use a connecting word that communicates the sequence more clearly.
(2) If the clauses are in an order that makes the sequence unclear, put the clauses in an order that is more clear.

Examples of Translation Strategies Applied

(1) If the connecting word is not clear, use a connecting word that communicates the sequence more clearly.

> Then Mary arose in those days **and** quickly went into the hill country, to a city of Judah, **and** she entered into the house of Zechariah **and** greeted Elizabeth. (Luke 1:39-40 ULT)
>
> > Then Mary arose in those days. **Then** she quickly went into the hill country, to a city of Judah. **Then** she entered into the house of Zechariah, **and then** she greeted Elizabeth.
>
> For **before** the child knows to refuse the evil and choose the good, the land whose two kings you dread will be desolate (Isaiah 7:16 ULT)
>
> > For the time will come when the child knows to refuse the evil and choose the good, **but even before that time**, the land whose two kings you dread will be desolate.

(2) If the clauses are in an order that makes the sequence unclear, put the clauses in an order that is more clear.

> For the land whose two kings you dread will be desolate **before** the child knows to refuse the evil and choose the good.

For more about sequences of events, see Sequence of Events.

"

Referenced in: Matthew 2:1; Matthew 2:8; Matthew 3:6; Matthew 5:24; Matthew 8:18; Matthew 11:20; Matthew 12:20; Matthew 17:6; Matthew 21:29; Matthew 21:37; Matthew 22:23; Matthew 23:1; Matthew 24:29; Matthew 25:5

Connect — Simultaneous Time Relationship

Time Relationships

This page answers the question: *How can I translate clauses with a simultaneous time relationship?*

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

Simultaneous Clause

Description

A simultaneous clause is a time relationship that connects two or more events that occur at the same time.

Reason This Is a Translation Issue

Languages indicate in many different ways that events occur simultaneously. These ways may vary based on whether or not something is causing the events to occur simultaneously. Connecting words that may indicate simultaneous events are words such as "while," "as," and "during." Often the Bible does not state a relationship between the events but simply says they occurred at the same time. It is important that you (the translator) know when a time relationship is implied and when it is not implied so that you can communicate it clearly. A simultaneous clause communicates that events happened at the same time but it does not indicate that one event caused the other. That would be a reason-and-result relationship.

Examples From OBS and the Bible

> Joseph served his master well, **and** God blessed Joseph. (OBS Story 8 Frame 4)

Two events happened while Joseph was a slave to a wealthy government official: Joseph served well, and God blessed Joseph. There is no indication of a reason-and-result (cause and effect) relationship between the two, or that the first event happened, and then the second event happened.

> But in truth I say to you that there were many widows in Israel **during** the days of Elijah. (Luke 4:25b ULT)

The connecting word "**during**" tells us clearly that two things happened at the same time, but one event did not cause the other.

> And the people were waiting for Zechariah, **and** they were wondering at his delaying in the temple. (Luke 1:21 ULT)

The people were both waiting and wondering at the same time. The general connector "**and**" indicates this.

> **While** they were looking intensely into heaven **as** he was going up, suddenly, two men stood by them in white clothing. (Acts 1:10 ULT)

Three events happened at the same time — the disciples looking, Jesus going up, and two men standing. The connector words "**while**" and "**as**" tell us this.

Translation Strategies

If the way that the simultaneous clauses are marked also is clear in your language, then translate the simultaneous clauses as they are.

(1) If the connecting word does not make it clear that the simultaneous clauses are happening at the same time, use a connecting word that communicates this more clearly.
(2) If it is not clear which clause the simultaneous clause is connected to, and that they are happening at the same time, mark all of the clauses with a connecting word.
(3) If your language marks events as simultaneous in a different way than using connecting words, then use that way.

Examples of Translation Strategies Applied

Below, each Bible verse will be restated in three different ways, according to the translation strategies in the list above. Each restatement will have the same number as the translation strategy that it is using.

> And the people were waiting for Zechariah, **and** they were wondering at his delaying in the temple. (Luke 1:21 ULT)

(1) Now **while** the people were waiting for Zechariah, they were wondering at his delaying in the temple.

(2) Now **while** the people were waiting for Zechariah, they were **also** wondering at his delaying in the temple.

(3) Now the people were waiting for Zechariah, wondering at his delaying in the temple.

> **While** they were looking intently into heaven **as** he was going up, suddenly, two men stood by them in white clothing. (Acts 1:10 ULT)

(1) And **during the time** they were looking intently into heaven **while** he was going up, suddenly, two men stood by them in white clothing.

(2) And **while** they were looking intently into heaven **as** he was going up, suddenly, **at that same time** two men stood by them in white clothing.

(3) They were looking intently into heaven; he was going up **when** they saw two men standing by them in white clothing.

"

Referenced in: Matthew 1:20; Matthew 2:17; Matthew 3:5; Matthew 6:3; Matthew 14:6; Matthew 24:9; Matthew 24:23; Matthew 24:40; Matthew 25:5; Matthew 26:7; Matthew 26:58; Matthew 26:69; Matthew 27:9; Matthew 27:61

Connecting Words and Phrases

Description

This page answers the question: *How do connecting words work to join parts of the text in different ways?*

As humans, we write our thoughts in phrases and sentences. We usually want to communicate a series of thoughts that are connected to each other in different ways. **Connecting words and phrases** show how these thoughts are related to each other. For example, we can show how the following thoughts are related by using the Connecting Words in bold type:

- It was raining, **so** I opened my umbrella.
- It was raining, **but** I did not have an umbrella. **So** I got very wet.

Connecting words or phrases can connect phrases or clauses within a sentence. They can connect sentences to each other. They can also connect entire chunks to one another in order to show how the chunk before relates to the chunk after the connecting word. Very often, the connecting words that connect entire chunks to one another are either conjunctions or adverbs.

> It was raining, but I did not have an umbrella, so I got very wet.
>
> **Now** I must change my clothes. Then I will drink a cup of hot tea and warm myself by the fire.

In the above example, the word **now** connects the two short chunks of text, showing the relationship between them. The speaker must change his clothes, drink hot tea, and warm himself because of something that happened earlier (that is, he got wet in the rain).

Sometimes people might not use a connecting word because they expect the context to help the readers understand the relationship between the thoughts. Some languages do not use connecting words as much as other languages do. They might say:

- It was raining. I did not have an umbrella. I got very wet.

You (the translator) will need to use the method that is most natural and clear in the target language. But in general, using connecting words whenever possible helps the reader to understand the ideas in the Bible most clearly.

Reasons This Is a Translation Issue

- You need to understand the relationship between paragraphs, between sentences, and between parts of sentences in the Bible, and how connecting words and phrases can help you to understand the relationship between the thoughts that they are connecting.
- Each language has its own ways of showing how thoughts are related.
- You need to know how to help readers understand the relationship between the thoughts in a way that is natural in your language.

Translation Principles

- You 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.

The Different Types of Connections

Listed below are different types of connections between ideas or events. These different types of connections can be indicated by using different connecting words. When we write or translate something, it is important to use the right connecting word so that these connections are clear for the reader. If you would like additional information, simply click the colored, hyperlinked word to be directed to a page containing definitions and examples for each type of connection.

- Sequential Clause — a time relationship between two events in which one happens and then the other happens.
- Simultaneous Clause — a time relationship between two or more events that occur at the same time.
- Background Clause — a time relationship in which the first clause describes a long event that is happening at the time when the beginning of the second event happens, which is described in the second clause.
- Exceptional Relationship — one clause describes a group of people or items, and the other clause excludes one or more items or people from the group.
- Hypothetical Condition — the second event will only take place if the first one takes place. Sometimes what takes place is dependent on the actions of other people.
- Factual Condition — a connection that sounds hypothetical but is already certain or true, so that the condition is guaranteed to happen.
- Contrary-to-Fact Condition — a connection that sounds hypothetical but is already certain that it is not true. See also: Hypothetical Statements.
- Goal Relationship — a logical relationship in which the second event is the purpose or goal of the first.
- Reason and Result Relationship — a logical relationship in which one event is the reason for the other event, the result.
- Contrast Relationship — one item is being described as different or in opposition to another.

Examples from the Bible

> I did not immediately consult with flesh and blood. I did not go up to Jerusalem to those who were apostles before me. **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 15 days. (Galatians 1:16b-18 ULT)

The word “instead” introduces something that contrasts with what was said before. The contrast here is between what Paul did not do and what he did do. The word “then” introduces a sequence of events. It introduces something that 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, that one will be called great in the kingdom of heaven. (Matthew 5:19 ULT)

The word “therefore” links this section with the section before it, signaling 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 place nothing as a stumbling block in front of anyone, **so that** our ministry might not be discredited. **Instead**, we commend ourselves in everything as God’s servants. (2 Corinthians 6:3-4 ULT)

Here the words “so that” connect 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 (prove by his actions that he is God’s servant) with what he said he does not do (place stumbling blocks).

General Translation Strategies

See each type of Connecting Word above for specific strategies

If the way the relationship between thoughts is shown in the ULT 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 ULT does not use one).
(2) Do not use a connecting word if it would be strange 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 ULT does not use one).

> Jesus said to them, “Come follow me, and I will make you to become fishers of men.” Then immediately they left the nets and followed him. (Mark 1:17-18 ULT)

They followed Jesus because he told them to. Some translators may want to mark this clause with the connecting word “so.”

> > Jesus said to them, “Come follow me, and I will make you to become fishers of men.” **So**, immediately they left the nets and followed him.

(2) Do not use a connecting word if it would be odd to use one, and if 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, that one will be called great in the kingdom of heaven. (Matthew 5:19 ULT)

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, that one will be called great in the kingdom of heaven.
>
> I did not immediately consult with flesh and blood. I did not go up to Jerusalem to those who were apostles before me. **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 15 days. (Galatians 1:16b-18 ULT) (Galatians 1:16-18 ULT)

Some languages might not need the words “instead” or “then” here. They might translate like this:

> > I did not immediately consult with flesh and blood, nor did I go up to Jerusalem to those who had become apostles before me. 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 15 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, that one will be called great in the kingdom of heaven. (Matthew 5:19 ULT)

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. They might translate like this:

> **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, that one will be called great in the kingdom of heaven.

"

Referenced in: Matthew 1:18; Matthew 1:19; Matthew 1:22; Matthew 1:24; Matthew 1:25; Matthew 2:3; Matthew 3:3; Matthew 3:16; Matthew 4:6; Matthew 5:20; Matthew 5:29; Matthew 5:30; Matthew 5:31; Matthew 5:33; Matthew 5:40; Matthew 6:1; Matthew 6:7; Matthew 6:14; Matthew 6:16; Matthew 6:27; Matthew 6:30; Matthew 6:32; Matthew 6:33; Matthew 7:2; Matthew 7:3; Matthew 7:4; Matthew 7:9; Matthew 7:10; Matthew 8:11; Matthew 8:21; Matthew 8:31; Matthew 8:33; Matthew 9:5; Matthew 9:8; Matthew 9:13; Matthew 9:16; Matthew 9:18; Matthew 9:28; Matthew 9:35; Matthew 10:7; Matthew 10:11; Matthew 10:12; Matthew 10:17; Matthew 10:19; Matthew 10:30; Matthew 10:35; Matthew 11:7; Matthew 11:12; Matthew 11:13; Matthew 11:16; Matthew 12:5; Matthew 12:7; Matthew 12:14; Matthew 12:15; Matthew 12:25; Matthew 12:29; Matthew 12:36; Matthew 12:37; Matthew 12:40; Matthew 12:43; Matthew 12:47; Matthew 12:48; Matthew 12:50; Matthew 13:11; Matthew 13:12; Matthew 13:20; Matthew 13:22; Matthew 13:23; Matthew 13:27; Matthew 13:28; Matthew 13:29; Matthew 13:37; Matthew 13:45; Matthew 13:47; Matthew 13:52; Matthew 14:6; Matthew 14:8; Matthew 14:15; Matthew 14:18; Matthew 14:23; Matthew 14:25; Matthew 14:26; Matthew 14:27; Matthew 14:28; Matthew 14:31; Matthew 15:2; Matthew 15:4; Matthew 15:6; Matthew 15:9; Matthew 15:13; Matthew 15:14; Matthew 15:15; Matthew 15:16; Matthew 15:19; Matthew 15:25; Matthew 15:27; Matthew 15:32; Matthew 16:6; Matthew 16:8; Matthew 16:17; Matthew 16:19; Matthew 16:23; Matthew 16:26; Matthew 17:8; Matthew 17:11; Matthew 17:15; Matthew 17:16; Matthew 17:17; Matthew 17:20; Matthew 17:26; Matthew 18:3; Matthew 18:7; Matthew 18:8; Matthew 18:11; Matthew 18:15; Matthew 18:17; Matthew 18:19; Matthew 18:24; Matthew 18:27; Matthew 18:28; Matthew 19:11; Matthew 19:12; Matthew 19:17; Matthew 19:21; Matthew 19:22; Matthew 19:23; Matthew 19:24; Matthew 19:25; Matthew 19:26; Matthew 19:30; Matthew 20:1; Matthew 20:2; Matthew 20:6; Matthew 20:11; Matthew 20:15; Matthew 20:25; Matthew 20:31; Matthew 21:4; Matthew 21:6; Matthew 21:8; Matthew 21:9; Matthew 21:21; Matthew 21:25; Matthew 21:27; Matthew 21:28; Matthew 21:30; Matthew 21:34; Matthew 21:39; Matthew 22:3; Matthew 22:7; Matthew 22:11; Matthew 22:14; Matthew 22:18; Matthew 22:25; Matthew 22:30; Matthew 22:31; Matthew 22:37; Matthew 23:3; Matthew 23:5; Matthew 23:12; Matthew 23:13; Matthew 23:14; Matthew 23:17; Matthew 23:19; Matthew 23:37; Matthew 23:39; Matthew 24:2; Matthew 24:3; Matthew 24:7; Matthew 24:19; Matthew 24:20; Matthew 24:32; Matthew 24:36; Matthew 24:37; Matthew 24:38; Matthew 24:43; Matthew 25:3; Matthew 25:5; Matthew 25:6; Matthew 25:8; Matthew 25:9; Matthew 25:10; Matthew 25:11; Matthew 25:19; Matthew 25:24; Matthew 25:26; Matthew 25:29; Matthew 25:31; Matthew 26:8; Matthew 26:11; Matthew 26:12; Matthew 26:20; Matthew 26:23; Matthew 26:25; Matthew 26:28; Matthew 26:29; Matthew 26:40; Matthew 26:50; Matthew 26:53; Matthew 26:57; Matthew 26:59; Matthew 26:65; Matthew 26:71; Matthew 26:73; Matthew 27:6; Matthew 27:11; Matthew 27:19; Matthew 27:21; Matthew 27:24; Matthew 27:32; Matthew 27:35; Matthew 27:39; Matthew 27:44; Matthew 27:45; Matthew 27:46; Matthew 27:47; Matthew 27:50; Matthew 27:54; Matthew 28:9

Copy or Borrow Words

Description

This page answers the question: *What does it mean to borrow words from another language and how can I do it?*

In order to understand this topic, it would be good to read:

Translate Unknowns (UTA PDF)

Sometimes the Bible includes things that are not part of your culture and for which your language may not have a word. The Bible also includes people and places for which you may not have names.

When that happens you can “borrow” the word from the Bible in a familiar language and use it in your translation in 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

> Seeing one fig tree along the roadside, he went to it. (Matthew 21:19a ULT)

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 ULT)

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 ULT)

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 — צְפַנְיָה
>
> > "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"

"

Referenced in: Matthew 1:23; Matthew 5:22; Matthew 10:4; Matthew 16:17; Matthew 21 Chapter Introduction; Matthew 21:9; Matthew 21:15; Matthew 27 Chapter Introduction; Matthew 27:33; Matthew 27:46

Direct and Indirect Quotations

Description

This page answers the question: *What are direct and indirect quotations?*

In order to understand this topic, it would be good to read:

Pronouns (UTA PDF)

Verbs (UTA PDF)

Quotations and Quote Margins (UTA PDF)

There are two kinds of quotations: direct quotations and indirect quotations.

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 and not from the original person's point of view. This kind of quotation usually contains changes in pronouns, and it often includes 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.

Reason 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 than the other. There may be 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 as 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 marked in bold the words that are quoted.

> And he commanded him to tell no one, but, "Go, 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 ULT)

- Indirect quote: He commanded him **to tell no one**,
- Direct quote: but told him, "**Go, show yourself to the priest ...**"

> And being asked by the Pharisees when the kingdom of God was coming, he answered them and said, "The kingdom of God is not coming with careful observation. Neither will they say, 'Look, here it is!' or 'There it is!' For indeed, the kingdom of God is among you." (Luke 17:20-21 ULT)

- Indirect quote: Being asked by the Pharisees **when the kingdom of God was coming,**
- Direct quote: he answered them and said, "**The kingdom of God is not coming with careful observation. Neither will they say, 'Look. here it is!' or 'There it is!' For indeed, the kingdom of God is among you.**"
- Direct quotes: Neither will they say, '**Look, here it is!**' or, '**There it is!**'

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.

> And he commanded him to tell no one, but, "**Go, 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 ULT)
>
> > He commanded him to tell no one, but **to go and show himself to the priest and 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.

> And he commanded him **to tell no one,** but, "Go, 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 ULT)
>
> > He commanded him, "**Tell no one**. But go 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 https://ufw.io/figs_quotations.

Next we recommend you learn about:

Quotes within Quotes (UTA PDF)

"

Referenced in: Matthew 2:4; Matthew 2:7; Matthew 2:12; Matthew 2:22; Matthew 2:23; Matthew 3:9; Matthew 4:3; Matthew 5:22; Matthew 6:31; Matthew 8:18; Matthew 8:34; Matthew 9:21; Matthew 9:38; Matthew 12:10; Matthew 12:16; Matthew 12:47; Matthew 13:10; Matthew 13:36; Matthew 13:51; Matthew 14:4; Matthew 14:7; Matthew 14:19; Matthew 14:26; Matthew 14:29; Matthew 14:36; Matthew 16:1; Matthew 16:7; Matthew 16:20; Matthew 16:21; Matthew 17:7; Matthew 17:9; Matthew 17:19; Matthew 17:20; Matthew 18:2; Matthew 18:25; Matthew 18:28; Matthew 19:3; Matthew 20:10; Matthew 20:20; Matthew 20:21; Matthew 20:30; Matthew 20:32; Matthew 21:15; Matthew 26:5; Matthew 26:8; Matthew 26:48; Matthew 26:75

Distinguishing Versus Informing or Reminding

Description

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?*

In order to understand this topic, it would be good to read:

Parts of Speech (UTA PDF)

Sentence Structure (UTA PDF)

In some languages, phrases that modify a noun can be used with the noun for two different purposes. They can either (1) distinguish the noun from other similar items, or (2) 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 along with a noun, they assume that its function is to distinguish one item from another similar item.

When the phrase that modifies a noun is a relative clause (a phrase that starts with a word such as “who” or“which”), some languages use a comma to mark the difference between (1) making a distinction between similar items and (2) giving more information about an item. Without the comma, the sentence below communicates that the added phrase 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 phrase is giving more information:

- Mary gave some of the food to **her sister, who was very thankful**.
    - This same phrase can be used to 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. You (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, translators 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 any problem in translation.)

> The curtain is to separate **the holy place** from **the most holy place**. (Exodus 26:33b ULT)

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 ULT)

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 119:39b ULT)

The word “righteous” simply reminds us that God’s judgments are righteous. It does not distinguish his righteous judgments from his unrighteous judgments, because all of his judgments are righteous.

> You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)

The phrases “to your needy and to your poor” give further information about “your brother.” They do not refer to a separate group of people.

> How can Sarah, **who is 90 years old**, bear a son? (Genesis 17:17b ULT)

The phrase “who is 90 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. He was not distinguishing one woman named Sarah from another woman named Sarah who was a different age.

> I will wipe away mankind **whom I have created** from the surface of the earth. (Genesis 6:7 ULT)

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.

> I hate those who serve **worthless** idols (Psalm 31:6 ULT)

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.

Translation Strategies

If readers 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 ULT)
>
> > **Because idols are worthless**, I hate those who serve them.
>
> … for your **righteous** judgments are good. (Psalm 119:39b ULT)

> > ... for your judgments are good **because they are righteous**.
>
> Can Sarah, **who is 90 years old**, bear a son? (Genesis 17:17b ULT)
>
> > Can Sarah bear a son **even when she is 90 years old**?
> >
> > You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)
> >
> > You must surely open your hand to any of **your needy and poor brothers** in your land.
>
> (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 ULT)
>
> > 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.
>
> You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)
>
> > You must surely open your hand to your brother **who is needy and poor** in your land.

Next we recommend you learn about:

Double Negatives (UTA PDF)

"

Referenced in: Matthew 1:16; Matthew 26:3

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.

This page answers the question: *What are double negatives?*

In order to understand this topic, it would be good to read:

Parts of Speech (UTA PDF)
Sentence Structure (UTA PDF)

Description

Negative words are words that have in them the meaning "not." Examples in English 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 bolded parts of these words: "**un**happy," "**im**possible," and "use**less**." Some other kinds of words also have a negative meaning, such as "lack" or "reject," or even "fight" or "evil."

A double negative occurs when a clause has two words that each have a negative meaning.

> We did this **not** because we have **no** authority ... (2 Thessalonians 3:9a ULT)
>
> And this was **not** done **without** an oath! (Hebrews 7:20a ULT)
>
> Be sure of this—the wicked person will **not** go **un**punished. (Proverbs 11:21a ULT)

Reason This Is a Translation Issue

Double negatives mean very different things in different languages.

- In some languages, such as English, a second negative in a clause cancels the first one, creating a positive sentence. So, "He is not unintelligent" means "He is intelligent."
- In some languages, such as French and Spanish, two negative words in a clause do not cancel each other to become a positive. The Spanish sentence, "No vi a nadie," literally says "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 double negative creates a stronger negative statement.
- In some languages, a 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, including the languages of the Bible, a double negative can produce a stronger positive meaning than a simple positive statement. So, "He is not unintelligent" can mean "He is very intelligent." In this case, the double negative is actually the figure of speech called litotes.

Biblical Greek can do all of the above. So to translate sentences with double negatives accurately and clearly in your language, you need to know what each double negative means in the Bible and how to express the same idea in your language.

Examples From the Bible

The Greek of John 15:5 says:

> χωρὶς ἐμοῦ **οὐ** δύνασθε ποιεῖν **οὐδέν**
> Without me **not** you can do **nothing**

We cannot reproduce this double negative in the English ULT because in English, a second negative in a clause cancels the first one. In English, and perhaps in your language, we need to choose only one of the negatives and say either:

Without me, you can do **nothing**.
or:
Without me, you **cannot** do anything.

> ... in order **not** to be **unfruitful**. (Titus 3:14b ULT)

This means “in order to be fruitful.”

> A prophet is **not without** honor (Mark 6:4 ULT)

This means "a prophet is honored."

> I do **not** want you to be **ignorant**. (1 Corinthians 12:1)

This means "I want you to be knowledgeable."

Translation Strategies

If the way that the double negative is used in the Bible is natural and has the same meaning as in your language, consider using it in the same way. Otherwise, you could consider these strategies:

(1) If the purpose of a double negative in the Bible is 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 negative statement, and if it would not do that in your language, remove one of the two negatives.
(3) If the purpose of a double negative in the Bible is to make a stronger negative statement, and if it would not do that in your language, remove one of the two negatives and add a strengthening word.

Examples of Translation Strategies Applied

(1) If the purpose of a double negative in the Bible is 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 4:15a ULT)
>
> > “For we have a high priest who can feel sympathy for our weaknesses.”
>
> ... in order **not** to be **unfruitful**. (Titus 3:14b ULT)
>
> > “... so that they may be fruitful.”

(2) If the purpose of a double negative in the Bible is to make a negative statement, and if it would not do that in your language, remove one of the two negatives.

> χωρὶς ἐμοῦ **οὐ** δύνασθε ποιεῖν **οὐδέν**
> Without me **not** you can do **nothing** (John 15:5)
>
> > Without me, you can do **nothing**.
> > or:
> > Without me, you **cannot** do anything.

(3) If the purpose of a double negative in the Bible is to make a stronger negative statement, and if it would not do that in your language, remove one of the two negatives and add a strengthening word.

> ...ἰῶτα ἓν ἢ μία κεραία **οὐ μὴ** παρέλθῃ ἀπὸ τοῦ νόμου (Matthew 5:18)
> ...iota one or one serif **not not** may pass away from the law
>
> > ...**not even** one iota or one serif may pass away from the law
> > or:
> > ...**certainly no** iota or serif may pass away from the law

Next we recommend you learn about:

Verbs (UTA PDF)

"

Referenced in: Matthew 5:18; Matthew 5:20; Matthew 5:26; Matthew 10:23; Matthew 10:26; Matthew 10:29; Matthew 10:38; Matthew 10:42; Matthew 13:14; Matthew 13:34; Matthew 13:57; Matthew 15:6; Matthew 16:22; Matthew 16:28; Matthew 17:20; Matthew 18:3; Matthew 22:16; Matthew 22:46; Matthew 23:23; Matthew 23:39; Matthew 24:2; Matthew 24:21; Matthew 24:34; Matthew 24:35; Matthew 25:9; Matthew 26:29

Doublet

Description

This page answers the question: *What are doublets and how can I translate them?*

In order to understand this topic, it would be good to read:

Figures of Speech (UTA PDF)

We are using the word “doublet” to refer to two words or phrases that are used together and either mean the same thing or mean very close to the same thing. Often they are joined with the word “and.” Unlike Hendiadys, in which one of the words modifies the other, in a doublet the two words or phrases are equal and are used to emphasize or intensify the one idea that is expressed by the two words or phrases.

A very similar issue is the repetition of the same word or phrase for emphasis, usually with no other words between them. Because these figures of speech are so similar and have the same effect, we will treat them here together.

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. People might think that the verse is describing two ideas or actions, when it is only describing one. In this case, translators may need to find some other way to express the meaning expressed by the doublet.

Examples From the Bible

> He has one people **scattered** and **dispersed** among the peoples (Esther 3:8 ULT)

The bolded words mean the same thing. Together they mean the people were spread out.

> He attacked two men **more righteous** and **better** than himself. (1 Kings 2:32b ULT)

This means that they were “much more righteous” than he was.

> You have decided to prepare **false** and **deceptive** words. (Daniel 2:9b ULT)

This means that they had decided to lie, which is another way of saying that they intended to deceive people.

> … like of a lamb **without blemish** and **without spot**. (1 Peter 1:19b ULT)

This means that he was like a lamb that did not have any defect—not even one.

> Then they approached {and} woke him up, saying, **“Master! Master!** We are perishing!” (Luke 8:24 ULT)

The repetition of “Master” means that the disciples called to Jesus urgently and continually.

Translation Strategies

If a doublet would be natural and give the right meaning in your language, consider using it. If not, consider these strategies.

(1) Translate only one of the words or phrases.
(2) If the doublet is used to intensify the meaning, translate one of the words or phrases 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 2:9b ULT)
>
> > "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."

> He has one people **scattered** and **dispersed** among the peoples (Esther 3:8 ULT)
>
> > "He has one people **very spread out**."

(3) If the doublet is used to intensify or emphasize the meaning, use one of your language's ways of doing that.

> ... like a lamb **without blemish** and **without spot**. (1 Peter 1:19b ULT)
>
> • English can emphasize this with "any" and "at all."
>
> > "... like a lamb **without any blemish at all**."
>
> Then they approached {and} woke him up, saying, **"Master! Master!** We are perishing!" (Luke 8:24 ULT)
>
> > Then they approached {and} woke him up, **urgently shouting, "Master!**
> > We are perishing!"

"

Referenced in: Matthew 2:18; Matthew 4:23; Matthew 4:24; Matthew 5:12; Matthew 5:18; Matthew 9:35; Matthew 10:1; Matthew 11:1; Matthew 11:25; Matthew 11:29; Matthew 16:6; Matthew 17:25; Matthew 21:16; Matthew 22:38; Matthew 23:3; Matthew 23:4; Matthew 23:17; Matthew 23:19; Matthew 23:33; Matthew 24:24; Matthew 24:36; Matthew 25:13; Matthew 26:37; Matthew 26:45

Ellipsis

Description

This page answers the question: *What is ellipsis ?*

In order to understand this topic, it would be good to read:

Figures of Speech (UTA PDF)
Sentence Structure (UTA PDF)

An ellipsis[^1] occurs when a speaker or writer leaves out one or more words that normally should be in the sentence. The speaker or writer does this because he knows that the hearer or reader will understand the meaning of the sentence and supply the words in his mind when he hears or reads the words that are there. For example:

> So the wicked will not stand in the judgment, **nor sinners in the assembly of the righteous**. (Psalm 1:5 ULT)

There is ellipsis in the second part because “nor 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. With the action filled in, the complete sentence would read:

> > So the wicked will not stand in the judgment, nor **will** sinners **stand** in the assembly of the righteous.

[^1]: English has a punctuation symbol which is also called an ellipsis. It is a series of three dots (...) used to indicate an intentional omission of a word, phrase, sentence or more from text without altering its original meaning. This translationAcademy article is not about the punctuation mark, but about the concept of omission of words that normally should be in the sentence.

Two Types of Ellipsis

A Relative Ellipsis happens when the reader has to supply the omitted word or words from the context. Usually the word is in the previous sentence, as in the example above.
An Absolute Ellipsis happens when the omitted word or words are not in the context, but the phrases are common enough in the language that the reader is expected to supply what is missing from this common usage or from the nature of the situation.

Reason This Is a Translation Issue

Readers who see incomplete sentences or phrases may not know that there is information missing that the writer expects them to fill in. Or readers may understand that there is information missing, but they may not know what information is missing because they do not know the original biblical language, culture, or situation as the original readers did. In this case, they may fill in the wrong information. Or readers may misunderstand the ellipsis if they do not use ellipsis in the same way in their language.

Examples From the Bible

Relative Ellipsis

> He makes Lebanon skip like a calf **and Sirion like a young ox**. (Psalm 29:6 ULT)

The writer wants his words to be few and to make good poetry. The full sentence with the information filled in would be:

> > He makes Lebanon skip like a calf and **he makes** Sirion **skip** like a young ox.
>
> Watch carefully, therefore, how you walk—**not as unwise but as wise**. (Ephesians 5:15b ULT)

The information that the reader must understand in the second parts of these sentences can be filled in from the first parts:

> > Watch carefully, therefore, how you walk—**walk** not as unwise but **walk** as wise,

Absolute Ellipsis

> Then when he had come near, he asked him, “What do you want me to do for you?” And so he said, “Lord, **that I might recover my sight**.” (Luke 18:40b-41 ULT)

It seems that 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. The complete sentence would be:

> > “Lord, **I want you to heal me so** that I might receive my sight.”
>
> To Titus, a true son in our common faith. Grace and peace from God the Father and Christ Jesus our Savior. (Titus 1:4 ULT)

The writer assumes that the reader will recognize this common form of a blessing or wish, so he does not need to include the full sentence, which would be:

> > To Titus, a true son in our common faith. **May you receive** grace and peace from God the Father and Christ Jesus our Savior.

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.

> So the wicked will not stand in the judgment, nor **sinners in the assembly** of the righteous. (Psalm 1:5 ULT)
>
> > So the wicked will not stand in the judgment, and **sinners will not stand in the assembly** of the righteous.
>
> Then when he had come near, he asked him, “What do you want me to do for you?” And so he said, “Lord, **that I might recover my sight**.” (Luke 18:40b-41 ULT)
>
> > Then when the 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 ULT)

> He makes Lebanon skip like a calf, and **he makes** Sirion **skip** like a young ox.

"

Referenced in: Matthew 2:3; Matthew 2:5; Matthew 3:11; Matthew 3:17; Matthew 4:4; Matthew 5:15; Matthew 5:17; Matthew 5:25; Matthew 5:41; Matthew 6:7; Matthew 6:16; Matthew 6:25; Matthew 6:26; Matthew 6:30; Matthew 7:18; Matthew 7:21; Matthew 7:29; Matthew 8:9; Matthew 8:20; Matthew 9:12; Matthew 9:13; Matthew 9:24; Matthew 9:28; Matthew 10:20; Matthew 10:21; Matthew 10:24; Matthew 10:25; Matthew 10:34; Matthew 10:35; Matthew 10:37; Matthew 11:3; Matthew 11:9; Matthew 13:16; Matthew 13:17; Matthew 13:55; Matthew 14:19; Matthew 15:34; Matthew 15:36; Matthew 16:3; Matthew 16:10; Matthew 16:12; Matthew 16:14; Matthew 16:17; Matthew 16:23; Matthew 17:15; Matthew 18:13; Matthew 18:21; Matthew 18:22; Matthew 19:11; Matthew 19:19; Matthew 19:30; Matthew 20:9; Matthew 20:14; Matthew 20:22; Matthew 20:23; Matthew 20:28; Matthew 20:33; Matthew 21:27; Matthew 22:14; Matthew 22:17; Matthew 22:21; Matthew 22:26; Matthew 22:32; Matthew 22:39; Matthew 22:42; Matthew 24:7; Matthew 24:23; Matthew 24:26; Matthew 24:37; Matthew 24:41; Matthew 25:2; Matthew 25:15; Matthew 25:17; Matthew 25:33; Matthew 25:37; Matthew 25:38; Matthew 25:42; Matthew 25:46; Matthew 26:22; Matthew 26:25; Matthew 26:26; Matthew 26:39; Matthew 26:47; Matthew 26:54; Matthew 27:21; Matthew 27:64; Matthew 28:3

End of Story

Description

This page answers the question: *What kinds of information are given at the end of a story?*

In order to understand this topic, it would be good to read:

Writing Styles (UTA PDF)

Background Information (UTA PDF)

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.

The following are purposes for end of story information:

- to summarize the story
- to give a conclusion about what the story means or what is important about it
- 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 you (the translator) do not use your language's ways of doing this, readers may not know:

- that this information is ending the story
- what the purpose of the information is
- how the information is related to the story

Translation Strategies

- 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

- 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 were brought safely to the land.** (Acts 27:44 ULT)

- To give a conclusion about what the story means or what is important about it

> Many of those who practiced magical arts brought their books together and burned them in the sight of everyone. Then they counted the value of them, and found it was 50,000 pieces of silver. **So the word of the Lord was spreading and prevailing with power.** (Acts 19:19-20 ULT)

• To tell the reader what happens to a specific character after the main part of the story ends

> And Mary said, “My soul magnifies the Lord, and my spirit rejoiced in God my savior.” **And Mary stayed with her about three months and then returned to her house.** (Luke 1:46-47, 56 ULT)

• To tell on-going action that continues after the main part of the story ends

> All who those who heard it were amazed concerning the things that were spoken to them by the shepherds. **But Mary kept all the things, pondering them in her heart.** (Luke 2:18-19 ULT)

• To tell what happens after the story as a result of the events that happened in the story itself

> “Woe to you, experts in the Jewish law, because you have taken away the key of knowledge; you do not enter in yourselves, and you hinder those who are entering.” **After he went from there, the scribes and the Pharisees began to fiercely oppose him and argued against him about many things, lying in wait to trap him in something from his mouth.** (Luke 11:52-54 ULT)

"

Referenced in: Matthew 7:28; Matthew 11:1; Matthew 13:34; Matthew 13:53; Matthew 19:1; Matthew 26:1

Euphemism

Description

This page answers the question: *What is a euphemism?*

In order to understand this topic, it would be good to read:

Figures of Speech (UTA PDF)

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.

> ... they found Saul and his sons **fallen** on Mount Gilboa. (1 Chronicles 10:8b ULT)

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 **cover his feet**. (1 Samuel 24:3b ULT)

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.

> But Mary said to the angel, "How will this be, since I have not **known a man**?" (Luke 1:34 ULT)

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 **cover his feet**. (1 Samuel 24:3b ULT) — 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**"
>
> But Mary said to the angel, "How will this be, since I have not **known a man**?" (Luke 1:34 ULT)

> > But Mary said to the angel, “How will this be, since I have not **slept with a man**?”

(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 10:8b ULT)
>
> > “They found Saul and his sons **dead** on Mount Gilboa.”

"

Referenced in: Matthew 1:18; Matthew 1:25; Matthew 2:18; Matthew 9:20; Matthew 10:29; Matthew 15:17; Matthew 24:34; Matthew 24:39; Matthew 26:24; Matthew 27:50; Matthew 27:52

Exclamations

Description

This page answers the question: *What are ways of translating exclamations?*

In order to understand this topic, it would be good to read:

Sentence Types (UTA PDF)

Exclamations are words or sentences that show strong feeling such as surprise, joy, fear, or anger. In the ULT and UST, they usually have an exclamation mark (!) at the end. The mark shows that it is an exclamation. The situation and the meaning of what the people said helps us understand what feelings they were expressing. In the example below from Matthew 8, the speakers were terribly afraid. In the example from Matthew 9, the speakers were amazed, because something happened that they had never seen before.

> Save us, Lord; we are about to die! (Matthew 8:25b ULT)
>
> 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!” (Matthew 9:33 ULT)

Reason This Is a Translation Issue

Languages have different ways of showing that a sentence communicates strong emotion.

Examples From the Bible

Some exclamations have a word that shows feeling. The sentences below have “Oh” and “Ah.” The word “oh” here shows the speaker’s amazement.

> **Oh**, the depth of the riches both of the wisdom and the knowledge of God! (Romans 11:33 ULT)

The word “Alas” below shows that Gideon was very frightened.

> When Gideon saw that he was the angel of Yahweh, Gideon lamented, “**Alas**, O my Lord Yahweh, for because of this I have seen the angel of Yahweh face to face!” (Judges 6:22 ULT)
>
> Some exclamations start with a question word such as “how” or “why,” even though they are not questions. The sentence below shows that the speaker is amazed at how unsearchable God’s judgments are.
>
> **How** unsearchable are his judgments, and his ways beyond discovering! (Romans 11:33b ULT)

Some exclamations in the Bible do not have a main verb. The exclamation below shows that the speaker is disgusted with the person he is speaking to.

> You worthless person! (Matthew 5:22b ULT)

Translation Strategies

(1) If an exclamation in your language needs a verb, add one. Often a good verb is “is” or “are.”
(2) Use an exclamation word from your language that shows the strong feeling.
(3) Translate the exclamation word with a sentence that shows the feeling.
(4) Use a word that emphasizes the part of the sentence that brings about the strong feeling.
(5) If the strong feeling is not clear in the target language, then tell how the person felt.

Examples of Translation Strategies Applied

(1) If an exclamation in your language needs a verb, add one. Often a good verb is “is” or “are.”

> You worthless person! (Matthew 5:22b ULT)
>
> > “You **are** such a worthless person!”
>
> Oh, the depth of the riches both of the wisdom and the knowledge of God! (Romans 11:33b ULT)
>
> > “Oh, the riches of the wisdom and the knowledge of God **are** so deep!”

(2) Use an exclamation word from your language that shows the strong feeling. In the first suggested translation below, the word “wow” shows that they were astonished. In the second suggested translation, the expression “Oh no” shows that something terrible or frightening has happened.

> They were extremely astonished, saying, “He has done everything well. He even makes the deaf hear and the mute speak.” (Mark 7:37 ULT)
>
> > “They were extremely astonished, saying, ‘**Wow**! He has done everything well. He even makes the deaf to hear and the mute to speak.’”
>
> Alas, oh my Lord Yahweh! For because of this I have seen the angel of Yahweh face to face! (Judges 6:22b ULT)
>
> > “**Oh no**, Lord Yahweh! I have seen the angel of Yahweh face to face!”

(3) Translate the exclamation word with a sentence that shows the feeling.

> “**Alas,** O my Lord Yahweh, for because of this I have seen the angel of Yahweh face to face!” (Judges 6:22 ULT)
>
> > “Lord Yahweh, **what will happen to me**? For I have seen the angel of Yahweh face to face!” “**Help**, Lord Yahweh! For I have seen the angel of Yahweh face to face!”

(4) Use a word that emphasizes the part of the sentence that brings about the strong feeling.

> How unsearchable are his judgments, and his ways beyond discovering! (Romans 11:33b ULT)
>
> > “His judgments are **so** unsearchable and his ways are **far** beyond discovering!”

(5) If the strong feeling is not clear in the target language, then tell how the person felt.

> When Gideon saw that he was the angel of Yahweh, Gideon lamented, “**Alas,** O my Lord Yahweh, for because of this I have seen the angel of Yahweh face to face!” (Judges 6:22 ULT)
>
> > Gideon understood that this was the angel of Yahweh. **He was terrified** and said, “**Alas**, Lord Yahweh! I have seen the angel of Yahweh face to face!”

"

Referenced in: Matthew 6:23; Matthew 11:22; Matthew 11:24; Matthew 21:43; Matthew 23:37; Matthew 25:21

Exclusive and Inclusive 'We'

Description

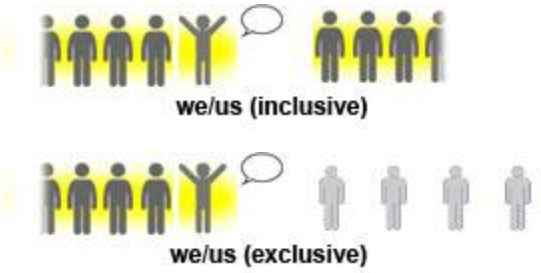
This page answers the question: *What are the exclusive and inclusive forms of "we"?*

In order to understand this topic, it would be good to read:

Pronouns (UTA PDF)

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." If your language has separate exclusive and inclusive forms of "we," then you will need to understand what the speaker meant so that you can decide which form of "we" to use.

Examples From the Bible

Exclusive

> They said, "There are not more than five loaves of bread and two fish with us—unless **we** go and buy food for all these people." (Luke 9:13 ULT)

In the second clause, the disciples are talking about some of them going to buy food. They were speaking to Jesus, but Jesus was not going to buy food. So languages that have inclusive and exclusive forms of "we" would use the **exclusive** form there.

> **We** have seen it, and **we** bear witness to it. **We** are announcing to you the eternal life, which was with the Father, and which has been made known to **us**. (1 John 1:2 ULT)

John is telling people who have not seen Jesus what he and the other apostles have seen. So languages that have inclusive and exclusive forms of "we" and "us" would use the **exclusive** forms in this verse.

Inclusive

> 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 2:15b ULT)

The shepherds were speaking to one another. When they said "us," they were including the people they were speaking to, so languages that have inclusive and exclusive forms of "we" and "us" would use the **inclusive** form in this verse.

> Now it happened that on one of those days, he indeed got into a boat with his disciples, and he said to them, "Let **us** go over to the other side of the lake." So they set sail. (Luke 8:22 ULT)

When Jesus said "us," he was referring to himself and to the disciples he was speaking to, so languages that have inclusive and exclusive forms of "we" and "us" would use the **inclusive** form in this verse.

Next we recommend you learn about:

When Masculine Words Include Women (UTA PDF)

"

Referenced in: Matthew 3:15; Matthew 6:9; Matthew 6:31; Matthew 8:25; Matthew 8:31; Matthew 9:14; Matthew 13:28; Matthew 15:15; Matthew 16:7; Matthew 17:4; Matthew 17:19; Matthew 19:27; Matthew 20:12; Matthew 20:18; Matthew 20:22; Matthew 25:9; Matthew 26:63; Matthew 27:4; Matthew 27:25; Matthew 28:13; Matthew 28:14

First, Second or 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 refers to himself or to the person he is speaking to with terms other than "I" or "you."

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?*

In order to understand this topic, it would be good to read:

Making Assumed Knowledge and Implicit Information Explicit (UTA PDF)

Pronouns (UTA PDF)

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 uses the third person to refer to himself or to the people he is 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 ULT)

David referred to himself in the third person as "your servant" and used "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 **his**?" (Job 40:6, 9 ULT)

God referred to himself in the third person with the words "God's" and "his." 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, I have undertaken to speak to my Lord, even though I am only dust and ashes!" (Genesis 18:27 ULT)

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 ULT)

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 **his**?" (Job 40:6, 9 ULT)
>
> > 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 **mine**?"
>
> So also my heavenly Father will do to you if **each of you** does not forgive **his** brother from your heart. (Matthew 18:35 ULT)
>
> > So also my heavenly Father will do to you if **each of you** does not forgive **your** brother from your heart.

Next we recommend you learn about:

Forms of You (UTA PDF)

"

Referenced in: Matthew 8:20; Matthew 9:6; Matthew 10:23; Matthew 11:15; Matthew 11:19; Matthew 11:27; Matthew 12:8; Matthew 12:32; Matthew 12:39; Matthew 12:40; Matthew 13:15; Matthew 13:37; Matthew 13:41; Matthew 16:4; Matthew 16:13; Matthew 16:27; Matthew 16:28; Matthew 17:9; Matthew 17:12; Matthew 17:22; Matthew 18:11; Matthew 18:19; Matthew 18:35; Matthew 19:28; Matthew 20:18; Matthew 20:28; Matthew 23:10; Matthew 23:37; Matthew 24:27; Matthew 24:30; Matthew 24:31; Matthew 24:36; Matthew 24:37; Matthew 24:42; Matthew 24:44; Matthew 25:21; Matthew 25:31; Matthew 25:32; Matthew 25:33; Matthew 25:34; Matthew 25:40; Matthew 25:41; Matthew 25:45; Matthew 26:2; Matthew 26:24; Matthew 26:45; Matthew 26:64; Matthew 28:19

Forms of You

Singular, Dual, and Plural

This page answers the question: *What are the different forms of you?*

In order to understand this topic, it would be good to read:

Forms of 'You' — Singular (UTA PDF)
Forms of 'You' — Dual/Plural (UTA PDF)

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 languages have other forms that refer to three or four people.

You may also want to watch the video at https://ufw.io/figs_younum.

Sometimes in the Bible a speaker uses a singular form of "you" even though he is speaking to a crowd. For help with translating these, we suggest you read:

- 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 or she 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 https://ufw.io/figs_youform.

For help with translating these, we suggest you read:

- Forms of "You" — Formal or Informal

Masculine and Feminine

Some languages have a **masculine** form and a **feminine** form of the word for "you." People use the **masculine** form when speaking to a man or boy and the **feminine** form when speaking to a woman or girl.

English does not make any of the above distinctions, so they are absent in the ULT. Please be aware of this and use the appropriate forms of "you" if your language does make any of these distinctions.

"

Referenced in: Matthew 6:5; Matthew 21:32

Forms of 'You' — Dual/Plural

Description

This page answers the question: *How do I know if the word 'you' is dual or plural?*

In order to understand this topic, it would be good to read:

Forms of You (UTA PDF)
Pronouns (UTA PDF)
Parts of Speech (UTA PDF)

Some languages have a singular form of "you" for when the word "you" refers to just one person, and a plural form for when the word "you" refers to more than one person. Some languages also have a dual form of "you" for when the word "you" refers to only two people. Translators who speak one of these languages will always need to know what the speaker meant so they can choose the right word for "you" in their language. Other languages, such as English, have only one form, which people use regardless of how many people it refers to.

The Bible was first written in the Hebrew, Aramaic, and Greek languages. These languages all have a singular form of "you" and a plural form of "you." When we read the Bible in those languages, the pronouns and verb forms show us whether the word "you" refers to one person or more than one person. However, they do not show us whether it refers to only two people or more than two people. When the pronouns do not show us how many people the word "you" refers to, we need to look at the context to see how many people the speaker was speaking to.

Reasons This Is a Translation Issue

- Translators who speak a language that has distinct singular, dual, and plural forms of "you" will always need to know what the speaker meant so they can choose the right word for "you" in their language.
- Many languages also have different forms of the verb depending on whether the subject is singular or plural. So even if there is no pronoun meaning "you," translators of these languages will need to know if the speaker was referring to one person or more than one.

Often the context will make it clear whether the word "you" refers to one person or more than one. If you look at the other pronouns in the sentence, they will help you know how many people the speaker was addressing.

Examples From the Bible

> Then **James and John**, the sons of Zebedee, came up to him, saying to him, "Teacher, we desire that you to do for us whatever we ask you." 36 So he said to them, "What do **you** want me to do for **you**?" (Mark 10:35-36 ULT)

Jesus is asking the two, James and John, what they want him to do for them. If the target language has a dual form of "you," use that. If the target language does not have a dual form, then the plural form would be appropriate.

> Jesus sent out two of his disciples and said to them, "Go into the village opposite us. As soon as **you** enter it, **you** will find a colt tied there, on which no one has yet sat. Untie it and bring it to me." (Mark 11:1b-2 ULT)

The context makes it clear that Jesus is addressing two people. If the target language has a dual form of "you," use that. If the target language does not have a dual form, then the plural form would be appropriate.

> James, a servant of God and of the Lord Jesus Christ, to the twelve tribes who are in the dispersion: Greetings. Consider it all joy, my brothers, when **you** experience various troubles. You know that the testing of **your** faith produces endurance. (James 1:1-3 ULT)

James wrote this letter to many people, so the word "you" refers to many people. If the target language has a plural form of "you," it would be best to use it here.

Strategies for finding out how many people "you" refers to

(1) Look at the translationNotes to see if they tell whether "you" refers to one person or more than one person.
(2) Look at the UST to see if it says anything that would show you whether the word "you" refers to one person or more than one person.
(3) If you have a Bible that is written in a language that distinguishes "you" singular from "you" plural, see which form of "you" that Bible has in that sentence.
(4) Look at the context to see who the speaker was talking to and who responded.

You may also want to watch the video at https://ufw.io/figs_youdual.

Next we recommend you learn about:

Forms of 'You' — Singular (UTA PDF)

"

Referenced in: Matthew 11:21

Forms of 'You' — Singular

Description

This page answers the question: *How do I know if the word 'you' is singular?*

In order to understand this topic, it would be good to read:

Parts of Speech (UTA PDF)

Forms of You (UTA PDF)

Pronouns (UTA PDF)

Some languages have a **singular** form of "you" for when the word "you" refers to just one person, and a **plural** form for when the word "you" refers to more than one person. Translators who speak one of these languages will always need to know what the speaker meant so they can choose the right word for "you" in their language. Other languages, such as English, have only one form, which people use regardless of how many people it refers to.

The Bible was first written in the Hebrew, Aramaic, and Greek languages. These languages all have both a singular form of "you" and a plural form of "you." When we read the Bible in those languages, the pronouns and verb forms show us whether the word "you" refers to one person or more than one. When we read the Bible in a language that does not have different forms of you, we need to look at the context to see how many people the speaker was speaking to.

Reason This Is a Translation Issue

- Translators who speak a language that has distinct singular and plural forms of "you" will always need to know what the speaker meant so they can choose the right word for "you" in their language.
- Many languages also have different forms of the verb depending on whether the subject is singular or plural. So even if there is no pronoun meaning "you," translators of these languages will need to know if the speaker was referring to one person or more than one.

Often the context will make it clear whether the word "you" refers to one person or more than one. If you look at the other pronouns in the sentence, they will help you know the number of people the speaker was speaking to. Sometimes Greek and Hebrew speakers used the singular form of "you" even though they were speaking to a group of people. (See Forms of 'You' — Singular to a Crowd.)

Examples From the Bible

> But he said, "All these things **I** have kept from my youth." But when he heard this, Jesus said to him, "One thing is still lacking to **you**. All things, as much as **you** have, **sell** all and **distribute** to the poor, and **you** will have treasure in heaven—and **come**, **follow** me." (Luke 18:21-22 ULT)

The ruler was speaking about just himself when he said "I." This shows us that when Jesus said "you" he was referring only to the ruler and he used the singular form. So languages that have singular and plural forms of "you" need the singular form here, as well as for the verbs "sell," distribute," "come," and "follow."

> The angel said to him, "**Dress yourself** and **put on your** sandals." So he did that. He said to him, "**Put on your** outer garment and **follow** me." (Acts 12:8 ULT)

The angel used singular forms here and the context makes it clear that he was speaking to one person and that only one person did what the the angel commanded. So languages that have singular and plural forms of "you" would need the singular form here for "yourself" and "your." Also, if verbs have different forms for singular and plural subjects, then the verbs "dress," "put on," and "follow" need the form that indicates a singular subject.

> All the ones {who are} with me greet **you**. **Greet** the ones loving us in faith. Grace {be} with all of **you**. (Titus 3:15 ULT)

Paul wrote this letter to one person, Titus, so most of the time the word "you" in this letter is singular and refers only to Titus. In this verse, the first "you" is singular, so the greeting is for Titus, as well as the instruction to greet the others there. The second "you," however, is plural, so the blessing is for Titus and for all of the believers there in Crete.

> "Having gone, **search** carefully for the young child, and after **you** have found him, **report** to me so that I also, having come, might worship him." (Matthew 2:8 ULT)

Since Herod is speaking to all of the learned men, the word "you" and the commands "search" and "report" are plural.

Strategies for finding out how many people "you" refers to

(1) Look at the notes to see if they tell whether "you" refers to one person or more than one person.
(2) Look at the UST to see if it says anything that would show you whether the word "you" refers to one person or more than one person.
(3) If you have a Bible that is written in a language that distinguishes "you" singular from "you" plural, see which form of "you" that Bible has in that sentence.
(4) Look at the context to see how many people the speaker was talking to and who responded.

You may also want to watch the video at https://ufw.io/figs_younum.

Next we recommend you learn about:

Forms of 'You' — Dual/Plural (UTA PDF)

"

Referenced in: Part 1: General Introduction; Matthew 1 Chapter Notes; Matthew 2 Chapter Introduction; Matthew 2:6; Matthew 2:8; Matthew 3 Chapter Introduction; Matthew 3:14; Matthew 3:15; Matthew 4 Chapter Introduction; Matthew 4:6; Matthew 4:7; Matthew 4:10; Matthew 4:17; Matthew 4:19; Matthew 5:21; Matthew 5:27; Matthew 5:33; Matthew 5:43; Matthew 6 Chapter Introduction; Matthew 6:9; Matthew 6:10; Matthew 7 Chapter Introduction; Matthew 7:22; Matthew 8 Chapter Introduction; Matthew 8:10; Matthew 8:11; Matthew 8:26; Matthew 8:32; Matthew 9 Chapter Introduction; Matthew 9:4; Matthew 9:6; Matthew 9:11; Matthew 9:13; Matthew 9:24; Matthew 9:28; Matthew 9:29; Matthew 9:30; Matthew 9:38; Matthew 10 Chapter Introduction; Matthew 11 Chapter Introduction; Matthew 11:3; Matthew 11:10; Matthew 11:21; Matthew 11:23; Matthew 11:24; Matthew 11:25; Matthew 11:26; Matthew 12 Chapter Introduction; Matthew 12:2; Matthew 12:13; Matthew 12:38; Matthew 12:47; Matthew 13 Chapter Introduction; Matthew 13:10; Matthew 13:27; Matthew 13:28; Matthew 13:36; Matthew 14 Chapter Introduction; Matthew 14:16; Matthew 14:18; Matthew 14:27; Matthew 15 Chapter Introduction; Matthew 15:2; Matthew 15:4; Matthew 15:5; Matthew 15:12; Matthew 15:15; Matthew 15:22; Matthew 15:23; Matthew 15:25; Matthew 15:28; Matthew 16 Chapter Introduction; Matthew 16:16; Matthew 16:17; Matthew 16:18; Matthew 16:19; Matthew 16:22; Matthew 16:23; Matthew 17 Chapter Introduction; Matthew 17:4; Matthew 17:15; Matthew 17:16; Matthew 17:20; Matthew 17:25; Matthew 17:27; Matthew 18 Chapter Introduction; Matthew 18:3; Matthew 18:10; Matthew 18:12; Matthew 18:13; Matthew 18:14; Matthew 18:18; Matthew 18:19; Matthew 18:35; Matthew 19 Chapter Introduction; Matthew 19:17; Matthew 19:18; Matthew 19:19; Matthew 19:21; Matthew 19:27; Matthew 20 Chapter Introduction; Matthew 20:8; Matthew 20:12; Matthew 20:13; Matthew 20:14; Matthew 20:15; Matthew 20:21; Matthew 20:30; Matthew 20:31; Matthew 21 Chapter Introduction; Matthew 21:5; Matthew 21:16; Matthew 21:19; Matthew 21:21; Matthew 21:23; Matthew 21:28; Matthew 22 Chapter Introduction; Matthew 22:12; Matthew 22:16; Matthew 22:17; Matthew 22:37; Matthew 22:39; Matthew 22:44; Matthew 23 Chapter Introduction; Matthew 23:26; Matthew 23:37; Matthew 24 Chapter Introduction; Matthew 24:3; Matthew 25 Chapter Introduction; Matthew 25:11; Matthew 25:20; Matthew 25:21; Matthew 25:22; Matthew 25:24; Matthew 25:25; Matthew 25:26; Matthew 25:27; Matthew 25:37; Matthew 25:38; Matthew 25:39; Matthew 25:44; Matthew 26 Chapter Introduction; Matthew 26:17; Matthew 26:18; Matthew 26:25; Matthew 26:33; Matthew 26:34; Matthew 26:35; Matthew 26:39; Matthew 26:40; Matthew 26:42; Matthew 26:49; Matthew 26:50; Matthew 26:52; Matthew 26:53; Matthew 26:62; Matthew 26:63; Matthew 26:64; Matthew 26:68; Matthew 26:69; Matthew 26:70; Matthew 26:73; Matthew 26:75; Matthew 27

Chapter Introduction; Matthew 27:17; Matthew 27:21; Matthew 27:24; Matthew 27:65; Matthew 28 Chapter Introduction

Generic Noun Phrases

Description

This page answers the question: *What are generic noun phrases and how can I translate them?*

In order to understand this topic, it would be good to read:

Parts of Speech (UTA PDF)

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 in to his neighbor's wife**; **the one who touches her** will not go unpunished. (Proverbs 6:28-29 ULT)

The phrases in bold 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. You (the translator) should refer to these general ideas in ways that are natural in your language.

Examples From the Bible

> The **righteous person** is kept away from trouble and it comes upon **the wicked** instead. (Proverbs 11:8 ULT)

The bold phrases above do not refer to a specific person but to anyone who does what is right or anyone who is wicked.

> People curse **the man who refuses to sell grain**. (Proverbs 11:26 ULT)

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 ULT)

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 ULT to refer to people or things in general rather than to specific individuals or things, consider using the same wording. If not, 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 ULT)
>
> > "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 grain. (Proverbs 11:26 ULT)
>
> > "People curse **a man** who refuses to sell grain."

(3) Use the word "any," as in "any person" or "anyone."

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)
>
> > "People curse **any man** who refuses to sell grain."

(4) Use the plural form, as in "people" (or in this sentence, "men").

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)
>
> > "People curse **men** who refuse to sell grain"

(5) Use any other way that is natural in your language.

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)
>
> > "People curse **whoever** refuses to sell grain."

Next we recommend you learn about:

When Masculine Words Include Women (UTA PDF)

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Referenced in: Matthew 4:4; Matthew 5:43; Matthew 6:19; Matthew 6:22; Matthew 6:25; Matthew 6:28; Matthew 6:30; Matthew 7:17; Matthew 7:21; Matthew 10:5; Matthew 10:22; Matthew 10:23; Matthew 10:25; Matthew 12:29; Matthew 12:33; Matthew 12:34; Matthew 12:35; Matthew 13:4; Matthew 15:11; Matthew 15:17; Matthew 15:18; Matthew 15:19; Matthew 15:20; Matthew 17:15; Matthew 18:7; Matthew 18:11; Matthew 18:17; Matthew 19:10; Matthew 20:14; Matthew 23:26; Matthew 24:7; Matthew 24:17; Matthew 24:18; Matthew 24:32; Matthew 25:29; Matthew 25:32; Matthew 26:41; Matthew 27:51; Matthew 27:52

Go and Come

Description

This page answers the question: *What do I do if the word "go" or "come" is confusing in a certain sentence?*

Different languages have different ways of determining whether to use the words "go" or "come" and whether to use the words "take" or "bring" when talking about motion. For example, when saying that they are approaching a person who has called them, English speakers say "I'm coming," while Spanish speakers say "I'm going." You will need to study the context in order to understand what is meant by the words "go" and "come" (and also "take" and "bring"), and then translate those words in a way that your readers will understand which direction people are moving in.

Reason This Is a Translation Issue

Different languages have different ways of talking about motion. The biblical languages or your source language may use the words "go" and "come" or "take" and "bring" differently than your language uses them. If these words are not translated in the way that is natural in your language, your readers may be confused about which direction people are moving.

Examples From the Bible

> Yahweh said to Noah, "**Come**, you and all your household, into the ark." (Genesis 7:1 ULT)

In some languages, this would lead people to think that Yahweh was in the ark.

> But you will be free from my oath if you **come** to my relatives and they will not give her to you. Then you will be free from my oath. (Genesis 24:41 ULT)

Abraham was speaking to his servant. Abraham's relatives lived far away from where he and his servant were standing and he wanted his servant to **go** to them, not **come** toward Abraham.

> When you have **come** to the land that Yahweh your God gives you, and when you take possession of it and begin to live in it ... (Deuteronomy 17:14a ULT)

Moses is speaking to the people in the wilderness. They had not yet gone into the land that God was giving them. In some languages, it would make more sense to say, "When you have **gone** into the land ..."

> They **brought** him up to the temple in Jerusalem to present him to the Lord. (Luke 2:22b ULT)

In some languages, it might make more sense to say that they **took** or **carried** Jesus to the temple.

> Then see, there was a man whose name was Jairus, and he was a leader of the synagogue. And falling at the feet of Jesus, he begged him to come to his house. (Luke 8:41 ULT)

The man was not at his house when he spoke to Jesus. He wanted Jesus to **go** with him to his house.

> What did you go out into the desert to see? A reed shaken by the wind? (Luke 7:24b ULT)

In some languages, it might make more sense to ask what did you come out to see.

Translation Strategies

If the word used in the ULT would be natural and give the right meaning in your language, consider using it. If not, here are other strategies.

(1) Use the word “go,” “come,” “take,” or “bring” that would be natural in your language.
(2) Use another word that expresses the right meaning.

Examples of Translation Strategies Applied

(1) Use the word “go,” “come,” “take,” or “bring” that would be natural in your language.

> But you will be free from my oath if you **come** to my relatives and they will not give her to you. (Genesis 24:41 ULT)
>
> > But you will be free from my oath if you **go** to my relatives and they will not give her to you.
>
> What did you go out into the desert to see? A reed shaken by the wind? (Luke 7:24b ULT)
>
> > What did you come out into the desert to see? A reed shaken by the wind?

(2) Use another word that expresses the right meaning.

> When you have **come** to the land that Yahweh your God gives you, and when you take possession of it and begin to live in it ... (Deuteronomy 17:14 ULT)
>
> > “When you have **arrived** in the land that Yahweh your God gives you, and when you take possession of it and begin to live in it ...”
>
> Yahweh said to Noah, “**Come**, you and all your household, into the ark ...” (Genesis 7:1 ULT)
>
> > Yahweh said to Noah, “**Enter**, you and all your household, into the ark ...”
>
> What did you go out into the desert to see? A reed shaken by the wind? (Luke 7:24b ULT)
>
> > What did you travel out into the desert to see? A reed shaken by the wind?

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Referenced in: Matthew 2:2; Matthew 2:8; Matthew 2:11; Matthew 2:23; Matthew 3:5; Matthew 3:13; Matthew 5:1; Matthew 5:24; Matthew 5:26; Matthew 8:7; Matthew 8:14; Matthew 9:1; Matthew 9:18; Matthew 9:23; Matthew 9:28; Matthew 9:31; Matthew 12:44; Matthew 12:45; Matthew 13:1; Matthew 13:49; Matthew 13:54; Matthew 14:12; Matthew 14:14; Matthew 14:15; Matthew 14:28; Matthew 14:29; Matthew 14:34; Matthew 15:1; Matthew 15:11; Matthew 15:18; Matthew 15:19; Matthew 15:21; Matthew 15:22; Matthew 15:29; Matthew 15:39; Matthew 16:5; Matthew 16:13; Matthew 17:9; Matthew 17:14; Matthew 17:24; Matthew 17:27; Matthew 18:12; Matthew 18:28; Matthew 18:30; Matthew 18:31; Matthew 19:1; Matthew 19:14; Matthew 20:1; Matthew 20:3; Matthew 20:5; Matthew 20:6; Matthew 20:9; Matthew 20:10; Matthew 20:17; Matthew 20:18; Matthew 20:29; Matthew 21:1; Matthew 21:2; Matthew 21:6; Matthew 21:9; Matthew 21:17; Matthew 21:19; Matthew 21:23; Matthew 21:28; Matthew 21:29; Matthew 21:30; Matthew 21:32; Matthew 21:38; Matthew 22:3; Matthew 22:4; Matthew 22:9; Matthew 22:10; Matthew 22:11; Matthew 22:12; Matthew 22:15; Matthew 22:22; Matthew 24:1; Matthew 24:5; Matthew 24:17; Matthew 24:26; Matthew 24:27; Matthew 25:6; Matthew 25:16; Matthew 25:34; Matthew 25:36; Matthew 25:39; Matthew 26:14; Matthew 26:32; Matthew 26:36; Matthew 26:39; Matthew 26:42; Matthew 26:43; Matthew 26:44; Matthew 26:55; Matthew 26:75; Matthew 27:32; Matthew 27:33; Matthew 27:40; Matthew 27:42; Matthew 27:49; Matthew 27:53; Matthew 27:57; Matthew 27:64; Matthew 27:66; Matthew 28:1; Matthew 28:2; Matthew 28:6; Matthew 28:7; Matthew 28:8; Matthew 28:10; Matthew 28:11; Matthew 28:13; Matthew 28:16

Hendiadys

Description

This page answers the question: *What is hendiadys and how can I translate phrases that have it?*

In order to understand this topic, it would be good to read:

Figures of Speech (UTA PDF)
Parts of Speech (UTA PDF)

In a hendiadys, a speaker uses two words that mean different things and that are connected with “and.” These two words work together to express a single idea. 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 2:12b ULT)

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**.

Two phrases connected by “and” can also be a hendiadys when they refer to a single person, thing, or event.

> while we look forward to receiving **the blessed hope and appearing of the glory** of **our great God and Savior Jesus Christ**. (Titus 2:13b ULT)

Titus 2:13 contains two hendiadyses. “The blessed hope” and “appearing of the glory” refer to the same thing and serve to strengthen the idea that the return of Jesus Christ is greatly anticipated and wonderful. Also, “our great God” and “Savior Jesus Christ” refer to one person, not two.

Reasons This Is a Translation Issue

- Often a hendiadys contains an abstract noun. Some languages may not have a noun with the same meaning.
- Many languages do not use the hendiadys, so people may not understand that the second word is further describing the first one.
- Many languages do not use the hendiadys, so people may not understand that only one person or thing is meant, not two.

Examples From the Bible

> For I will give you **a mouth and wisdom** … (Luke 21:15a ULT)

“A mouth” and “wisdom” are nouns, but in this figure of speech “wisdom” describes what comes from the mouth.

> If you are willing and obedient … (Isaiah 1:19a ULT)

“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 or phrase describes the

other.
(5) If it is unclear that only one thing is meant, change the phrase so that this is clear.

Examples of Translation Strategies Applied

(1) Substitute the describing noun with an adjective that means the same thing.

> For I will give you **a mouth and wisdom** ... (Luke 21:15a ULT)
>
> > For I will give you **wise words** ...
>
> Walk in a manner that is worthy of God, who calls you into **his own kingdom and glory**. (1 Thessalonians 2:12b ULT)
>
> > 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 **a mouth and wisdom** ... (Luke 21:15a ULT)
>
> > for I will give you **words of wisdom**.
>
> You should walk in a manner that is worthy of God, who calls you into **his own kingdom and glory**. (1 Thessalonians 2:12b ULT)
>
> > 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 1:19a ULT)
>
> > If you are **willingly obedient** ...

(4) Substitute other parts of speech that mean the same thing and show that one word or phrase describes the other.

> If you are willing and obedient ... (Isaiah 1:19a ULT)

The adjective “obedient” can be substituted with the verb “obey.”

> > if you **obey willingly** ...

(4) and (5) If it is unclear that only one thing is meant, change the phrase so that this is clear.

> We look forward to receiving **the blessed hope and appearing of the glory** of **our great God and Savior Jesus Christ**. (Titus 2:13b ULT)

The noun “glory” can be changed to the adjective “glorious” to make it clear that Jesus’ appearing is what we hope for. Also, “Jesus Christ” can be moved to the front of the phrase and “great God and Savior” put into a relative clause that describes the one person, Jesus Christ.

> > We look forward to receiving **what we are longing for, the blessed and glorious appearing** of **Jesus Christ, who is our great God and Savior**.

Next we recommend you learn about:

Doublet (UTA PDF)

"

Referenced in: Matthew 12:48; Matthew 16:17

How to Translate Names

Description

This page answers the question: *How can I translate names that are new to my culture?*

In order to understand this topic, it would be good to read:

Translate Unknowns (UTA PDF)

The Bible contains the 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.

> For this **Melchizedek**, king of Salem, priest of God Most High, was the one who met Abraham returning from the slaughter of the kings and blessed him. (Hebrews 7:1 ULT)

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 first indeed means “king of righteousness,” and then also “king of Salem,” that is, “king of peace.” (Hebrews 7:2b ULT)

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

> Then you crossed over the **Jordan** and came to **Jericho**, and the men of Jericho, and the **Amorites** ... fought against you, but I gave them into your hand. (Joshua 24:11 ULT)

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 **Beer Lahai Roi**. (Genesis 16:13b-14a ULT)

Readers may not understand the second sentence if they do not know that “Beer Lahai Roi” means “Well of the Living One who sees me.”

> And she called his name **Moses** and she said, “For out of the water I drew him.” (Exodus 2:10b ULT)

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 execution. (Acts 8:1a ULT)
>
> But when the apostles, Barnabas and **Paul**, heard of it, they tore their clothing. (Acts 14:14a ULT)

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.

> Then you crossed over the **Jordan** and came to **Jericho**, and the men of Jericho, and the **Amorites** ... fought against you, but I gave them into your hand. (Joshua 24:11 ULT)
>
> > You went over the **Jordan River** and came to the **city of Jericho**. The men of Jericho fought against you, along with **the tribe of the Amorites.**
>
> At that hour, certain Pharisees approached, saying to him, “Leave and go away from here, because **Herod** wants to kill you.” (Luke 13:31 ULT)
>
> > At that hour, certain Pharisees approached, saying 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.

> And she called his name **Moses** and she said, “For out of the water I drew him.” (Exodus 2:10b ULT)
>
> > She called his name **Moses (which sounds like ‘drawn out’),** and she said, “For out of the water I drew him.”

(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 **Beer Lahai Roi**. (Genesis 16:13b-14a ULT)
>
> > 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 7:58b ULT)
>
> > ... 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.”

Then later in the story, you could translate this way:

> 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 ULT)
>
> > a young man named **Saul**

The footnote would look like:

> > [1] This is the same man who is called Paul beginning in Acts 13.

Then later in the story, you could translate this way:

> 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;

Then after the story has explained the name change, you could translate this way.

> It came about in Iconium that **Paul** and Barnabas entered together into the synagogue (Acts 14:1 ULT)
>
> > It came about in Iconium that **Paul**[1] and Barnabas entered together into the synagogue

The footnote would look like:

> > [1] This is the same man who was called Saul before Acts 13.

"

Next we recommend you learn about:

Copy or Borrow Words (UTA PDF)

Referenced in: Part 1: General Introduction; Matthew 1:2; Matthew 1:3; Matthew 1:4; Matthew 1:5; Matthew 1:6; Matthew 1:7; Matthew 1:8; Matthew 1:9; Matthew 1:10; Matthew 1:11; Matthew 1:12; Matthew 1:13; Matthew 1:14; Matthew 1:15; Matthew 1:16; Matthew 2:22; Matthew 4:25; Matthew 5:17; Matthew 7:12; Matthew 8:28; Matthew 10:3; Matthew 11:21; Matthew 12:42; Matthew 13:55; Matthew 14:3; Matthew 14:34; Matthew 15:39; Matthew 16:17; Matthew 21:1; Matthew 23:35; Matthew 26:6; Matthew 27:32; Matthew 27:56; Matthew 27:57

Hyperbole

Description

This page answers the question: *What are hyperboles? What are generalizations? How can I translate them?*

In order to understand this topic, it would be good to read:

Figures of Speech (UTA PDF)

A speaker or writer can use exactly the same words to say something that he means as completely true, or as generally true, or as a hyperbole. This is why it can be hard to decide how to understand a statement. For example, the sentence below could mean three different things.

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 that it rains more than it actually does, usually in order to express a strong attitude toward the amount or frequency of rain, such as being annoyed or being happy about it.

Hyperbole

In hyperbole, a figure of speech that uses exaggeration, a speaker deliberately describes something with 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 **stone upon stone in you.** (Luke 19:44b ULT)

This is an exaggeration. It means that the enemies will completely destroy Jerusalem.

> Moses was educated in **all the wisdom of the Egyptians.** (Acts 7:22a ULT)

This hyperbole means that he had learned everything an Egyptian education could offer.

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. There may be some exceptions to these statements, but they are generally true.

> 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 did this. It does not matter if a few did not. The point was that the hearers should not join in this well-known practice.

Even though a hyperbole or a generalization may have a strong-sounding word like “all,” “always,” “none,” or “never,” it does not necessarily mean **exactly** “all,” “always,” “none,” or “never.” It simply means “most,” “most of the time,” “hardly any,” or “rarely.”

Reason This Is a Translation Issue

Readers need to be able to understand whether or not a statement is literally true.
If readers realize that a statement is not literally 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 Hyperbole

> If your hand causes you to stumble, **cut it off**. It is better for you to enter into life maimed ... (Mark 9:43a ULT)

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 with 3,000 chariots, 6,000 men to drive the chariots, and troops **as numerous as the sand on the seashore**. (1 Samuel 13:5a ULT)

The bolded phrase is an exaggeration for the purpose of expressing the emotion that the Philistine army was overwhelming in number. It means that there were **many, many** soldiers in the Philistine army.

> But as his anointing teaches you **everything** and is true and is not a lie, and just as it has taught you, remain in him. (1 John 2:27b ULT)

This is a hyperbole. It expresses the assurance that God's Spirit teaches us about **all things that we need to know**. God's Spirit does not teach us about everything that it is possible to know.

> When they found him, they also said to him, "**Everyone** is looking for you." (Mark 1:37 ULT)

The disciples probably did not mean that everyone in the city was looking for Jesus, but that **many people** were looking for him, or that all of Jesus' closest friends there were looking for him. This is an exaggeration for the purpose of expressing the emotion that they and many others were worried about him.

Examples of Generalization

> Can **any good thing** come out of Nazareth? (John 1:46b ULT)

This rhetorical question is meant to express the generalization that there is nothing good in Nazareth. The people there had a reputation for being uneducated and not strictly religious. Of course, there were exceptions.

> One of them, of their own prophets, has said, "**Cretans are always liars, evil beasts, lazy bellies**." (Titus 1:12 ULT)

This is a generalization that means that Cretans had a reputation to be like this because, in general, this is how Cretans behaved. It is possible that there were exceptions.

> **A lazy hand causes a person to be poor, but the hand of the diligent person gains riches.** (Proverbs 10:4 ULT)

This is generally true, and it reflects the experience of most people. It is possible that there are exceptions in some circumstances.

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 6:19b ULT)

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 ULT)

Yahweh is always righteous. This is a completely true statement.

Translation Strategies

If the hyperbole 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 hyperbole or a generalization, add a word like "many" or "almost" to show that the hyperbole or generalization is not meant to be exact.
(4) For a hyperbole or 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: 3,000 chariots, 6,000 men to drive the chariots, and troops **as numerous as the sand on the seashore**. (1 Samuel 13:5a ULT)
>
> > The Philistines gathered together to fight against Israel: 3,000 chariots, 6,000 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 13:18a ULT)
>
> > **In general,** the one who ignores instruction will have poverty and shame
>
> 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 ULT)
>
> > 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 hyperbole or a generalization, add a word like "many" or "almost" to show that the hyperbole or generalization is not meant to be exact.

> The **whole** country of Judea and **all** the people of Jerusalem went out to him. (Mark 1:5a ULT)
>
> > **Almost all** the country of Judea and **almost all** the people of Jerusalem went out to him. or:

> > **Many** of the country of Judea and **many** of the people of Jerusalem went out to him.

(4) For a hyperbole or 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 1:5a ULT)
>
> > The country of Judea and the people of Jerusalem went out to him.

"

Referenced in: Matthew 2:3; Matthew 3:5; Matthew 4:23; Matthew 4:24; Matthew 5:11; Matthew 5:29; Matthew 5:30; Matthew 7:3; Matthew 7:4; Matthew 7:5; Matthew 8:20; Matthew 8:34; Matthew 9:13; Matthew 9:35; Matthew 10:1; Matthew 10:22; Matthew 13:6; Matthew 13:12; Matthew 13:21; Matthew 13:32; Matthew 13:47; Matthew 14:35; Matthew 18:8; Matthew 18:9; Matthew 19:24; Matthew 21:8; Matthew 21:26; Matthew 24:2; Matthew 25:29; Matthew 26:38

Hypothetical Situations

This page answers the question: *What is a hypothetical situation?*

In order to understand this topic, it would be good to read:

Writing Styles (UTA PDF)

Consider these phrases: "If the sun stopped shining ..." "What if the sun stopped shining ..." "Suppose the sun stopped shining ..." and "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. Hypothetical expressions occur often in the Bible. You (the translator) need to translate them in a way that people will know that the event did not actually happen and so 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, are not happening now, 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 comprise a phrase that starts with "if.")

- If he had lived to be 100 years old, he would have seen his grandson's grandson. (But he did not.)
- If he lived to be 100 years old, he would still be alive today. (But he is not.)
- If he lives to be 100 years old, he will see his grandson's grandson. (But he probably will not.)

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 and understand that they are unreal.
- Translators need to know their own language's ways of talking about different kinds of hypothetical situations.

Examples From the Bible

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 ULT)

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 they did not repent. He said this to rebuke the people of Chorazin and Bethsaida who had seen his miracles and yet did not repent.

> Martha then said to Jesus, "Lord, **if you had been here, my brother would not have died**." (John 11:21 ULT)

Martha said this to express her wish that Jesus would have come sooner so that her brother would not have died. But Jesus did not come sooner and her brother did die.

Hypothetical Situations in the Present

> And no man puts new wine into old wineskins. **But if he did do that, the new wine would burst the wineskins, and it would be spilled out, and the wineskins would be destroyed**. (Luke 5:37 ULT)

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 ULT)

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.

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 ULT)

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 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.

Expressing Emotion About a Hypothetical Situation

People sometimes talk about hypothetical situations in order to express regrets and wishes. Regrets are about the past and wishes are about the present and future.

> 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 ULT)

Here the Israelites were afraid that 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 ULT)

Jesus wished that the people were either hot or cold, but they are neither. He was rebuking them, expressing anger at this.

Translation Strategies

Find out 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 https://ufw.io/figs_hypo.

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Referenced in: Matthew 5:40; Matthew 5:41; Matthew 6:30; Matthew 7:9; Matthew 7:10; Matthew 9:17; Matthew 12:11; Matthew 15:14; Matthew 16:26; Matthew 17:20; Matthew 18:12; Matthew 21:21; Matthew 21:25; Matthew 21:26; Matthew 22:24; Matthew 22:25; Matthew 23:30; Matthew 24:26; Matthew 24:40; Matthew 24:41; Matthew 24:43; Matthew 24:48; Matthew 27:42; Matthew 27:43; Matthew 28:14

Idiom

This page answers the question: *What are idioms and how can I translate them?*

In order to understand this topic, it would be good to read:

Figures of Speech (UTA PDF)

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 teasing me by telling me something that is not true.")
- 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 **set his face** to go to Jerusalem. (Luke 9:51b ULT)

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 would **come under my roof**. (Luke 7:6b ULT)

The phrase "come under my roof" is an idiom that means "enter my house."

> Put these words **into your ears**. (Luke 9:44a ULT)

This idiom means "Listen carefully and remember what I say."

Purpose: An idiom is probably created in a culture 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 ULT)

This means, "We and you belong to the same race, the same family."

> The children of Israel went out **with a high hand**. (Exodus 14:8b ASV)

This means, “The Israelites went out defiantly.”

> the one who **lifts up my head** (Psalm 3:3b ULT)

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 ULT)
>
> > Look, we all **belong to the same nation**.
>
> Then he **set his face** to go to Jerusalem. (Luke 9:51b ULT)
>
> > He started to travel to Jerusalem, **determined to reach it**.
>
> I am not worthy that you would come **under my roof**. (Luke 7:6b ULT)
>
> > 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.

> Put these words **into your ears.** (Luke 9:44a ULT)
>
> > **Be all ears** when I say these words to you.
>
> My **eyes grow dim** from grief. (Psalm 6:7a ULT)
>
> > I am crying my **eyes out**

"

Referenced in: Matthew 1:18; Matthew 1:23; Matthew 2:1; Matthew 2:2; Matthew 2:6; Matthew 2:9; Matthew 2:16; Matthew 2:20; Matthew 3:1; Matthew 3:4; Matthew 3:7; Matthew 3:12; Matthew 3:15; Matthew 3:16; Matthew 4:2; Matthew 4:4; Matthew 4:19; Matthew 4:20; Matthew 4:22; Matthew 5:2; Matthew 5:3; Matthew 5:4; Matthew 5:5; Matthew 5:6; Matthew 5:7; Matthew 5:8; Matthew 5:9; Matthew 5:10; Matthew 5:11; Matthew 5:17; Matthew 5:23; Matthew 5:25; Matthew 5:33; Matthew 6:33; Matthew 7:23; Matthew 8:8; Matthew 8:10; Matthew 8:12; Matthew 8:13; Matthew 8:19; Matthew 8:20; Matthew 8:29; Matthew 9:10; Matthew 9:13; Matthew 9:15; Matthew 9:21; Matthew 9:22; Matthew 9:30; Matthew 10:5; Matthew 10:8; Matthew 10:17; Matthew 10:19; Matthew 10:21; Matthew 10:25; Matthew 10:27; Matthew 10:34; Matthew 10:35; Matthew 10:41; Matthew 10:42; Matthew 11:5; Matthew 11:9; Matthew 11:10; Matthew 11:11; Matthew 11:12; Matthew 11:18; Matthew 11:19; Matthew 11:21; Matthew 11:23; Matthew 11:26; Matthew 11:28; Matthew 11:29; Matthew 12:1; Matthew 12:7; Matthew 12:11; Matthew 12:14; Matthew 12:20; Matthew 12:30; Matthew 12:32; Matthew 12:36; Matthew 12:40; Matthew 12:42; Matthew 12:45; Matthew 13:5; Matthew 13:6; Matthew 13:32; Matthew 13:35; Matthew 13:38; Matthew 13:39; Matthew 13:40; Matthew 13:49; Matthew 13:54; Matthew 13:56; Matthew 14:2; Matthew 14:13; Matthew 14:15;

Matthew 14:20; Matthew 15:4; Matthew 15:28; Matthew 15:30; Matthew 15:37; Matthew 16:6; Matthew 16:21; Matthew 16:22; Matthew 16:24; Matthew 17:6; Matthew 17:8; Matthew 17:9; Matthew 17:10; Matthew 17:17; Matthew 17:18; Matthew 17:23; Matthew 18:7; Matthew 18:10; Matthew 18:11; Matthew 18:14; Matthew 18:15; Matthew 18:23; Matthew 18:24; Matthew 18:27; Matthew 18:30; Matthew 18:32; Matthew 18:34; Matthew 18:35; Matthew 19:8; Matthew 19:12; Matthew 19:21; Matthew 19:27; Matthew 19:28; Matthew 20:1; Matthew 20:15; Matthew 20:19; Matthew 20:33; Matthew 20:34; Matthew 21:2; Matthew 21:5; Matthew 21:19; Matthew 21:29; Matthew 21:32; Matthew 21:34; Matthew 21:41; Matthew 21:42; Matthew 22:15; Matthew 22:16; Matthew 22:46; Matthew 23:15; Matthew 23:30; Matthew 23:34; Matthew 24:3; Matthew 24:7; Matthew 24:11; Matthew 24:19; Matthew 24:22; Matthew 24:24; Matthew 24:29; Matthew 24:31; Matthew 24:33; Matthew 24:37; Matthew 24:38; Matthew 24:42; Matthew 24:43; Matthew 24:44; Matthew 24:45; Matthew 24:50; Matthew 24:51; Matthew 25:8; Matthew 25:19; Matthew 25:35; Matthew 25:38; Matthew 25:43; Matthew 26:4; Matthew 26:25; Matthew 26:29; Matthew 26:32; Matthew 26:43; Matthew 26:45; Matthew 26:49; Matthew 26:50; Matthew 26:52; Matthew 26:55; Matthew 26:64; Matthew 26:70; Matthew 27:1; Matthew 27:4; Matthew 27:7; Matthew 27:11; Matthew 27:19; Matthew 27:24; Matthew 27:25; Matthew 27:29; Matthew 27:46; Matthew 27:50; Matthew 27:52; Matthew 27:55; Matthew 27:61; Matthew 27:63; Matthew 27:64; Matthew 28:6; Matthew 28:7; Matthew 28:9; Matthew 28:12; Matthew 28:20

Imperatives — Other Uses

Description

This page answers the question: *What other uses are there for imperative sentences in the Bible?*

In order to understand this topic, it would be good to read:

Sentence Types (UTA PDF)

Imperative sentences are mainly used to express a desire or requirement that someone do something. In the Bible, sometimes imperative sentences 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 26, 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 ULT)

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. (In this context, the command "Be clean" means to "be healed" so that others around would know that it was safe to touch the man again.)

> "I am willing. **Be clean**." Immediately he was cleansed of his leprosy. (Matthew 8:3b ULT)

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 ULT:

> God said, "**Let there be** light," and there was light. (Genesis 1:3 ULT)

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." (Genesis 1:28 ULT)

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 ULT)

The purpose of Proverbs 22:6, below, is to 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 ULT)

Imperatives that function as good results

An imperative sentence can also describe a desirable result. In Proverbs 3:3-4, several imperatives give instructions, then the final imperative describes the good outcome of following those instructions.

> Do not let covenant faithfulness and trustworthiness leave you; tie them on your neck, write them on the tablet of your heart, and **find favor** and good insight in the eyes of God and man! (Proverbs 3:3-4 ULT)

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 8:3b ULT)
>
> > **You are now clean. I now cleanse you.**
>
> God said, “**Let there be** light,” and there was light. (Genesis 1:3 ULT)
>
> > 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 1:28 ULT)
>
> > 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.”

> Do not let covenant faithfulness and trustworthiness leave you; tie them on your neck, write them on the tablet of your heart, **and find favor** and good insight in the eyes of God and man! (Proverbs 3:3-4 ULT)
>
> > Do not let covenant faithfulness and trustworthiness leave you; tie them on your neck, write them on the tablet of your heart, **then you will find favor** and good insight in the eyes of God and man!

(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 ULT)
>
> > 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 ULT)

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.”

"

Referenced in: Matthew 6:11; Matthew 6:12; Matthew 6:13; Matthew 8:8; Matthew 8:31; Matthew 9:18; Matthew 12:13; Matthew 13:36; Matthew 14:8; Matthew 14:15; Matthew 14:28; Matthew 14:30; Matthew 15:15; Matthew 15:23; Matthew 15:25; Matthew 17:15; Matthew 18:26; Matthew 18:29; Matthew 20:21; Matthew 20:30; Matthew 20:31; Matthew 22:4; Matthew 22:17; Matthew 24:3; Matthew 25:8; Matthew 25:11; Matthew 27:64

Information Structure

Description

This page answers the question: *How do languages arrange the parts of a sentence?*

In order to understand this topic, it would be good to read:

Sentence Structure (UTA PDF)

Different languages arrange the parts of the sentence in different ways. In English, a sentence normally has the subject first, then the verb, then the object, then other modifiers, like this: Peter painted his house yesterday.

Many other languages normally put these things in a different order such as: Painted yesterday Peter his house.

Although all languages have a normal order for parts of a sentence, this order can change depending on what information the speaker or writer considers to be the most important.

Suppose that someone is answering the question, “What did Peter paint yesterday?” The person asking the question already knows all of the information in our sentence above except for the object, “his house.” Therefore, that becomes the most important part of the information, and a person answering in English might say “His house is what Peter painted (yesterday).”

This puts the most important information first, which is normal for English. Many Other Languages would normally put the most important information last. In the flow of a text, the most important information is usually what the writer considers to be new information for the reader. In some languages the new information comes first, and in others it comes last.

Reasons This Is a Translation Issue

- Different languages arrange the parts of a sentence in different ways. If you (the translator) copy the order of the parts of a sentence from the source, it may not make sense in your language.
- Different languages put important or new information in different places in the sentence. If you keep the important or new information in the same place that it had in the source language, it may be confusing or give the wrong message in your language.

Examples From the Bible

> They all ate until they were satisfied. (Mark 6:42 ULT)

The parts of this sentence were in a different order in the original Greek source language. They were like this: And they ate all and they were satisfied.

In English, this means that the people ate everything. But the next verse says that they took up twelve baskets full of leftover pieces of food. In order for this to not be so confusing, the translators of the ULT put the parts of the sentence in the right order for English.

> And the day began to end, and the twelve came to him and said, “Send the crowd away so that, going into the surrounding villages and countryside, they may find lodging and food, because we are here in an desolate place.” (Luke 9:12 ULT)

In this verse, what the disciples say to Jesus puts the important information first, that he should send the crowd away. In languages that put the important information last, people would understand that the reason that they gave, being in an isolated place, is the most important part of their message to Jesus. They might then think that the disciples are afraid of the spirits in that place, and that sending the people to buy food is a way to protect them from the spirits. That is the wrong message.

> Woe to you when all men speak well of you, for their fathers treated the false prophets in the same way. (Luke 6:26 ULT)

In this verse, the most important part of the information is first, that "woe" is coming on the people for what they are doing. The reason that supports that warning comes last. This could be confusing for people who expect the important information to come last.

Translation Strategies

(1) Study how your language arranges the parts of a sentence, and use that order in your translation.
(2) Study where your language puts the new or important information, and rearrange the order of information so that it follows the way it is done in your language.

Translation Strategies Applied

(1) Study how your language arranges the parts of a sentence, and use that order in your translation.

This is the verse in the original Greek order:

> And he went out from there and came to the hometown his, and they followed him the disciples his. (Mark 6:1)

The ULT has put this into the normal order for English:

> Now Jesus went out from there and came to his hometown, and his disciples followed him. (Mark 6:1 ULT)

(2) Study where your language puts the new or important information and rearrange the order of information so that it follows the way it is done in your language.

> And the day began to end, and the twelve came and said to him, "Send the crowd away so that, going into the surrounding villages and countryside, they may find lodging and food, because we are here in a desolate place." (Luke 9:12 ULT)

If your language puts the important information last, you can change the order of the verse.

> > Now the day was about to come to an end, and the twelve came to him and said, "Because we are here in an desolate place, send the crowd away that they may go into the surrounding villages and countryside to find lodging and food."
>
> Woe to you, when all men speak well of you, for that is how their ancestors treated the false prophets. (Luke 6:26 ULT)

If your language puts the important information last, you can change the order of the verse.

> > When all men speak well of you, which is just as people's ancestors treated the false prophets, then woe to you!

Next we recommend you learn about:

Word Order (UTA PDF)
Distinguishing Versus Informing or Reminding (UTA PDF)

"

Referenced in: Matthew 4:9; Matthew 4:13; Matthew 5:45; Matthew 6:21; Matthew 6:28; Matthew 7:6; Matthew 7:12; Matthew 8:27; Matthew 9:14; Matthew 11:9; Matthew 12:12; Matthew 15:22; Matthew 16:12; Matthew 16:17;

Matthew 16:23; Matthew 17:7; Matthew 17:15; Matthew 18:21; Matthew 18:22; Matthew 20:28; Matthew 21:37; Matthew 22:3; Matthew 22:32; Matthew 22:43; Matthew 24:30; Matthew 25:15; Matthew 26:62; Matthew 27:53

Introduction of a New Event

Description

This page answers the question: *How do we introduce a new event in a story?*

In order to understand this topic, it would be good to read:

Writing Styles (UTA PDF)
Order of Events (UTA PDF)

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. And **his wife was** from the daughters of Aaron, and her name was Elizabeth. (Luke 1:5 ULT)

The verses above introduce a story about Zechariah. The first bolded phrase tells when it happened, and the next two bolded 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 “And it happened that” in Luke 1:8 helps to introduce the first event in this story:

> **And it happened that** in his performing as priest before God, in the order of his division, according to the custom of the priesthood, he came up by lot to enter into the temple of the Lord to burn incense. (Luke 1:8-9 ULT)

> **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 ULT)

The bolded sentence above makes it explicit that a story about Jesus is being introduced. The story will tell about how the birth of Jesus happened.

> **Now after Jesus was born in Bethlehem of Judea in the days of Herod the king**, behold, learned men from the east arrived in Jerusalem. (Matthew 2:1 ULT)

The bolded phrase above shows that the events concerning the learned men happened **after** Jesus was born.

> **Now in those days** John the Baptist came preaching in the wilderness of Judea. (Matthew 3:1-22 ULT)

The bolded 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 John, to be baptized by him. (Matthew 3:13 ULT)

The word “then” shows that Jesus came to the Jordan River some time after the events in the previous verses.

> Now there was **a man from the Pharisees whose name was Nicodemus, a Jewish leader**. This man came to Jesus at night. (John 3:1-2a ULT)

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 600 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 ULT)

Verse 6 is a statement 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 ULT or UST. 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, indicate 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 man from the Pharisees whose name was Nicodemus, a Jewish leader**. This man came to Jesus at night. (John 3:1-2a ULT)
>
> > 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.
> >
> > One night **a man named Nicodemus, who was a Pharisee and a member of the Jewish Council**, came to Jesus.
>
> As he passed by, **he saw Levi the son of Alpheus, sitting** at the tax collector's tent, and he said to him ... (Mark 2:14a ULT)
>
> > As he passed by, **Levi the son of Alpheus was sitting** at the tax collector's tent. Jesus saw him and and said to him ...
> >
> > As he passed by, **there was a man sitting** at the tax collector's tent. 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 collector's tent. 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,” or “someone.”

> Noah was 600 years old when the flood came upon the earth. (Genesis 7:6 ULT) — 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 600 years old, the flood came upon the earth.
>
> **Again he began** to teach beside the sea. (Mark 4:1a ULT) — 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 sea.
>
> > **Another time** Jesus began to teach people again beside the sea.
> >
> > Jesus went to the sea 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 600 years old when the flood came upon the earth. (Genesis 7:6 ULT)
>
> > **Now this is what happened when** Noah was 600 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 600 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 will actually happen later in the story.

> Noah was 600 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 ULT)
>
> > **Now this is what happened when** Noah was 600 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**.

Next we recommend you learn about:

Background Information (UTA PDF)
Introduction of New and Old Participants (UTA PDF)

"

Referenced in: Matthew 2:1; Matthew 2:13; Matthew 2:19; Matthew 3:1; Matthew 3:7; Matthew 3:13; Matthew 4:1; Matthew 4:12; Matthew 4:18; Matthew 5:1; Matthew 8:1; Matthew 8:5; Matthew 8:16; Matthew 8:18; Matthew 9:14; Matthew 9:18; Matthew 9:32; Matthew 9:36; Matthew 10:1; Matthew 11:2; Matthew 12:1; Matthew 12:22; Matthew 13:1; Matthew 13:36; Matthew 14:1; Matthew 14:13; Matthew 15:1; Matthew 15:21; Matthew 15:29; Matthew 16:1; Matthew 16:5; Matthew 16:13; Matthew 17:1; Matthew 17:22; Matthew 17:24; Matthew 18:1; Matthew 19:13; Matthew 20:17; Matthew 20:20; Matthew 21:1; Matthew 21:18; Matthew 22:15; Matthew 22:34; Matthew 22:41; Matthew 26:6; Matthew 26:17; Matthew 26:26; Matthew 27:1; Matthew 27:3; Matthew 27:57; Matthew 27:62; Matthew 28:1; Matthew 28:11; Matthew 28:16

Introduction of New and Old Participants

Description

This page answers the question: *Why cannot the readers of my translation understand who the author was writing about?*

In order to understand this topic, it would be good to read:

Parts of Speech (UTA PDF)

Writing Styles (UTA PDF)

The first time that people or things are mentioned in a story, they are **new participants**. After that, whenever they are mentioned, they are **old participants**.

> Now **there was a man from the Pharisees whose name was Nicodemus** ... **This man** came to Jesus at night ... Jesus replied and said to **him** ... (John 3:1, 2a, 3a)

The first bolded phrase introduces Nicodemus as a new participant. After being introduced, he is then referred to as “This man” and “him” when he has become an old participant.

Reason This Is a Translation Issue

In order to make your translation clear and natural, it is necessary to refer to the participants in such a way that people will know if they are new participants or participants that they have already read about. Different languages have different ways of doing this. You must follow the way that your language does this, not the way that the source language does this.

Examples From the Bible

New Participants

Often the most important new participant is introduced with a phrase that says that he existed, such as “There was a man,” as in the example below. The phrase “There was” tells us that this man existed. The word “a” in “a man” tells us that the author is speaking about him for the first time. The rest of the sentence tells where this man was from, who is family was, and what his name was.

> **Now there was a man** from Zorah, of the families of the Danites, and his name was Manoah. (Judges 13:2a ULT)

A new participant who is not the most important participant is often introduced in relation to the more important person who was already introduced. In the example below, Manoah’s wife is simply referred to as “his wife.” This phrase shows her relationship to him.

> Now there was one man from Zorah, of the families of the Danites, and his name was Manoah. **His wife** was barren and she had never given birth. (Judges 13:2 ULT)

Sometimes a new participant is introduced simply by name because the author assumes that the readers know who the person is. In the first verse of 1 Kings, the author assumes that his readers know who King David is, so there is no need to explain who he is.

> Now King David was old, he had advanced in the days, and they covered him with the garments, but it was not warm enough for him. (1 Kings 1:1 ULT)

Old Participants

A person who has already been brought into the story can be referred to with a pronoun after that. In the example below, Manoah is referred to with the pronoun “his,” and his wife is referred to with the pronoun “she.”

> **His wife** was barren and **she** had never given birth. (Judges 13:2 ULT)

Old participants can also be referred to in other ways, depending on what is happening in the story. In the example below, the story is about bearing a son, and Manoah's wife is referred to by the noun phrase "the wife."

> The angel of Yahweh appeared to **the wife** and he said to her ... (Judges 13:3a ULT)

If the old participant has not been mentioned for a while, or if there could be confusion between participants, the author may use the participant's name again. In the example below, Manoah is referred to by his name, which the author has not used since verse 2.

> Then **Manoah** prayed to Yahweh. (Judges 13:8a ULT)

Some languages place an affix on the verb that tells something about the subject. In some of those languages, people do not always use noun phrases or pronouns for old participants when they are the subject of the sentence. The marker on the verb gives enough information for the listener to understand who the subject is. (See Verbs.)

Translation Strategies

(1) If the participant is new, use one of your language's ways of introducing new participants.
(2) If it is not clear to whom a pronoun refers, use a noun phrase or name.
(3) If an old participant is referred to by name or a noun phrase, and people wonder if this is another new participant, try using a pronoun instead. If a pronoun is not needed because people would understand it clearly from the context, then leave out the pronoun.

Examples of Translation Strategies Applied

(1) If the participant is new, use one of your language's ways of introducing new participants.

> Then Joseph, who was called Barnabas by the apostles (which is translated as Son of Encouragement), a Levite from Cyprus by birth ... (Acts 4:36-37 ULT) — Starting the sentence with Joseph's name when he has not been introduced yet might be confusing in some languages.
>
> > There was a man from Cyprus who was a Levite. His name was Joseph, and he was given the name Barnabas by the apostles (that is, being interpreted, Son of Encouragement). There was a Levite from Cyprus whose name was Joseph. The apostles gave him the name Barnabas, which means Son of encouragement.

(2) If it is not clear who a pronoun refers to, use a noun phrase or name.

> And it happened that when he was praying in a certain place, when he stopped, one of his disciples said to him, "Lord, teach us to pray just as John also taught his disciples." (Luke 11:1 ULT) — Since this is the first verse in a chapter, readers might wonder who "he" refers to.
>
> > It happened when **Jesus** finished praying in a certain place, that one of his disciples said, "Lord, teach us to pray just as John taught his disciples."

(3) If an old participant is referred to by name or a noun phrase, and people wonder if this is another new participant, try using a pronoun instead. If a pronoun is not needed because people would understand it clearly from the context, then leave out the pronoun.

> Joseph's master took Joseph and put him in prison, in the place where all the king's prisoners were put, and Joseph stayed there. (Genesis 39:20) — Since Joseph is the main person in the story, some languages might prefer the pronoun.

> Joseph's master took **him** and put **him** in prison, in the place where all the king's prisoners were put, and **he** stayed there in the prison.

Next we recommend you learn about:

Pronouns — When to Use Them (UTA PDF)

"

Referenced in: Matthew 3:1; Matthew 4:18; Matthew 4:21; Matthew 8:2; Matthew 9:9; Matthew 9:18; Matthew 9:20; Matthew 12:10; Matthew 12:22; Matthew 12:43; Matthew 13:3; Matthew 14:3; Matthew 14:6; Matthew 15:22; Matthew 20:20; Matthew 20:30; Matthew 21:33; Matthew 22:23; Matthew 22:35; Matthew 26:7; Matthew 26:51; Matthew 27:32; Matthew 27:57

Irony

Description

This page answers the question: *What is irony and how can I translate it?*

In order to understand this topic, it would be good to read:

Figures of Speech (UTA PDF)

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.

> Then Jesus answered and said to them, "People who are well do not have need of a physician, but those who have sickness. I did not come to call the righteous, but sinners to repentance." (Luke 5:31-32 ULT)

When Jesus spoke of "the righteous," 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 that you may keep your tradition! (Mark 7:9b ULT)

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 ULT)

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? **You know, for you were born then, and the number of your days is many!** (Job 38:20-21 ULT)

Job thought that he was wise. Yahweh used irony to show Job that he was not so wise. The two phrases in bold 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 are satisfied! Already you have become rich! **You began to reign** apart from us, and I wish you really did reign, so that we also might reign with you. (1 Corinthians 4:8 ULT)

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 the irony 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. (Remember: The true 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 that you may keep your tradition! (Mark 7:9a ULT)
>
> > **You think that you are doing well when you reject God's commandment** so you may keep your tradition!
> > or:
> > **You act like it is good to reject God's commandment** so you may keep your tradition!
>
> I did not come to call **the righteous**, but sinners to repentance. (Luke 5:32 ULT)
>
> > I did not come to call **people who think that they are righteous** to repentance, but to call people who know that they are sinners to repentance.

(2) Translate the actual, intended meaning of the statement of irony.

> **How well you reject the commandment of God** so that you may keep your tradition! (Mark 7:9a ULT)
>
> > **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 ULT)
>
> > 'Present your case,' says Yahweh; 'present your best arguments for your idols,' says the King of Jacob. **Can your idols bring us their own arguments or come forward to declare to us what will happen** so we may know these things well? **No!** 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? **You know, for you were born then, and the number of your days is many!** (Job 38:20-21 ULT)
>
> > 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**!

Next we recommend you learn about:

Litotes (UTA PDF)

"

Referenced in: Matthew 11:25; Matthew 23:32; Matthew 26:68; Matthew 27 Chapter Introduction; Matthew 27:29; Matthew 27:37; Matthew 27:42

Irregular Use of Tenses

Description

This page answers the question: *How do I translate tenses that are unexpected?*

Normally, languages indicate when an event happens by marking it as past, present, or future (or some subset of those categories) through using different verb tenses. But sometimes speakers use those verb tenses in other ways to draw special attention to what they are saying. This article will discuss three ways that this happens in the Bible.

Past For Future

In the Bible, sometimes the past tense is used to refer to things that will happen in the future. This is a figure of speech that is used in prophecy to show that the event will certainly happen. It is sometimes called the “predictive past” or “prophetic perfect.”

> Therefore my people have gone into captivity for lack of understanding; their honored leaders go hungry, and their common people have nothing to drink. (Isaiah 5:13 ULT)

In the example above, the people of Israel had not yet gone into captivity, but God spoke of their going into captivity as if it had already happened because he had decided that they certainly would go into captivity.

Reason This Is a Translation Issue:

Speakers of languages that do not use the past tense in prophecy to refer to future events may think that these are events that have already happened.

Examples From the Bible

> Now Jericho was tightly closed because of the sons of Israel. No one went out and no one came in. Yahweh said to Joshua, “See, I have delivered Jericho and its king and its powerful soldiers into your hand.” (Joshua 6:1-2 ULT)
>
> For to us a child has been born, to us a son has been given; and the rule will be on his shoulder. (Isaiah 9:6a ULT)

In the examples above, God spoke of things that would happen in the future as if they had already happened.

> But even Enoch, the seventh from Adam, prophesied about them, saying, “Look! The Lord came with thousands and thousands of his holy ones.” (Jude 1:14 ULT)

Enoch was speaking of something that would happen far in the future, but he used the past tense when he said, “the Lord came.”

Present For Past

In the Bible, sometimes the present tense is used to refer to events that happened in the past. This is a figure of speech that makes these events more vivid or prominent for the reader. The effect can be to draw the reader into the story because these events are told as though they are happening now. The reader, however, knows that the events happened in the past. This is sometimes called the “historical present.”

> Now the mother-in-law of Simon was lying down, being sick with a fever, and immediately they speak to him concerning her. (Mark 1:30 ULT)

In the example above, Mark had been narrating events that happened in the past, using the past tense. But when he came to the part about the disciples speaking to Jesus about Simon's mother-in-law, he changed from past tense to present tense.

Reason This Is a Translation Issue:

Speakers of languages that do not use the present tense to refer to past events may think that these events are happening now or that the Bible translation makes no sense.

Examples From the Bible

> And Simon and the ones with him searched for him 37 and found him and say to him,
> "Everyone is seeking you." 38 And he says to them, "Let us go elsewhere, (Mark 1:36-38 ULT)

As in the above example, the historical present is often used to make direct speech stand out from the narrative.

> And he enters into Capernaum, and immediately on the Sabbaths, having entered into the
> synagogue, he began to teach. (Mark 1:21 ULT)

As in the above example, the historical present sometimes serves to set the scene for a new set of events. By using the historical present in this way, the writer draws the reader into the scene, and then relates the events using the past tense.

Present For Future

In the Bible, sometimes the present tense is used for a future event. Usually, this is to communicate that the event will happen very soon. Also, like the predictive past, this can communicate that the event is sure to happen or that the speaker is fully committed to making the event happen. This is sometimes called the "imminent future."

> And Moses said, "Thus says Yahweh: 'About the middle of the night I am going out in the midst
> of Egypt, (Exodus 11:4 ULT)

In the example above, Yahweh uses the present tense for something that he will do soon.

Reason This Is a Translation Issue:

Speakers of languages that do not use the present tense to refer to future events may think that these events are happening at the time of speaking or writing or that the Bible translation is confusing or wrong.

Examples From the Bible

> For behold me, raising up the Chaldeans, that fierce and impetuous nation... (Habakkuk 1:6
> ULT)
>
> Therefore, remember from where you have fallen and repent and do the first works. But if not,
> I am coming to you and I will remove your lampstand from its place—if you do not repent.
> (Revelation 2:5 ULT)

In the examples above, God speaks of a future event as though he is doing it in the present. This is a way of emphasizing the certainty of the event.

> Therefore my people have gone into captivity for lack of understanding; their honored leaders
> go hungry, and their common people have nothing to drink. (Isaiah 5:13 ULT)

In the example above, the present tense continues the sense of the predictive past, communicating future events that are sure to happen.

Translation Strategies

If the tense that is used in the Literal Translation would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

(1) Use the future tense to refer to future events.
(2) Use the past tense to refer to past events.
(3) Use the tense that your language commonly uses to communicate the time of the event.

Examples of Translation Strategies Applied

(1) Use the future tense to refer to future events.

> For to us a child **has been born**, to us a son **has been given**. (Isaiah 9:6a ULT)
>
> > For to us a child **will be born**, to us a son **will be given**.
>
> Yahweh said to Joshua, “See, **I have delivered** Jericho and its king and its powerful soldiers into your hand.” (Joshua 6:2 ULT)
>
> > Yahweh said to Joshua, “See, **I will deliver** Jericho and its king and its powerful soldiers into your hand.”
>
> And Moses said, “Thus says Yahweh: ‘About the middle of the night **I am going out** in the midst of Egypt, (Exodus 11:4 ULT)
>
> > And Moses said, “Thus says Yahweh: ‘About the middle of the night **I will go out** in the midst of Egypt,

(2) Use the past tense to refer to past events.

> And Simon and the ones with him searched for him and found him and **say** to him, “Everyone is seeking you.” And he **says** to them, “Let us go elsewhere, (Mark 1:36-38 ULT)
>
> > And Simon and the ones with him searched for him and found him and **said** to him, “Everyone is seeking you.” And he **said** to them, “Let us go elsewhere,
>
> And he **enters** into Capernaum, and immediately on the Sabbaths, having entered into the synagogue, he began to teach. (Mark 1:21 ULT)
>
> > And he **entered** into Capernaum, and immediately on the Sabbaths, having entered into the synagogue, he began to teach.

(3) Use the tense that your language commonly uses to communicate the time of the event.

> Yahweh said to Joshua, “See, **I have delivered** Jericho and its king and its powerful soldiers into your hand.” (Joshua 6:2 ULT)
>
> > Yahweh said to Joshua, “See, **I am delivering** Jericho and its king and its powerful soldiers into your hand.”
> > Or:
> > Yahweh said to Joshua, “See, **I am about to deliver** Jericho and its king and its powerful soldiers into your hand.”

> And Moses said, "Thus says Yahweh: 'About the middle of the night **I am going out** in the midst of Egypt, (Exodus 11:4 ULT)
>
> > And Moses said, "Thus says Yahweh: 'About the middle of the night **I will be going out** in the midst of Egypt,
> > Or:
> > And Moses said, "Thus says Yahweh: 'About the middle of the night **I shall certainly go out** in the midst of Egypt,

"

Referenced in: Matthew 1:21; Matthew 2:4; Matthew 2:13; Matthew 2:19; Matthew 3:1; Matthew 3:10; Matthew 3:13; Matthew 4:5; Matthew 4:6; Matthew 4:8; Matthew 4:11; Matthew 4:16; Matthew 4:19; Matthew 6:22; Matthew 6:23; Matthew 7:24; Matthew 7:26; Matthew 8:4; Matthew 8:7; Matthew 8:20; Matthew 8:22; Matthew 8:26; Matthew 9:9; Matthew 9:14; Matthew 9:28; Matthew 9:37; Matthew 12:13; Matthew 12:18; Matthew 13:28; Matthew 13:44; Matthew 13:51; Matthew 14:17; Matthew 14:31; Matthew 15:33; Matthew 15:34; Matthew 16:15; Matthew 17:1; Matthew 17:11; Matthew 17:20; Matthew 17:25; Matthew 18:22; Matthew 18:32; Matthew 19:5; Matthew 19:7; Matthew 19:8; Matthew 19:10; Matthew 19:18; Matthew 19:20; Matthew 19:23; Matthew 20:6; Matthew 20:7; Matthew 20:8; Matthew 20:21; Matthew 20:22; Matthew 20:23; Matthew 20:33; Matthew 21:13; Matthew 21:16; Matthew 21:19; Matthew 21:31; Matthew 21:41; Matthew 21:42; Matthew 21:45; Matthew 22:8; Matthew 22:12; Matthew 22:16; Matthew 22:20; Matthew 22:21; Matthew 22:42; Matthew 22:43; Matthew 23:2; Matthew 23:38; Matthew 24:40; Matthew 24:41; Matthew 24:43; Matthew 24:44; Matthew 26:2; Matthew 26:18; Matthew 26:24; Matthew 26:25; Matthew 26:31; Matthew 26:35; Matthew 26:36; Matthew 26:45; Matthew 27:63; Matthew 28:10; Matthew 28:20

Kinship

Description

This page answers the question: *What are kinship terms and how can I translate them?*

Kinship terms refer to those words used to describe people related to one another in familial relationships. These terms vary widely in their specificity from language to language. They range from the (Western) nuclear or immediate family (father-son, husband-wife) out to broad clan relationships in other cultures.

Reason This Is a Translation Issue

Depending on the language translators may need to use specific terms to designate the accurate kinship relationship. In some languages a different term may be used based on siblings' birth order. In others, the side of the family (father's or mother's), age, marital status, etc. may determine the term used. Different terms may be used based on the gender of the speaker and/or addressee. Translators may need to make sure they know the exact relationship between two related people in the Bible to find the correct term. Sometimes these terms are difficult even for native speakers to remember and translators may need to seek community help in finding the correct term. Another complicating issue is that the Bible may not give enough information about the relationship for translators to determine the correct term in the language being translated into. In this case, translators will have to use a more general term or simply pick a satisfactory term based on the limited information available.

Sometimes terms that seem like kinship terms are used for people who are not necessarily related. For instance, an older person may refer to a younger man or woman as "my son" or "my daughter."

Examples from the Bible

> Then Yahweh said to Cain, "Where is Abel **your brother**?" He said, "I do not know. Am I **my brother's** keeper?" (Genesis 4:9 ULT)

Abel was Cain's younger brother.

> Jacob sent and called Rachel and Leah to the field to his flock and said to them, "I see **your father's** attitude toward me has changed, but the God of my father has been with me." (Genesis 31:4-5 ULT)

Jacob is referring here to his father-in-law. In some languages there may be a specific term for a man's father-in-law, however, in this case it is better to retain the form **your father** as Jacob may be using it to distance himself from Laban.

> And Moses was shepherding the flock of Jethro **his father-in-law**, the priest of Midian. (Exodus3:1a ULT)

Unlike the previous instance, if your language has a term for a man's father-in-law this is a good place to use it.

> And **his sister** stationed herself at a distance to know what would be done to him. (Exodus 2:4 ULT)

From context we know that this was Miriam, Moses's older sister. In some languages this may require a specific term. In others, the term for older sister may be only used when the younger sibling is addressing and/or referring to his or her sister.

> Then she and **her daughters-in-law** arose to return from the fields of Moab (Ruth 1:6a ULT)

Ruth & Orpah are Naomi's daughters-in-law.

> Then she said, “Look, your sister-in-law has turned back to her people and to her gods.” (Ruth 1:15 ULT)

Orpah had been the wife of Ruth’s husband’s brother. This may be a different term in your language than if she had been Ruth’s husband’s sister.

> Then Boaz said to Ruth, “Will you not listen to me, **my daughter**?” (Ruth 2:8a ULT)

Boaz is not Ruth’s father; he is simply using the term to address a younger woman.

> And behold, **your relative** Elizabeth—she also has conceived a son in her old age, and this is the sixth month for her who was called barren. (Luke 1:36 ULT)

While the KJV translated this as **cousin**, the term simply means a related woman.

Translation Strategies

(1) Find out the exact relationship specified and translate using the term your language uses.

(2) If the text does not specify the relationship as clearly as your language would, either:

(a) settle on a more general term.

(b) use a specific term if required by your language, choosing the one that is most likely to be correct.

Translation Strategies Applied

This is not an issue in English, so the following illustrations draw on other languages.

In Korean, there are several terms for brother and sister, the use of them depends on the speaker’s (or referent’s) sex and birth order. Examples are from the Korean Living Bible, found on biblegateway.com

> Genesis 30:1 Rachel is jealous of her “eonni,” which is the term a woman uses for her older sister.
>
> Genesis 34:31 Simeon and Levi refer to Dinah as “nui,” a general term for sister.
>
> Genesis 37:16 Joseph refers to his brothers as “hyeong,” which is the term a man uses for his older brother(s).
>
> Genesis 45:12 Joseph refers to Benjamin as “dongsaeng,” which roughly means sibling, usually younger.

In Russian, in-law terms are complex. For instance, “nevéstka” is the term for a brother’s (or brother-in-law’s) wife; a woman uses the same term for her daughter-in-law but her husband would call the same daughter-in-law “snoxá.” Examples from the Russian Synodal Version.

> Genesis 38:25 Tamar sends a message to her father-in-law, Judah. The term used is “svekor.” This is used for a woman’s husband’s father.
>
> Exodus 3:1 Moses is watching his father-in-law’s herd. The term used is “test’.” This is used for a man’s wife’s father.

"

Referenced in: Matthew 1:2; Matthew 1:11; Matthew 4:18; Matthew 4:21; Matthew 8:14; Matthew 10:2; Matthew 12:46; Matthew 12:47; Matthew 12:48; Matthew 12:49; Matthew 13:55; Matthew 14:3; Matthew 14:6; Matthew 17:1

Litotes

Description

This page answers the question: *What is litotes?*

In order to understand this topic, it would be good to read:

Figures of Speech (UTA PDF)

Litotes is a figure of speech in which the speaker expresses a strong positive meaning by negating a word or phrase that means the opposite of the meaning that he intends. For example, someone could intend to communicate that something is extremely good by describing it as “not bad.” The difference between a litotes and a double negative is that a litotes heightens the positive meaning beyond what a plain positive statement would do, and a double negative does not. In the example above, the literal meaning of "not bad," taken as a plain double negative, would be "acceptable" or even "good." But if the speaker intended it as a litotes, then the meaning is "very good" or "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, that our coming to you was **not useless**, (1 Thessalonians 2:1 ULT)

By using litotes, Paul emphasized that his visit with them was **very** useful.

> Now when it became day, there was **no small disturbance** among the soldiers over what therefore had happened to Peter. (Acts 12:18 ULT)

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.)

> 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. (Matthew 2:6 ULT)

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, that our coming to you was **not useless**. (1 Thessalonians 2:1 ULT)
>
> > “For you yourselves know, brothers, our visit to you **did much good**.”

> Now when it became day, there was **no small disturbance** among the soldiers over what therefore had happened to Peter. (Acts 12:18 ULT)
>
> > “Now when it became day, there was **great excitement** among the soldiers, regarding what had happened to Peter.”
> > or:
> > “Now when it became day, the soldiers were **very concerned** because of what had happened to Peter.”

"

Referenced in: Matthew 2:6; Matthew 10:42; Matthew 11:11

Making Assumed Knowledge and Implicit Information Explicit

Description

This page answers the question: *What can I do if some of the explicit information seems confusing, unnatural, or unnecessary in our language?*

In order to understand this topic, it would be good to read:

Assumed Knowledge and Implicit Information (UTA PDF)

Some languages have ways of saying things that are natural for them but sound strange when translated into Other Languages. One of the reasons for this is that some languages say things explicitly that some Other Languages would leave as implicit information.

Reasons This Is a Translation Issue

If you translate all of the explicit information from the source language into the explicit information in the target language, it could sound foreign, unnatural, or perhaps even unintelligent if the target language would not make that information explicit. Instead, it is best to leave that kind of information implicit in the target language.

Examples from the Bible

> **And** Abimelech came to the tower and fought against it and drew near to the door of the tower **to burn it with fire**. (Judges 9:52 ESV)

In Biblical Hebrew, it is normal to start most sentences with a conjunction such as “and” to show the connection between sentences. In English, it is not natural to do so, it is quite tiresome for the English reader, and it gives the impression that the author is uneducated. In English, it is best to leave the idea of connection between sentences implicit in most cases and not translate the conjunction explicitly.

In Biblical Hebrew, it is normal to say that something was burned with fire. In English, the idea of fire is included in the action of burning, and so it is unnatural to state both ideas explicitly. It is enough to say that something was burned and leave the idea of fire implicit.

> But the centurion **answered and said**, “Lord, I am not worthy that you should enter under my roof” (Matthew 8:8a ULT)

In the biblical languages, it was normal to introduce direct speech with two verbs of speaking. One verb indicated the action, and the other introduced the words of the speaker. English speakers do not do this, so it is very unnatural and confusing to use two verbs. For the English speaker, the idea of speaking is included in the idea of answering. Using two verbs in English implies two separate speeches, rather than just one. So in English, it is better to use only one verb of speaking.

Translation Strategies

(1) If the explicit information of the source language sounds natural in the target language, then translate it as explicit information.
(2) If the explicit information does not sound natural in the target language or seems unnecessary or confusing, leave the explicit information implicit. Only do this if the reader can understand this information from the context. You can test this by asking the reader a question about the passage.

Examples of Translation Strategies Applied

(1) If the explicit information of the source language sounds natural in the target language, then translate it as explicit information.

- There would be no change to the text using this strategy, so no examples are given here.

(2) If the explicit information does not sound natural in the target language or seems unnecessary or confusing, make the explicit information implicit. Only do this if the reader can understand this information from the context. You can test this by asking the reader a question about the passage.

> **And** Abimelech came to the tower and fought against it and drew near to the door of the tower **to burn it with fire**. (Judges 9:52 ESV)
>
> > Abimelech came to the tower and fought against it, and he approached the door of the tower **to burn it**. (Or) ... **to set it on fire**.

In English, it is clear that the action of this verse follows the action of the previous verse without the use of the connector “and” at the beginning, so it was omitted. Also, the words “with fire” were left out, because this information is communicated implicitly by the word “burn.” An alternative translation for “to burn it” is “to set it on fire.” It is not natural in English to use both “burn” and “fire,” so the English translator should choose only one of them. You can test if the readers understood the implicit information by asking, “How would the door burn?” If they knew it was by fire, then they have understood the implicit information. Or, if you chose the second option, you could ask, “What happens to a door that is set on fire?” If the readers answer, “It burns,” then they have understood the implicit information.

> But the centurion **answered and said**, “Lord, I am not worthy that you should enter under my roof” (Matthew 8:8a ULT)
>
> > The centurion **answered**, “Lord, I am not worthy that you should enter under my roof”

In English, the information that the centurion responded by speaking is included in the verb “answered,” so the verb “said” can be left implicit. You can test if the readers understood the implicit information by asking, “How did the centurion answer?” If they knew it was by speaking, then they have understood the implicit information.

> **He opened his mouth** and taught them, saying, (Matthew 5:2 ULT)
>
> > **He began to** teach them, saying, (Or) He taught them, saying,

In English, it would be very strange to include the information that Jesus opened his mouth when he spoke. That information is included in the verbs “taught” and “saying,” so that phrase can be omitted and that information left implicit. However, “he opened his mouth” is an idiom that indicates the beginning of a speech, so that information may be included, or it may also be left implicit.

Next we recommend you learn about:

When to Keep Information Implicit (UTA PDF)

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Referenced in: Matthew 2:10; Matthew 5:2; Matthew 8:20; Matthew 10:2; Matthew 13:15; Matthew 13:20; Matthew 13:22; Matthew 13:23; Matthew 13:30; Matthew 13:32; Matthew 13:38; Matthew 13:44; Matthew 13:46; Matthew 15:11; Matthew 18:25; Matthew 21:22; Matthew 21:25; Matthew 21:44; Matthew 22:34; Matthew 23:3; Matthew 24:30; Matthew 24:43; Matthew 26:23; Matthew 26:51; Matthew 26:64; Matthew 27:9; Matthew 28:20

Merism

Definition

This page answers the question: *What does the word merism mean and how can I translate phrases that have it?*

In order to understand this topic, it would be good to read:

Figures of Speech (UTA PDF)

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 ULT)
>
> I am **the alpha and the omega**, **the first and the last**, **the beginning and the end**. (Revelation 22:13, ULT)

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 11:25b ULT)

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 ULT)

This bolded 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 bolded 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 11:25b ULT)

> > 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 ULT)
>
> > **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 11:25b ULT)
>
> > 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 ULT)
>
> > He will bless **all those** who honor him, regardless of whether they are **young or old**.

"

Referenced in: Matthew 5:18; Matthew 8:11; Matthew 8:20; Matthew 11:13; Matthew 11:25; Matthew 12:40; Matthew 22:37; Matthew 23:15; Matthew 23:35; Matthew 24:35; Matthew 28:18

Metaphor

Description

This page answers the question: *What is a metaphor and how can I translate a Bible passage that has one?*

In order to understand this topic, it would be good to read:

Figures of Speech (UTA PDF)
Simile (UTA PDF)

A metaphor is a figure of speech in which someone speaks of one thing as if it were a different thing because he wants people to think about how those two things are alike.

For example, someone might say, “The girl I love is a red rose.”

A girl and a rose are very different things, but the speaker considers that they are alike in some way. The hearer’s task is to understand in what way they are alike.

The Parts of a Metaphor

The example above shows us that a metaphor has three parts. In this metaphor, the speaker is talking about “the girl I love.” This is the **Topic**. The speaker wants the hearer to think about what is similar between her and “a red rose.” The red rose is the **Image** to which he compares the girl. Most probably, he wants the hearer to consider that they are both beautiful. This is the **Idea** that the girl and the rose both share, and so we may also call it the **Point of Comparison**.

Every metaphor has three parts:

- The **Topic**, the item being immediately discussed by the writer/speaker.
- The **Image**, the physical item (object, event, action, etc.) which the speaker uses to describe the topic.
- The **Idea**, the abstract concept or quality that the physical **Image** brings to the mind of the hearer when he thinks of how the **Image** and the **Topic** are similar. Often, the **Idea** of a metaphor is not explicitly stated in the Bible, but it is only implied from the context. The hearer or reader usually needs to think of the **Idea** himself.

Using these terms, we can say that a metaphor is a figure of speech that uses a physical **Image** to apply an abstract **Idea** to the speaker’s **Topic**.

Usually, a writer or speaker uses a metaphor in order to express something about a **Topic**, with at least one **Point of Comparison** (**Idea**) between the **Topic** and the **Image**. Often in metaphors, the **Topic** and the **Image** are explicitly stated, but the **Idea** is only implied. The writer/speaker often uses a metaphor in order to invite the readers/listeners to think about the similarity between the **Topic** and the **Image** and to figure out for themselves the **Idea** that is being communicated.

Speakers often use metaphors in order to strengthen their message, to make their language more vivid, to express their feelings better, to say something that is hard to say in any other way, or to help people remember their message.

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. When a metaphor has become very common in a language, often it becomes a “passive” metaphor, in contrast to uncommon metaphors, which we describe as being “active.” Passive metaphors and active metaphors each present a different kind of translation problem, which we will discuss below.

Passive Metaphors

A passive 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. Linguists often call these “dead metaphors.” Passive metaphors are extremely common. Examples in English include the terms “table **leg**,” “family **tree**,” “book **leaf**” (meaning a page in

a book), or the word “crane” (meaning a large machine for lifting heavy loads). English speakers simply think of these words as having more than one meaning. Examples of passive metaphors in Biblical Hebrew include using the word “hand” to represent “power,” using the word “face” to represent “presence,” and speaking of emotions or moral qualities as if they were “clothing.”

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” (the Image) often represents the concepts of “more” or “better” (the Idea). 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 temperature is going **down**,” and “I am feeling very **low**.”

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 body parts, or as if they were objects that could be seen or held, 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 these as metaphorical expressions or figures of speech, 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 Patterns and the pages it will direct you to.

When translating something that is a passive metaphor into another language, do not treat it as a metaphor. Instead, just use the best expression for that thing or concept in the target language.

Active Metaphors

These are metaphors that people recognize as one concept standing for another concept, or one thing for another thing. Metaphors make people think about how the one thing is like the other thing, because in most ways the two things are very different. People also easily recognize these metaphors as giving strength and unusual qualities to the message. For this reason, people pay attention to these metaphors. For example,

> But for you who fear my name, the sun of righteousness will rise with healing in its wings.
> (Malachi 4:2a ULT)

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:

> And he said to them, “Go and tell that fox ...” (Luke 13:32a ULT)

Here, “that fox” refers to King Herod. The people listening to Jesus certainly understood that Jesus was intending for them to apply certain characteristics of a fox to Herod. They probably understood that Jesus intended to communicate that Herod was evil, either in a cunning way or as someone who was destructive, murderous, or who took things that did not belong to him, or all of these.

Active metaphors require the translator’s special care to make a correct translation. To do so, you need to understand the parts of a metaphor and how they work together to produce meaning.

> 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 ULT)

In this metaphor, Jesus called himself the bread of life. The **Topic** is “I” (meaning Jesus himself) and the **Image** is “bread.” Bread was the primary food that people ate in that place and time. The similarity between bread and Jesus is that people need both to live. Just as people need to eat food in order to have physical life, people need to trust in Jesus in order to have eternal life. The **Idea** of the metaphor is “life.” In this case, Jesus stated the central Idea of the metaphor, but often the Idea is only implied.

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 (the **Topic**) has a particular quality (the **Idea**) or to show that it has that quality in an extreme way.
- Another purpose is to lead people to feel the same way about the **Topic** as they would feel about the **Image**.

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 wants them to understand. If they fail to think of these points of comparison, they will not understand the metaphor.
- People may think that they understand the metaphor, but they do not. This can happen when they apply points of comparison from their own culture, rather than from the biblical culture.

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 4:1q ULT)

In this metaphor Amos speaks to the upper-class women of Samaria (“you,” the Topic) as if they were cows (the Image). Amos does not say what similarity(s) he intends between these women and cows. He wants the reader to think of them, and he fully expects that readers from his culture will easily do so. From the context, we can see that he means that the women are like cows in that they are fat and interested only in feeding themselves. If we were to apply similarities from a different culture, such as that cows are sacred and should be worshiped, we would get the wrong meaning from this verse.

NOTE: Amos does not actually mean that the women are cows. He speaks to them as human beings.

> 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 ULT)

The example above has two related metaphors. The Topic(s) are “we” and “you,” and the Image(s) are “clay” and “potter.” The similarity between a potter and God is the fact that both make what they wish out of their material.

The potter makes what he wishes out of the clay, and God makes what he wishes out of his people. The Idea being expressed by the comparison between the potter's clay and "us" is that **neither the clay nor God's people have a right to complain about what they are becoming**.

> 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 did not take bread."
> (Matthew 16:6-7 ULT)

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 would have understood it, go ahead and use it. Be sure to test the translation to make sure that people do understand it in the right way.

If people do not or would not understand it, here are some other strategies.

(1) If the metaphor is a common expression in the source language or expresses a patterned pair of concepts in a biblical language (that is, it is a passive metaphor), then express the **Idea** in the simplest way preferred by your language.
(2) If the metaphor seems to be an active metaphor, you can translate it literally **if you think that the target language also uses this metaphor in the same way to mean the same thing as in the Bible**. 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 would not know the intended similarity (the **Idea**) between the topic and the image, then state it 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 in the source language or expresses a patterned pair of concepts in a biblical language (that is, a passive metaphor), then express the Idea in the simplest way preferred by your language.

> Then, see, one of the leaders of the synagogue, named Jairus, came, and when he saw him,
> **fell at his feet**. (Mark 5:22 ULT)
>
> > 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 an active metaphor, you can translate it literally **if you think that the target language also uses this metaphor in the same way to mean the same thing as in the Bible**. If you do this, be sure to test it to make sure that the language community understands it correctly.

> But Jesus said to them, "He wrote this commandment to you because of your **hardness of heart.**" (Mark 10:5 ULT)

> > It was because of your **hard hearts** that he wrote you this law.

We made no change to this one, but it must be tested to make sure that the target audience correctly understands this metaphor.

(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."

> 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 ULT)
>
> > 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.

(4) 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 against a goad**. (Acts 26:14b ULT)
>
> > Saul, Saul, why do you persecute me? It is hard for you to **kick against a pointed stick**.

(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.

> 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 ULT)
>
> > "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."

(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.)

> Yahweh lives; may **my rock** be praised. May the God of my salvation be exalted. (Psalm 18:46 ULT)
>
> > Yahweh lives; **He is my rock**. May he be praised. May the God of my salvation be exalted.

(7) If the target audience would not know the intended similarity between the Topic and the Image, then state it clearly.

> Yahweh lives; may **my rock** be praised. May the God of my salvation be exalted. (Psalm 18:46 ULT)
>
> > 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 against a goad**. (Acts 26:14 ULT)
>
> > 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**.

(8) If none of these strategies are satisfactory, then simply state the idea plainly without using a metaphor.

> I will make you to become **fishers of men**. (Mark 1:17b ULT)
>
> > I will make you to become **people who gather men**. Now you gather fish.
> > I will make you **gather people**.

To learn more about specific metaphors, see Biblical Imagery — Common Patterns.

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Referenced in: Matthew 1:1; Matthew 1:20; Matthew 1:23; Matthew 2:1; Matthew 2:6; Matthew 2:9; Matthew 2:13; Matthew 2:18; Matthew 2:19; Matthew 3:3; Matthew 3:7; Matthew 3:8; Matthew 3:9; Matthew 3:10; Matthew 3:11; Matthew 3:16; Matthew 3:17; Matthew 4:11; Matthew 4:16; Matthew 4:19; Matthew 5 Chapter Introduction; Matthew 5:3; Matthew 5:5; Matthew 5:6; Matthew 5:9; Matthew 5:14; Matthew 5:16; Matthew 5:22; Matthew 5:23; Matthew 5:24; Matthew 5:29; Matthew 5:30; Matthew 5:34; Matthew 5:35; Matthew 5:42; Matthew 5:43; Matthew 5:45; Matthew 5:47; Matthew 5:48; Matthew 6:1; Matthew 6:2; Matthew 6:4; Matthew 6:6; Matthew 6:8; Matthew 6:9; Matthew 6:12; Matthew 6:13; Matthew 6:14; Matthew 6:15; Matthew 6:18; Matthew 6:21; Matthew 6:26; Matthew 6:27; Matthew 6:30; Matthew 6:32; Matthew 7 Chapter Introduction; Matthew 7:3; Matthew 7:4; Matthew 7:5; Matthew 7:6; Matthew 7:7; Matthew 7:8; Matthew 7:11; Matthew 7:15; Matthew 8:2; Matthew 8:9; Matthew 8:11; Matthew 8:12; Matthew 8:24; Matthew 8:29; Matthew 8:32; Matthew 8:34; Matthew 9:2; Matthew 9:3; Matthew 9:4; Matthew 9:10; Matthew 9:18; Matthew 9:20; Matthew 9:22; Matthew 9:27; Matthew 9:32; Matthew 10:6; Matthew 10:13; Matthew 10:16; Matthew 10:24; Matthew 10:25; Matthew 10:27; Matthew 10:28; Matthew 10:29; Matthew 10:38; Matthew 10:39; Matthew 10:40; Matthew 10:42; Matthew 11:6; Matthew 11:7; Matthew 11:8; Matthew 11:10; Matthew 11:19; Matthew 11:23; Matthew 11:25; Matthew 11:28; Matthew 11:29; Matthew 12 Chapter Introduction; Matthew 12:2; Matthew 12:18; Matthew 12:20; Matthew 12:23; Matthew 12:25; Matthew 12:26; Matthew 12:27; Matthew 12:28; Matthew 12:34; Matthew 12:35; Matthew 12:39; Matthew 12:41; Matthew 12:42; Matthew 12:46; Matthew 12:47; Matthew 12:49; Matthew 12:50; Matthew 13:3; Matthew 13:15; Matthew 13:19; Matthew 13:20; Matthew 13:21; Matthew 13:22; Matthew 13:23; Matthew 13:24; Matthew 13:31; Matthew 13:37; Matthew 13:38; Matthew 13:39; Matthew 13:41; Matthew 13:42; Matthew 13:43; Matthew 13:57; Matthew 15:6; Matthew 15:8; Matthew 15:12; Matthew 15:13; Matthew 15:14; Matthew 15:22; Matthew 15:24; Matthew 16 Chapter Introduction; Matthew 16:3; Matthew 16:6; Matthew 16:11; Matthew 16:18; Matthew 16:19; Matthew 16:23; Matthew 16:24; Matthew 16:25; Matthew 16:27; Matthew 16:28; Matthew 17:3; Matthew 17:5; Matthew 17:27; Matthew 18:3; Matthew 18:5; Matthew 18:6; Matthew 18:7; Matthew 18:8; Matthew 18:9; Matthew 18:11; Matthew 18:14; Matthew 18:15; Matthew 18:18; Matthew 18:20; Matthew 18:21; Matthew 18:35; Matthew 19:5; Matthew 19:6; Matthew 19:12; Matthew 19:16; Matthew 19:17; Matthew 19:27; Matthew 19:29; Matthew 19:30; Matthew 20 Chapter Introduction; Matthew 20:12; Matthew 20:18; Matthew 20:22; Matthew 20:23; Matthew 20:27; Matthew 20:28; Matthew 20:30; Matthew 20:31; Matthew 21 Chapter Introduction; Matthew 21:5; Matthew 21:9; Matthew 21:10; Matthew 21:13; Matthew 21:15; Matthew 21:32; Matthew 21:34; Matthew 21:42; Matthew 21:43; Matthew 21:44; Matthew 22:4; Matthew 22:13; Matthew 22:15; Matthew 22:16; Matthew 22:24; Matthew 22:25; Matthew 22:29; Matthew 22:40; Matthew 22:42; Matthew 22:45; Matthew 23:2; Matthew 23:4; Matthew 23:6; Matthew 23:8; Matthew 23:9; Matthew 23:13; Matthew 23:14; Matthew 23:15; Matthew 23:16; Matthew 23:17; Matthew 23:19; Matthew 23:23; Matthew 23:24; Matthew 23:25; Matthew 23:26; Matthew 23:30; Matthew 23:31; Matthew 23:32; Matthew 23:33; Matthew 23:34; Matthew 23:35; Matthew 23:36; Matthew 23:38; Matthew 24:4; Matthew 24:5; Matthew 24:8; Matthew 24:9; Matthew 24:10; Matthew 24:11; Matthew 24:12; Matthew 24:14; Matthew 24:23; Matthew 24:24; Matthew 24:25; Matthew 24:26; Matthew 24:31; Matthew 24:51; Matthew 25:6; Matthew 25:20; Matthew 25:21; Matthew 25:22; Matthew 25:24; Matthew 25:25; Matthew 25:26; Matthew 25:30; Matthew 25:33; Matthew 25:34; Matthew 25:40; Matthew 25:41; Matthew 25:45; Matthew 25:46; Matthew 26 Chapter Introduction; Matthew 26:26; Matthew 26:28; Matthew 26:29; Matthew 26:31; Matthew 26:33; Matthew 26:39; Matthew 26:41; Matthew 26:42; Matthew 26:45; Matthew 26:46; Matthew 26:47; Matthew 26:51; Matthew 26:65; Matthew 27:9; Matthew 27:25; Matthew 27:51; Matthew 28:2; Matthew 28:7; Matthew 28:9; Matthew 28:10; Matthew 28:11; Matthew 28:20

Metonymy

Description

This page answers the question: *What is a metonymy?*

In order to understand this topic, it would be good to read:

Figures of Speech (UTA PDF)

Metonymy is a figure of speech in which an item (either physical or abstract) 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 that it is associated with.

> ... and **the blood** of Jesus his Son cleanses us from every sin. (1 John 1:7b ULT)

The blood represents Christ's death.

> And 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 ULT)

The cup represents the wine that is in the cup.

Metonymy can be used

- as 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 familiar with 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 to him **the throne** of his father David. (Luke 1:32b ULT)

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 a king who would follow King David.

> Then immediately his **mouth** was opened (Luke 1:64a ULT)

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 3:7b ULT)

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.

> And he took the cup in the same way after the supper, saying, "**This cup** is the new covenant in my blood, which is poured out for you." (Luke 22:20 ULT)
>
> > 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."

This verse also contains a second metonym: The cup, (representing the wine it contains) also represents the new covenant made with the blood Christ shed for us.

(2) Use the name of the thing the metonym represents.

> The Lord God will give him **the throne** of his father David. (Luke 1:32b ULT)
>
> > "The Lord God will give him **the kingly authority** of his father, David." or:
> > "The Lord God will **make him king** like his ancestor, King David."
>
> Who warned you to flee from **the wrath** that is coming? (Luke 3:7b ULT)
>
> > "Who warned you to flee from God's coming **punishment**?"

To learn about some common metonymies, see Biblical Imagery — Common Metonymies.

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Referenced in: Matthew 1:1; Matthew 2:3; Matthew 2:11; Matthew 2:16; Matthew 3:5; Matthew 4:4; Matthew 4:15; Matthew 4:23; Matthew 5:13; Matthew 5:14; Matthew 5:17; Matthew 5:28; Matthew 5:37; Matthew 5:45; Matthew 6:1; Matthew 6:9; Matthew 6:21; Matthew 6:26; Matthew 7:12; Matthew 7:22; Matthew 8:10; Matthew 8:16; Matthew 8:34; Matthew 9:4; Matthew 9:26; Matthew 9:35; Matthew 10:1; Matthew 10:7; Matthew 10:9; Matthew 10:10; Matthew 10:12; Matthew 10:13; Matthew 10:15; Matthew 10:22; Matthew 10:34; Matthew 11:15; Matthew 11:16; Matthew 11:17; Matthew 11:20; Matthew 11:21; Matthew 11:22; Matthew 11:23; Matthew 11:24; Matthew 12:19; Matthew 12:21; Matthew 12:24; Matthew 12:25; Matthew 12:26; Matthew 12:32; Matthew 12:34; Matthew 12:35; Matthew 12:39; Matthew 12:41; Matthew 12:42; Matthew 12:43; Matthew 12:45; Matthew 13:9; Matthew 13:15; Matthew 13:19; Matthew 13:20; Matthew 13:21; Matthew 13:22; Matthew 13:23; Matthew 13:43; Matthew 13:52; Matthew 13:57; Matthew 14:30; Matthew 15:6; Matthew 15:8; Matthew 15:12; Matthew 15:18; Matthew 15:19; Matthew 15:23; Matthew 15:31; Matthew 17:5; Matthew 17:17; Matthew 17:22; Matthew 18:5; Matthew 18:7; Matthew 18:16; Matthew 18:20; Matthew 19:1; Matthew 19:11; Matthew 19:22; Matthew 19:29; Matthew 20:21; Matthew 20:22; Matthew 20:23; Matthew 21:9; Matthew 21:10; Matthew 21:16; Matthew 21:24; Matthew 21:25; Matthew 21:42; Matthew 22:10; Matthew 22:15; Matthew 22:17; Matthew 22:21; Matthew 22:37; Matthew 22:40; Matthew 22:44; Matthew 22:46; Matthew 23:5; Matthew 23:14; Matthew 23:30; Matthew 23:35; Matthew 23:36; Matthew 24:5; Matthew 24:7; Matthew 24:9; Matthew 24:14; Matthew 24:31; Matthew 24:34; Matthew 24:35; Matthew 24:48; Matthew 25:1; Matthew 25:10; Matthew 25:31; Matthew 25:32; Matthew 26:1; Matthew 26:17; Matthew 26:18; Matthew 26:19; Matthew 26:27; Matthew 26:41; Matthew 26:44; Matthew 26:45; Matthew 26:57; Matthew 26:64; Matthew 26:75; Matthew 27:4; Matthew 27:6; Matthew 27:14; Matthew 27:24; Matthew 27:25; Matthew 27:37; Matthew 28:15; Matthew 28:19

Nominal Adjectives

Description

This page answers the question: *How do I translate adjectives that act like nouns?*

In order to understand this topic, it would be good to read:

Parts of Speech (UTA PDF)

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 ULT)

The adjective “rich” comes before the word “man” and describes “man.”

> **He will not be rich**; his wealth will not last. (Job 15:29a ULT)

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 30:15b ULT)

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 125:3a ULT)

“The righteous” here are people who are righteous, not one particular righteous person.

> Blessed are **the meek**. (Matthew 5:5a ULT)

“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 125:3a ULT)
>
> > The scepter of wickedness must not rule in the land of **righteous people**.
>
> Blessed are **the meek**. (Matthew 5:5a ULT)
>
> > Blessed are **people who are meek**.

"

Referenced in: Matthew 4:24; Matthew 5:3; Matthew 5:5; Matthew 5:7; Matthew 5:8; Matthew 5:45; Matthew 6:24; Matthew 7:6; Matthew 7:13; Matthew 7:14; Matthew 7:22; Matthew 8:11; Matthew 8:16; Matthew 8:22; Matthew 9:4; Matthew 9:13; Matthew 10:5; Matthew 10:8; Matthew 10:22; Matthew 10:23; Matthew 11:5; Matthew 11:11; Matthew 11:25; Matthew 12:7; Matthew 12:13; Matthew 12:15; Matthew 13:4; Matthew 13:5; Matthew 13:7; Matthew 13:8; Matthew 13:11; Matthew 13:43; Matthew 13:49; Matthew 13:52; Matthew 14:2; Matthew 14:14; Matthew 15:30; Matthew 15:31; Matthew 16:9; Matthew 16:10; Matthew 16:14; Matthew 17:9; Matthew 18:4; Matthew 18:12; Matthew 18:13; Matthew 18:20; Matthew 19:5; Matthew 19:9; Matthew 19:11; Matthew 19:16; Matthew 19:21; Matthew 19:30; Matthew 20:8; Matthew 20:10; Matthew 20:14; Matthew 20:24; Matthew 20:28; Matthew 21:8; Matthew 21:9; Matthew 21:14; Matthew 21:16; Matthew 21:28; Matthew 21:30; Matthew 21:31; Matthew 21:36; Matthew 22:6; Matthew 22:10; Matthew 22:14; Matthew 22:25; Matthew 22:26; Matthew 22:27; Matthew 22:28; Matthew 22:31; Matthew 22:32; Matthew 22:39; Matthew 23:8; Matthew 23:9; Matthew 23:10; Matthew 23:11; Matthew 23:17; Matthew 23:19; Matthew 23:27; Matthew 23:29; Matthew 24:5; Matthew 24:10; Matthew 24:11; Matthew 24:12; Matthew 24:22; Matthew 24:24; Matthew 24:31; Matthew 24:40; Matthew 24:41; Matthew 25:3; Matthew 25:4; Matthew 25:8; Matthew 25:9; Matthew 25:10; Matthew 25:18; Matthew 25:33; Matthew 25:34; Matthew 25:37; Matthew 25:41; Matthew 26:9; Matthew 26:11; Matthew 26:14; Matthew 26:17; Matthew 26:20; Matthew 26:28; Matthew 26:47; Matthew 26:60; Matthew 26:70; Matthew 26:71; Matthew 27:21; Matthew 27:23; Matthew 27:38; Matthew 27:42; Matthew 27:49; Matthew 27:53; Matthew 28:1; Matthew 28:4; Matthew 28:7

Numbers

Description

This page answers the question: *How do I translate numbers?*

In order to understand this topic, it would be good to read:

Translate Unknowns (UTA PDF)

There are many numbers in the Bible. They can be written as words (“five”) or as numerals (“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 **86** years old when Hagar bore Ishmael to Abram. (Genesis 16:16 ULT)

Eighty-six (86) is an exact number.

> That day about **3,000** of the people died. (Exodus 32:28b ULT)

Here the number three thousand (3,000) 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 **800** years. He became the father of more sons and daughters. Jared lived **962** years, and then he died. (Genesis 5:18-20 ULT)

The numbers 162, 800, 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 24:60b ULT)

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 parentheses 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, **1,000,000** talents of silver, and bronze and iron in large quantities. (1 Chronicles 22:14a ULT)

(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 ULT and UST

The *unfoldingWord® Literal Text* (ULT) and the *unfoldingWord® Simplified Text* (UST) use words for the numbers one through ten and use numerals for all numbers above ten.

> 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 **800** years.

> He became the father of more sons and daughters. Adam lived **930** years, and then he died. (Genesis 5:3-5 ULT)

Next we recommend you learn about:

Ordinal Numbers (UTA PDF)
Fractions (UTA PDF)

"

Referenced in: Matthew 19:29

Oath Formulas

An oath is a solemn promise that someone makes to another person to do something or to solemnly testify that something is true. The oath includes the idea that a bad thing will happen if the person making the oath does not do the thing promised or if what the person says is not true.

This page answers the question: *How do I translate oath formulas into my language?*

Description

There are two types of oath in the Bible. We can call the first type a "Promise" oath, and the second type a "Truth" oath.

Promise Oath

In this type of oath, the person saying it is promising to do something. As a guarantee that the person taking the oath will do what he promises, the person calls on God to witness the oath and to punish him severely if he does not do the thing promised. A complete Promise oath has four parts, but some of them are often left unspoken and only implied: 1. Calling on God to witness the oath and judge the person making it 2. Making the promise (may be implied as the opposite of the violation) 3. Telling what would be a violation of the oath (may be implied as the opposite of the promise) 4. Saying what punishment God would do if the person violates the oath (often implied)

Truth Oath

In this type of oath, the person saying it is affirming that what he is saying is true, and he guarantees that it is true by naming the life of God. Sometimes the person will not name God directly but will instead name something holy that is associated with God, such as the temple. In some situations, a person might name a revered person, such as a king. The implication is that if the person's statement proves to be false, that person will lose any relationship to God or to the revered person. These oaths have three parts, but the third part is implied and not stated: 1. Naming something holy, usually the life of God or of someone who is revered. 2. Making the statement. 3. Implied: The speaker and hearers of the oath understand that the speaker forfeits his relationship to God or to the revered person if his statement is false.

Reasons This Is a Translation Issue:

People in some cultures may not be familiar with the practice of taking oaths, and so they may not understand what the people in the Bible are doing. In many languages, people would not take an oath the way that people did in the Bible, and so they might not recognize that the person is taking an oath. In the Old Testament, people often did not speak one or more parts of the oath, leaving those parts implied. The part that was most often left unspoken was the part that would tell what would happen if they break the oath. People believed that spoken words have power, and that speaking the part about punishment might cause the punishment to happen, so they often left that part to be understood silently. Because of these things, people might think that the person in the Bible is not making a real oath or they may not understand what the verse is talking about at all.

Examples From the Bible

Promise Oath

> “I raise my hand to Yahweh, God Most High, the possessor of heaven and earth, if from a thread even to the strap of a sandal, or if I take from anything that {belongs} to you, so that you will not say, ‘I made Abram rich.’ (Genesis 14:22-23 ULT)

In the verse above, Abram describes a symbolic action (raising his hand to Yahweh) to signal that he is taking an oath and calling on Yahweh as witness and judge. He says what would violate his oath (thus promising to do the opposite). Then he leaves out the part that would describe how Yahweh would punish him if he fails to do what he is promising.

> May Yahweh do thus to me, and thus may he add, if death separates between me and between you. (Ruth 1:17 ULT)

Ruth calls on Yahweh and includes the part about Yahweh punishing her, says what the violation would be (thus promising to do the opposite), but does not say what the punishment would be.

> And Saul said, “Thus may God do and thus may he add, for dying you will die, Jonathan.” (1 Samuel 14:44 ULT)

Saul takes an oath that Jonathan will die, but does not specifically say whom God would punish, what the punishment would be, or what the person would do that would violate the oath and bring about God's punishment.

Truth Oath

> But indeed, the life of Yahweh and the life of yourself, that between me and between death is like a step!” (1 Samuel 20:3)

Here David uses a truth oath to convince Jonathan that Saul does indeed want to kill David. David says this because Jonathan had been trying to assure David that he had nothing to fear from Saul. But Jonathan knows that David holds both Yahweh’s and Jonathan’s life as sacred, and so this oath convinces Jonathan that David truly believes what he is saying.

> The life of your soul, my lord, I {am} the woman having stationed herself with you in this {place} to pray to Yahweh. (1 Samuel 1:26 ULT)

Hannah is speaking to the priest Eli. She demonstrates that she holds the priest's life as sacred by swearing by it that what she is saying is true.

And Elijah said, “The life of Yahweh of armies, before whom I stand, that I will appear before him today.” (1 Kings 18:15 ULT)

Elijah uses this oath to convince Obadiah to announce his arrival to Ahab. Obadiah knows that Elijah would never break his relationship to Yahweh.

Combination oath

> The life of Pharaoh, if you leave from this {place} without your youngest brother coming here. (Genesis 42:15)

Joseph is speaking to his brothers as an Egyptian official, and so he swears by the life of Pharaoh rather than by the life of the God of the Hebrews. Joseph combines the two types of oaths here by using a conditional "if" statement (part 3 of the "Promise" oath). He leaves unstated the "then" part of the oath which would be either a punishment from Pharoah (as with a Promise oath) or a breaking of relationship with Pharaoh (as with a "Truth" oath) if this conditional statement proves true.

Translation Strategies

If people who speak your language would recognize the oath as it is in the ULT, consider translating it in its current form. If not, consider using the following strategies.

(1) Add in the missing parts so that people recognize it as an oath.
(2) If oaths are unfamiliar, add a short explanation of what an oath is.
(3) Put the oath into a form that would be natural in your language.

Examples of Translation Strategies Applied

(1) Add in the missing parts so that people recognize it as an oath.

> "I raise my hand to Yahweh, God Most High, the possessor of heaven and earth, if from a thread even to the strap of a sandal, or if I take from anything that {belongs} to you, so that you will not say, 'I made Abram rich.' (Genesis 14:22-23 ULT)

"I raise my hand to Yahweh, God Most High, the possessor of heaven and earth, **and ask him to punish me severely** if from a thread even to the strap of a sandal, or if I take from anything that {belongs} to you, so that you will not say, 'I made Abram rich.'

> And Saul said, "Thus may God do and thus may he add, for dying you will die, Jonathan." (1 Samuel 14:44 ULT)

And Saul said, "May God **punish me severely** and may he add **even more punishment if I do not kill you**, for dying you will die, Jonathan."

> But indeed, the life of Yahweh and the life of yourself, that between me and between death is like a step! (1 Samuel 20:3)

But indeed, **I swear by** Yahweh's life and **by** the life of yourself that **it is true that** between me and death is like a step!

> The life of Pharaoh, if you leave from this {place} without your youngest brother coming here. (Genesis 42:15)

I swear by the life of Pharaoh, if you leave from this {place} without your youngest brother coming here, **may Pharaoh punish me severely**.

(2) If oaths are unfamiliar, add a short explanation of what an oath is.

> May Yahweh do thus to me, and thus may he add, if death separates between me and between you. (Ruth 1:17 ULT)

Then Ruth called on Yahweh to enforce her promise: "May Yahweh do thus to me, and thus may he add, if death separates between me and between you."

> But indeed, the life of Yahweh and the life of yourself, that between me and between death is like a step! (1 Samuel 20:3)

Then David made a statement to Jonathan to convince him that he truly believed that he was in danger: "But indeed, **I forfeit my relationship to** Yahweh and **to you** yourself **if it is not true** that between me and death is like a step!"

(3) Put the oath into a form that would be natural in your language.

> "I raise my hand to Yahweh, God Most High, the possessor of heaven and earth, if from a thread even to the strap of a sandal, or if I take from anything that {belongs} to you, so that you will not say, 'I made Abram rich.' (Genesis 14:22-23 ULT)

"**I solemnly swear before** Yahweh, God Most High, the possessor of heaven and earth, **that I will not take** from a thread even to the strap of a sandal, or from anything that {belongs} to you, **so help me God**, so that you will not say, 'I made Abram rich.'

> May Yahweh do thus to me, and thus may he add, if death separates between me and between you. (Ruth 1:17 ULT)

May Yahweh **strike me dead right where I stand** if death separates between me and between you.

> But indeed, the life of Yahweh and the life of yourself, that between me and between death is like a step! (1 Samuel 20:3)

But indeed, **before** Yahweh and **before you** yourself, **I swear** that between me and death is like a step!

"

Referenced in: Matthew 26:63

Order of Events

Description

This page answers the question: *Why are some events not listed in the order they happened, and how do I translate them?*

In order to understand this topic, it would be good to read:

Writing Styles (UTA PDF)

Verbs (UTA PDF)

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

> He even added this to them all: he locked John up in prison. Now it came about, when all the people were baptized, Jesus also was baptized. (Luke 3:20-21 ULT)

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 carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, and the ark of the covenant of Yahweh followed after them. But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)

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 5:2b ULT)

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" of 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 he even added this to them all: he locked John up in prison. Now it came about, when all the people were baptized, Jesus also was baptized. (Luke 3:20-21 ULT)

> > 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 5:2b ULT)
>
> > 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.

> Just as Joshua had said to the people, the seven priests carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)
>
> > 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 carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)
>
> > 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 5:2b ULT)
>
> > Who is worthy to break the seals and open the scroll?

You may also want to watch the video at https://ufw.io/figs_events.

Next we recommend you learn about:

Background Information (UTA PDF)
Connecting Words and Phrases (UTA PDF)
Introduction of a New Event (UTA PDF)
Verse Bridges (UTA PDF)

"

Referenced in: Matthew 10:5

Ordinal Numbers

Description

This page answers the question: *What are ordinal numbers and how can I translate them?*

In order to understand this topic, it would be good to read:

Numbers (UTA PDF)

Ordinal numbers are used in the Bible mainly to tell the position of something in a list.

> And God has indeed appointed some in the church, **first** apostles, **second** prophets, **third** teachers, then miracles. (1 Corinthians 12:28a ULT)

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 ULT)

The people cast 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 ULT)

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 ULT)
>
> > There were **24** lots. **One lot** went to Jehoiarib, **another** to Jedaiah, **another** to Harim ... **another** to Delaiah, **and the last** went to Maaziah.
> >
> > There were **24** 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 ULT)
>
> > 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 ULT)
>
> > They cast **24** lots. The lots went to Jerhoiarib, Jedaiah, Harim, Seorim ... Delaiah, and Maaziah.

Next we recommend you learn about:

Fractions (UTA PDF)

"

Referenced in: Matthew 10:2; Matthew 16:21; Matthew 17:23; Matthew 20:3; Matthew 20:5; Matthew 20:6; Matthew 20:9; Matthew 20:19; Matthew 21:28; Matthew 21:31; Matthew 21:36; Matthew 22:25; Matthew 22:26;

Matthew 22:38; Matthew 22:39; Matthew 23:6; Matthew 26:17; Matthew 26:42; Matthew 26:44; Matthew 27:45; Matthew 27:46; Matthew 27:64; Matthew 28:1

Parables

A parable is a short story that teaches something(s) that is true, and delivers the lesson in a way that is easy to understand and hard to forget.

This page answers the question: *What is a parable?*

In order to understand this topic, it would be good to read:

Figures of Speech (UTA PDF)

Description

A parable is a short story that is told to teach something that is true. The events in a parable are usually things that could or often do happen, but they are not specific events that actually did happen. They are told only to teach the lesson that the listener is meant to learn. Parables rarely contain the names of specific people. (This may help you to identify what is a parable and what is an account of a real event.) Parables often use figures of speech such as simile and metaphor. Sometimes the person telling the parable explains the lesson afterward, but often the person does not.

> Then he also told them a parable. “A blind man is not able to guide a blind man, is he? Would not both fall into a pit?” (Luke 6:39 ULT)

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 ULT)

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 ULT)

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 objects in it, you can replace the unknown objects with objects that people in your culture know. However, be careful to keep the lesson the same.
(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 objects in it, you can replace the unknown objects with objects that people in your culture know. However, be careful to keep the lesson the same.

> Jesus also said to them, “The lamp is not brought in order to put it under a basket, or under the bed, is it? Is it not so that it might be put on the **lampstand**?” (Mark 4:21 ULT)

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 also said to them, “The lamp is not brought in order to put it under a basket, or under the bed, is it? Is it not so that it might be put 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. It is indeed the smallest of all the 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.” (Matthew 13:31-32 ULT)

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 the 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.”

(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 also said to them**, “The lamp is not brought in order to put it under a basket, or under the bed, is it? Is it not so that it might be put on the lampstand?” (Mark 4:21 ULT)
>
> > **Jesus told them a parable about why they should witness openly.** Jesus also said to them, “The lamp is not brought in order to put it under a basket, or under the bed, is it? Is it not so that it might be put on the lampstand?” (Mark 4:21 ULT)
>
> **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. It is indeed the smallest of all the 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.” (Matthew 13:31-32 ULT)
>
> > **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 the 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.”

"

Referenced in: Matthew 9 Chapter Introduction; Matthew 9:15; Matthew 9:16; Matthew 9:17; Matthew 12 Chapter Introduction; Matthew 12:29; Matthew 12:43; Matthew 13 Chapter Introduction; Matthew 13:3; Matthew 13:24; Matthew 13:31; Matthew 13:33; Matthew 13:44; Matthew 13:45; Matthew 13:47; Matthew 15:26; Matthew 15:27; Matthew 18 Chapter Introduction; Matthew 18:12; Matthew 18:23; Matthew 20 Chapter Introduction; Matthew 20:1; Matthew 21 Chapter Introduction; Matthew 21:28; Matthew 21:33; Matthew 22 Chapter Introduction; Matthew 22:2; Matthew 24 Chapter Introduction; Matthew 24:32; Matthew 24:43; Matthew 25 Chapter Introduction; Matthew 25:1; Matthew 25:14

Parallelism

Description

This page answers the question: *What is parallelism?*

In order to understand this topic, it would be good to read:

Figures of Speech (UTA PDF)

Parallelism is a poetic device in which two phrases or clauses that are similar in structure or idea are used together. The following are some of the different kinds of parallelism.

- The second clause or phrase means the same as the first. This is called synonymous parallelism.
- The second clarifies or strengthens the meaning of the first.
- The second completes what is said in the first.
- 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.

This article will only discuss synonymous parallelism, the kind in which the two parallel phrases mean the same thing, because that is the kind that presents a problem for translation. Note that 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.

In the poetry of the original languages, synonymous parallelism 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 raises it 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, since it is in the Bible, they would think that the two phrases must have some difference in meaning. For them it would be confusing, rather than beautiful. They would not understand that the repetition of the idea in different words serves to emphasize the idea.

Examples From the Bible

> Your word is a lamp to my feet
>
> and a light for my path. (Psalm 119:105 ULT)

Both parts of the sentence are metaphors saying that God's word teaches people how to live. That is the single idea. The words "lamp" and "light" are similar in meaning because they refer to light. The words "my feet" and "my path" are related because they refer to a person walking. Walking is a metaphor for living.

> You make him to rule over the works of your hands;
>
> you have put all things under his feet (Psalm 8:6 ULT)

Both lines say that God made man the ruler of everything. "To rule over" is the same idea as putting things "under his feet," and "the works of your [God's] hands" is the same idea as "all things."

> Yahweh sees everything a person does
>
> and watches all the paths he takes. (Proverbs 5:21 ULT)

The first phrase and the second phrase mean the same thing. There are three ideas that are the same between these two phrases. “Sees” corresponds to “watches,” “everything…does” corresponds to “all the paths…takes,” and “a person” corresponds to “he.”

> Praise Yahweh, all you nations;
>
> exalt him, all you peoples! (Psalm 117:1 ULT)

Both parts of this verse tell people everywhere to praise Yahweh. The words ‘Praise’ and ‘exalt’ mean the same thing. The words ‘Yahweh’ and ‘him’ refer to the same person. The terms ‘all you nations’ and ‘all you peoples’ refer to the same people.

> For Yahweh has a lawsuit with his people,
>
> and he will fight in court against Israel. (Micah 6:2b ULT)

The two parts of this verse say that Yahweh has a serious disagreement with his people, Israel. These are not two different disagreements or two different groups of people.

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 combine the ideas of both clauses into one and 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 combine the ideas of both clauses into one and 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 dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)

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 ULT)

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 ULT)

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 combine the ideas of both clauses into one and 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 ULT)
>
> > Yahweh truly sees everything a person does.
>
> You make him to rule over the works of your hands; you have put all things under his feet (Psalm 8:6 ULT)
>
> > You have certainly made him to rule over everything that you have created.

(3) If it appears that the clauses are used together to intensify an idea in them, you could combine the ideas of both clauses into one and use words like “very,” “completely” or “all.”

> Until now you have dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)
>
> > All you have done is lie to me.
>
> Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)
>
> > Yahweh sees absolutely everything that a person does.

Next we recommend you learn about:

Personification (UTA PDF)

"

Referenced in: Matthew 3:3; Matthew 4:10; Matthew 4:15; Matthew 4:16; Matthew 6:24; Matthew 7:16; Matthew 8:17; Matthew 10:26; Matthew 10:27; Matthew 11:12; Matthew 11:30; Matthew 12:20; Matthew 12:25; Matthew 12:37; Matthew 13:15; Matthew 19:14; Matthew 20:25; Matthew 20:26; Matthew 21:21; Matthew 21:23; Matthew 23:37; Matthew 24:7; Matthew 24:31; Matthew 24:50; Matthew 25:24; Matthew 26:50

Personification

Description

This page answers the question: *What is personification?*

In order to understand this topic, it would be good to read:

Figures of Speech (UTA PDF)

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 8:1a ULT)

Or sin:

> Sin crouches at the door. (Genesis 4:7b ULT)

People also use personification because it is sometimes easier to talk about people's relationships with non-human things such as wealth as if they were relationships between people.

> You cannot serve God and wealth. (Matthew 6:24b ULT)

In each case, the purpose of the personification is to highlight a certain characteristic of the non-human thing. As in metaphor, the reader needs to think of the way that the thing is like a certain kind of person.

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 6:24b ULT)

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 ULT)

The author speaks of wisdom and understanding as if they were 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 the human (or animal) characteristic clear.
(2) In addition to Strategy (1), use words such as "like" or "as" to show that the sentence 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 the human (or animal) characteristic clear.

> **Sin crouches** at the door. (Genesis 4:7b ULT) — God speaks of sin as if it were 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) In addition to Strategy (1), use words such as “like” or “as” to show that the sentence is not to be understood literally.

> Sin crouches at the door. (Genesis 4:7b ULT) — This can be translated with the word “as.”
>
> > Sin is crouching at the door, **just as a wild animal does as it waits to attack a person.**.

(3) Find a way to translate it without the personification.

> Even the **winds and the sea obey him**. (Matthew 8:27b ULT) — The men speak of the “wind and the sea” as if they are able to hear and obey Jesus, just 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) because the translation strategies for them are the same.

Next we recommend you learn about:

Apostrophe (UTA PDF)
Biblical Imagery — Common Patterns (UTA PDF)

"

Referenced in: Matthew 2:6; Matthew 2:9; Matthew 3:7; Matthew 4:24; Matthew 5:29; Matthew 5:30; Matthew 6:3; Matthew 6:10; Matthew 6:24; Matthew 6:34; Matthew 8:15; Matthew 9:22; Matthew 9:26; Matthew 11:13; Matthew 11:19; Matthew 14:2; Matthew 14:24; Matthew 18:8; Matthew 18:9; Matthew 23:37; Matthew 24:29

Politeness

Description

This page answers the question: *How do I translate politeness into my language?*

People say certain things, or say things in a certain way, in order to communicate that they respect the people to whom they are speaking. We can refer to this as speaking politely. The ways of speaking politely are generally agreed on by those who share a culture. People also use polite ways of speaking to avoid offending others. This can be especially important if the person being addressed has an influential or powerful position.

Reasons This Is a Translation Issue:

Every language has ways to communicate politeness to other speakers of that language, but different languages do not communicate politeness in the same ways. A phrase that is polite in one language may be offensive in another language, or it may simply be confusing. Translators need to recognize politeness in the Bible and communicate the same polite meaning using the appropriate form of politeness in the target language.

Examples From the Bible

> **do not trouble yourself** (Luke 7:6 ULT)

The centurion sent friends to give Jesus this polite message that Jesus should not come to his house.

> **I ask you, have me excused** (Luke 14:18 ULT)

In this culture, this was a polite formula for declining a social invitation.

> **May I find favor in your eyes, my lord**, since you have comforted me, and since you have spoken to the heart of **your female servant**. (Ruth 2:13 ULT)

Ruth uses several phrases of politeness as she talks to Boaz. **May I find favor in your eyes** is an idiomatic phrase that communicates that Boaz is in a high position, **my lord** is an honorific form of address, and she refers to herself humbly as **your female servant** even though she is not actually one of his servants.

> **Please** let **a little** water be brought... Let me also bring **a bit** of bread (Genesis 18:4-5 ULT)

Abraham describes his generosity as something small in order to be polite. This was a way to communicate to his guests that they were not imposing on him at all. Abraham also uses a word translated as "please" to make his request more polite.

> Then he brought him outside and said, “**Please** look at the heavens and count the stars...” (Genesis 15:5)

In the above example, God is speaking to Abram, inviting him to look at the stars. He also uses the word translated as “please.” God has no need to be polite, but this communicates respect for Abram.

Honorifics

A specific category of politeness is the way that people address other people who are important, powerful, or worthy of honor in other ways. We can refer to this form of politeness as using honorific language. Honorific language can be in the form of special titles or, in some languages, special forms of the words used.

> to the **most excellent** Governor Felix (Acts 23:26 ULT)

The expression **most excellent** was an honorific title by which people addressed Roman government officials.

> **O king, live forever!** (Daniel 5:10 ULT)

This was the polite and respectful way to address the king before saying anything else to him.

Politeness under other categories

People often use language that is non-standard or figurative to communicate politeness. In these cases, there will be a Translation Note under the category of the figure of speech rather than under the category of politeness. The Note will discuss the issue of the figurative speech and then also mention that this is being used to be polite. For example, the following verses will have Translation Notes under the categories given rather than under politeness.

Metaphor

> Men, **brothers and fathers**, hear my defense to you now. (Acts 22:1 ULT)

Paul is using the word **brothers** to refer to his fellow Israelites. He is using the word **fathers** to refer either to Jewish leaders who may be present or to Jewish men who are older than he is. In both cases he is speaking respectfully.

Idiom

> **I beg of you**, about whom is the prophet saying this...? (Acts 8:34 ULT)

The Ethiopian official is using an idiomatic expression as a polite way to introduce a request.

Symbolic action

> **And having fallen down**, they worshiped him (Matt 2:11 ULT)

The act of kneeling down before someone showed deep respect for the person.

Speaking of oneself in the third person

> please do not pass by **your servant**. (Gen 18:3 ULT)

Abraham refers to himself as **your servant** here in order to show respect to his guests.

Euphemism

> And having said this, **he fell asleep**. (Acts 7:60 ULT)

Luke is describing the death of Stephen when he says **he fell asleep**. He is using this polite way of referring to something unpleasant to avoid offending his readers.

Other Uses of the Imperative

> **You pray to the Lord for me**, so that nothing of which you have spoken may come upon me. (Acts 8:24 ULT)

The verb **pray** is an imperative, but it communicates a polite request rather than a command.

Rhetorical question

> **Lord, are you not concerned that my sister has left me alone to serve**? (Luke 10:40 ULT)

Martha is complaining that Jesus is allowing Mary to sit listening to him when there is so much work to do. But Martha respects Jesus, so she uses the question form to make her complaint more polite.

Translation Strategies

If the phrase used in the ULT would be natural and be a polite expression in your language, consider using it. If not, use the strategy below.

(1) Use a phrase that would be both natural and polite in your language for this situation.

Examples of Translation Strategies Applied

(1) Use a phrase that would be both natural and polite in your language for this situation.

> **do not trouble yourself** (Luke 7:6 ULT)

I do not want you to go out of your way
or
Please do not bother

> **I ask you, have me excused** (Luke 14:18 ULT)

Please accept my apology for not being able to attend

> **May I find favor in your eyes, my lord**, since you have comforted me, and since you have spoken to the heart of **your female servant**. (Ruth 2:13 ULT)

You are too kind to me, good sir; you have comforted me and you have spoken to my heart **even though I am not worthy of it**.

> Please let **a little** water be brought... Let me also bring **a bit** of bread (Genesis 18:4-5 ULT)

I have **plenty** of water... I also have **plenty** of food

> "**Please** look at the heavens and count the stars..." (Genesis 15:5)

"Look up at the heavens, **if you will**, and count the stars..."

> **O king, live forever!** (Daniel 5:10 ULT)

Your majesty, **I wish you well**!

> **I beg of you**, about whom is the prophet saying this...? (Acts 8:34 ULT)

Please tell me, about whom is the prophet saying this...?

> **You pray to the Lord for me**, so that nothing of which you have spoken may come upon me. (Acts 8:24 ULT)

Please pray to the Lord for me so that nothing of which you have spoken may come upon me.
or
I ask you to pray to the Lord for me so that nothing of which you have spoken may come upon me.

> **Lord, are you not concerned that my sister has left me alone to serve**? (Luke 10:40 ULT)

Lord, it seems as if you do not care that my sister has left me alone to serve.

"

Referenced in: Matthew 21:30; Matthew 25:11; Matthew 27:63

Possession

Description

This page answers the question: *What is possession and how can I translate phrases that show it?*

In order to understand this topic, it would be good to read:

Parts of Speech (UTA PDF)
Sentence Structure (UTA PDF)

In English, the grammatical form that commonly indicates possession is also used to indicate a variety of relationships between people and objects or people and other people. In English, that grammatical relationship is shown by using the word "**of**," by using **an apostrophe and the letter "s"**, or by using a **possessive pronoun**. The following examples are different ways to indicate that my grandfather owns a house.

- the house **of** my grandfather
- my grandfather **'s** house
- **his** house

Possession is used in Hebrew, Greek, and English for a variety of situations. Here are a few common situations that it is used for.

- Ownership — Someone owns something.
- The clothes of me - my clothes — The clothes that I own
- Social Relationship — Someone has some kind of social relationship with another.
- The mother of John — John's mother - the woman who gave birth to John, or the woman who cared for John
- A teacher of Israel - Israel's teacher — a person who teaches Israel
- Association — A particular thing is associated with a particular person, place, or thing.
- The sickness of David - David's sickness — the sickness that David is experiencing
- the fear of the Lord — the fear that is appropriate for a human being to have when relating to the Lord
- Contents — Something has something in it.
- a bag of clothes — a bag that has clothes in it, or a bag that is full of clothes
- Part and whole: One thing is part of another.
- my head — the head that is part of my body
- the roof of a house — the roof that is part of a house

In some languages there is a special form of possession, termed **inalienable possession.** This form of possession is used for things that cannot be removed from you, as opposed to things you could lose. In the examples above, *my head* and *my mother* are examples of inalienable possession (at least in some languages), while *my clothes* or *my teacher* would be alienably possessed. What may be considered alienable vs. inalienable may differ by language. In languages that mark the difference, the expression of inalienable possession and alienable possession will be different.

Reasons This Is a Translation Issue

- You (the translator) need to understand the relationship between two ideas represented by the two nouns when one is in the grammatical relationship of possessing the other.
- Some languages do not use grammatical possession for all of the situations that your source text Bible might use it for.

Examples From the Bible

Ownership — In the example below, the son owned the money.

> The younger son ... wasted his wealth by living recklessly. (Luke 15:13b)

Social Relationship — In the example below, the disciples were people who learned from John.

> Then **the disciples of John** came to him. (Matthew 9:14a ULT)

Association — In the example below, the gospel is the message associated with Paul because he preaches it.

> Remember Jesus Christ, raised from the dead, from the seed of David, according to **my gospel**, (2 Timothy 2:8 ULT)

Material — In the example below, the material used for making the crowns was gold.

> On their heads were something like **crowns of gold.** (Revelation 9:7b)

Contents — In the example below, the cup has water in it.

> For whoever gives you **a cup of water** to drink ... will not lose his reward. (Mark 9:41 ULT)

Part of a whole — In the example below, the door was a part of the palace.

> But Uriah slept at **the door of the king's palace.** (2 Samuel 11:9a ULT)

Part of a group — In the example below, "us" refers to the whole group and "each one" refers to the individual members.

> Now to **each one of us** grace has been given according to the measure of the gift of Christ. (Ephesians 4:7 ULT)

Events and Possession

Sometimes one or both of the nouns is an abstract noun that refers to an event or action. In the examples below, the abstract nouns are in **bold** print. These are just some of the relationships that are possible between two nouns when one of them refers to an event.

Subject — Sometimes the word after "of" tells who would do the action named by the first noun. In the example below, **John baptized people**.

> The **baptism of John**, was it from heaven or from men? Answer me. (Mark 11:30)

In the example below, **Christ loves us**.

> Who will separate us from the **love of Christ**? (Romans 8:35)

Object — Sometimes the word after "of" tells who or what something would happen to. In the example below, **people love money**.

> For the **love of money** is a root of all kinds of evil. (1 Timothy 6:10a ULT)

Instrument — Sometimes the word after "of" tells how something would happen. In the example below, God would **punish people by sending enemies to attack them with swords**.

> Then be afraid of the sword, because wrath brings **the punishment of the sword**. (Job 19:29a ULT)

Representation — In the example below, John was baptizing people who were repenting of their sins. They were being baptized to show that they were repenting. Their **baptism represented their repentance**.

> John came, baptizing in the wilderness and preaching **a baptism of repentance** for the forgiveness of sins. (Mark 1:4 ULT)

Strategies for learning what the relationship is between the two nouns

(1) Read the surrounding verses to see if they help you to understand the relationship between the two nouns.
(2) Read the verse in the UST. Sometimes it shows the relationship clearly.
(3) See what the notes say about it.

Translation Strategies

If possession would be a natural way to show a particular relationship between two nouns, consider using it. If it would be strange or hard to understand, consider these.

(1) Use an adjective to show that one noun describes the other.
(2) Use a verb to show how the two are related.
(3) If one of the nouns refers to an event, translate it as a verb.

Examples of Translation Strategies Applied

(1) Use an adjective to show that one noun describes the other.

> On their heads were something like **crowns of gold.** (Revelation 9:7b)
>
> > “On their heads were **gold crowns**”

(2) Use a verb to show how the two are related.

> Whoever gives you **a cup of water** to drink ... will not lose his reward. (Mark 9:41 ULT)
>
> > Whoever gives you a **cup that has water in it** to drink ... will not lose his reward.
>
> Wealth is worthless on **the day of wrath.** (Proverbs 11:4a ULT)
>
> > Wealth is worthless on **the day when God shows his wrath**.
> > or:
> > Wealth is worthless on the **day when God punishes people because of his wrath**.

(3) If one of the nouns refers to an event, translate it as a verb. (In the example below, there are two possession relationships, “punishment of Yahweh” and “your God.”)

> Notice that I am not speaking to your children, who have not known or seen **the punishment of Yahweh your God.** (Deuteronomy 11:2a ULT)
>
> > Notice that I am not speaking to your children who have not known or seen **how Yahweh, the God whom you worship, punished the people of Egypt**.
>
> You will only observe and see the **punishment of the wicked**. (Psalms 91:8 ULT)
>
> > You will only observe and see **how Yahweh punishes the wicked**.
>
> You will receive **the gift of the Holy Spirit**. (Acts 2:38b ULT)
>
> > You will receive the **Holy Spirit, whom God will give to you**.

"

Referenced in: Matthew 1:1; Matthew 2:1; Matthew 2:2; Matthew 2:5; Matthew 2:7; Matthew 3:8; Matthew 4:15; Matthew 4:16; Matthew 4:23; Matthew 4:24; Matthew 5:3; Matthew 5:10; Matthew 5:13; Matthew 5:14; Matthew 5:22; Matthew 5:25; Matthew 5:35; Matthew 6:12; Matthew 6:26; Matthew 6:28; Matthew 6:30; Matthew 6:33; Matthew 8:20; Matthew 9:35; Matthew 9:38; Matthew 10:6; Matthew 10:15; Matthew 10:41; Matthew 11:2; Matthew 11:12; Matthew 11:22; Matthew 11:24; Matthew 12:8; Matthew 12:31; Matthew 12:36; Matthew 12:39; Matthew 13:11; Matthew 13:19; Matthew 13:22; Matthew 13:30; Matthew 13:36; Matthew 13:42; Matthew 15:2; Matthew 15:3; Matthew 15:9; Matthew 15:24; Matthew 15:26; Matthew 15:31; Matthew 16:3; Matthew 16:6; Matthew 16:9; Matthew 16:10; Matthew 16:11; Matthew 16:12; Matthew 17:25; Matthew 18:9; Matthew 18:10; Matthew 18:24; Matthew 19:14; Matthew 19:28; Matthew 20:12; Matthew 21:11; Matthew 21:13; Matthew 21:25; Matthew 21:40; Matthew 21:43; Matthew 22:16; Matthew 22:19; Matthew 22:32; Matthew 22:37; Matthew 23:16; Matthew 23:33; Matthew 24:1; Matthew 24:14; Matthew 24:15; Matthew 24:30; Matthew 24:36; Matthew 25:21; Matthew 25:31; Matthew 26:7; Matthew 26:28; Matthew 27:6; Matthew 27:10; Matthew 27:29; Matthew 27:37

Predictive Past

Description

This page answers the question: *What is the predictive past?*

In order to understand this topic, it would be good to read:

Figures of Speech (UTA PDF)
Verbs (UTA PDF)

The predictive past is a figure of speech that uses the past tense to refer to things that will happen in the future. This is sometimes done in prophecy to show that the event will certainly happen. It is also called the prophetic perfect.

> Therefore my people have gone into captivity for lack of understanding; their honored leaders go hungry, and their common people have nothing to drink. (Isaiah 5:13 ULT)

In the example above, the people of Israel had not yet gone into captivity, but God spoke of their going into captivity as if it had already happened because he had decided that they certainly would go into captivity.

Reason This Is a Translation Issue:

Readers who are not aware of the past tense being used in prophecy to refer to future events may find it confusing.

Examples From the Bible

> Now Jericho was tightly closed because of the sons of Israel. No one went out and no one came in. Yahweh said to Joshua, “See, I have delivered Jericho, and its king, and its powerful soldiers into your hand.” (Joshua 6:1-2 ULT)
>
> For to us a child has been born, to us a son has been given; and the rule will be on his shoulder. (Isaiah 9:6a ULT)

In the examples above, God spoke of things that would happen in the future as if they had already happened.

> But even Enoch, the seventh from Adam, prophesied about them, saying, “Look! The Lord came with thousands and thousands of his holy ones.” (Jude 1:14 ULT)

Enoch was speaking of something that would happen in the future, but he used the past tense when he said “the Lord came.”

Translation Strategies

If the past tense would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

(1) Use the future tense to refer to future events.
(2) If it refers to something in the immediate future, use a form that would show that.
(3) Some languages may use the present tense to show that something will happen very soon.

Examples of Translation Strategies Applied

(1) Use the future tense to refer to future events.

> For to us a child **has been born**, to us a son **has been given**. (Isaiah 9:6a ULT)
>
> > For to us a child **will be born**, to us a son **will be given**.

(2) If it refers to something that would happen very soon, use a form that shows that.

> Yahweh said to Joshua, “See, I have delivered Jericho, and its king, and its powerful soldiers into your hand.” (Joshua 6:2 ULT)
>
> > Yahweh said to Joshua, “See, I **am about to deliver** over to you Jericho, its king, and its powerful soldiers.”

(3) Some languages may use the present tense to show that something will happen very soon.

> Yahweh said to Joshua, “See, I have delivered Jericho, and its king, and its powerful soldiers into your hand.” (Joshua 6:2 ULT)
>
> > Yahweh said to Joshua, “See, I **am delivering** over to you Jericho, its king, and its powerful soldiers.”

"

Referenced in: Matthew 24:22; Matthew 25:11; Matthew 25:19; Matthew 26:38; Matthew 26:40; Matthew 26:52; Matthew 26:64; Matthew 26:71; Matthew 27:13; Matthew 27:22; Matthew 27:24; Matthew 27:38

Pronouns — When to Use Them

Description

This page answers the question: *How do I decide whether or not to use a pronoun?*

In order to understand this topic, it would be good to read:

Pronouns (UTA PDF)

Sentence Structure (UTA PDF)

When we talk or write, we use pronouns to refer to people or things without always having to repeat the noun or name. Usually, the first time we refer to someone in a story, we use a descriptive phrase or a name. The next time we might refer to that person with a simple noun or by name. After that we might refer to him simply with a pronoun as long as we think that our listeners will be able to understand easily to whom the pronoun refers.

> Now there was **a man from the Pharisees whose name was Nicodemus, a Jewish leader**. **This man** came to Jesus at night. Jesus replied and said to **him** ... (John 3:1, 2a, 3a ULT)

In John 3, Nicodemus is first referred to with noun phrases and his name. Then he is referred to with the noun phrase “this man.” Then he is referred to with the pronoun “him.”

Each language has its rules and exceptions to this usual way of referring to people and things.

- In some languages, the first time something is referred to in a paragraph or chapter, it is referred to with a noun rather than a pronoun.
- The main character is the person whom a story is about. In some languages, after a main character is introduced in a story, he is usually referred to with a pronoun. Some languages have special pronouns that refer only to the main character.
- In some languages, marking on the verb helps people know who the subject is. (See Verbs.) In some of these languages, listeners rely on this marking to help them understand who the subject is. Speakers will use a pronoun, noun phrase, or proper name only when they want either to emphasize or to clarify who the subject is.

Reasons This Is a Translation Issue

- If translators use a pronoun at the wrong time for their language, readers might not know about whom the writer is talking.
- If translators too frequently refer to a main character by name, listeners of some languages might not realize that the person is a main character, or they might think that there is a new character with the same name.
- If translators use pronouns, nouns, or names at the wrong time, people might think that there is some special emphasis on the person or thing to which it refers.

Examples From the Bible

The example below occurs at the beginning of a chapter. In some languages it might not be clear to whom the pronouns refer.

> Then Jesus entered into the synagogue again, and there was a man who had a withered hand. Some people watched **him** closely to see if **he** would heal **him** on the Sabbath so that they might accuse **him**. (Mark 3:1-2 ULT)

In the example below, two men are named in the first sentence. It might not be clear whom “he” in the second sentence refers to.

> Now after some days had passed, **King Agrippa** and Bernice came down to Caesarea to pay their respects to **Festus**. After **he** had been there for many days, Festus presented to the king the things concerning Paul. (Acts 25:13-14)

Jesus is the main character of the book of Matthew, but in the verses below he is referred to four times by name. This may lead speakers of some languages to think that Jesus is not the main character. Or it might lead them to think that there is more than one person named Jesus in this story. Or it might lead them to think that there is some kind of emphasis on him, even though there is no emphasis.

> 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. But when the Pharisees saw that, they said to **Jesus**, “See, your disciples do what is unlawful to do on the Sabbath.” But **Jesus** said to them, “Have you never read what David did, when he was hungry, and the men who were with him?” Then **Jesus** left from there and went into their synagogue. (Matthew 12:1-3,9 ULT)

Translation Strategies

(1) If it would not be clear to your readers to whom or to what a pronoun refers, use a name or a noun.
(2) If repeating a noun or name would lead people to think that a main character is not a main character, or that the writer is talking about more than one person with that name, or that there is some kind of emphasis on someone when there is no emphasis, use a pronoun instead.

Examples of Translation Strategies Applied

(1) If it would not be clear to your readers to whom or to what a pronoun refers, use a name or a noun.

> Again **he** walked into the synagogue, and a man with a withered hand was there. Some Pharisees watched **him** to see if **he** would heal the man on the Sabbath. (Mark 3:1-2)
>
> > Again **Jesus** walked into the synagogue, and a man with a withered hand was there. Some Pharisees watched **Jesus** to see if **he** would heal the man on the Sabbath.

(2) If repeating a noun or name would lead people to think that a main character is not a main character, or that the writer is talking about more than one person with that name, or that there is some kind of emphasis on someone when there is no emphasis, use a pronoun instead.

> 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. But when the Pharisees saw that, they said to **Jesus**, “See, your disciples do what is unlawful to do on the Sabbath.” But **Jesus** said to them, “Have you never read what David did, when he was hungry, and the men who were with him?” Then **Jesus** left from there and went into their synagogue. (Matthew 12:1-3,9 ULT)

This may be translated as:

> > 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. But when the Pharisees saw that, they said to **him**, “See, your disciples do what is unlawful to do on the Sabbath.” But **he** said to them, “Have you never read what David did, when he was hungry, and the men who were with him?” Then **he** left from there and went into their synagogue.

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Referenced in: Matthew 1:22; Matthew 1:23; Matthew 1:25; Matthew 2:23; Matthew 3:15; Matthew 4:6; Matthew 4:21; Matthew 4:24; Matthew 5:11; Matthew 5:12; Matthew 5:15; Matthew 7:2; Matthew 7:6; Matthew 7:14; Matthew

7:16; Matthew 7:20; Matthew 8:2; Matthew 8:3; Matthew 8:4; Matthew 8:7; Matthew 8:14; Matthew 8:16; Matthew 8:24; Matthew 8:25; Matthew 8:32; Matthew 9:2; Matthew 9:3; Matthew 9:8; Matthew 9:9; Matthew 9:11; Matthew 9:12; Matthew 9:14; Matthew 9:17; Matthew 9:18; Matthew 9:25; Matthew 9:31; Matthew 9:32; Matthew 10:4; Matthew 10:11; Matthew 10:18; Matthew 10:19; Matthew 10:23; Matthew 10:25; Matthew 10:26; Matthew 11:1; Matthew 11:2; Matthew 11:7; Matthew 11:10; Matthew 11:14; Matthew 11:18; Matthew 12:9; Matthew 12:10; Matthew 12:16; Matthew 12:29; Matthew 13:10; Matthew 13:13; Matthew 13:19; Matthew 13:24; Matthew 13:28; Matthew 13:29; Matthew 13:31; Matthew 13:33; Matthew 13:39; Matthew 13:42; Matthew 13:48; Matthew 13:54; Matthew 14:2; Matthew 14:3; Matthew 14:4; Matthew 14:5; Matthew 14:11; Matthew 14:20; Matthew 14:25; Matthew 14:32; Matthew 14:35; Matthew 14:36; Matthew 15:8; Matthew 15:14; Matthew 15:30; Matthew 15:37; Matthew 16:4; Matthew 16:12; Matthew 16:17; Matthew 16:18; Matthew 16:22; Matthew 16:27; Matthew 17:3; Matthew 17:5; Matthew 17:12; Matthew 17:17; Matthew 17:18; Matthew 17:19; Matthew 17:22; Matthew 17:24; Matthew 17:27; Matthew 18:17; Matthew 18:30; Matthew 18:32; Matthew 19:5; Matthew 19:13; Matthew 19:14; Matthew 19:17; Matthew 19:18; Matthew 19:26; Matthew 20:22; Matthew 20:29; Matthew 21:1; Matthew 21:4; Matthew 21:7; Matthew 21:13; Matthew 21:17; Matthew 21:34; Matthew 21:35; Matthew 21:36; Matthew 21:41; Matthew 21:42; Matthew 21:43; Matthew 22:1; Matthew 22:19; Matthew 22:20; Matthew 22:30; Matthew 22:43; Matthew 22:45; Matthew 23:14; Matthew 23:23; Matthew 24:9; Matthew 24:26; Matthew 24:38; Matthew 25:45; Matthew 25:46; Matthew 26:9; Matthew 26:28; Matthew 26:42; Matthew 26:56; Matthew 26:67; Matthew 26:73; Matthew 27:16; Matthew 27:17; Matthew 28:8; Matthew 28:17

Proverbs

Description

This page answers the question: *What are proverbs, and how can I translate them?*

In order to understand this topic, it would be good to read:

Metaphor (UTA PDF)
Parallelism (UTA PDF)
Writing Styles (UTA PDF)

Proverbs are short sayings that give wise advice or teach something that is generally true about life. People enjoy proverbs because they give a lot of wisdom in few words. Proverbs in the Bible often use metaphor and parallelism. Proverbs should not be understood as absolute and unchangeable laws. Rather, proverbs offer general advice to a person about how to live his life.

> Hatred stirs up conflicts, but love covers over all
> offenses. (Proverbs 10:12 ULT)

Here is another example from the book of 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 ULT)

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 ULT)

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 ULT)

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 ULT)

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 ULT)

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 ULT)
>
> > 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,
> for you do not know what a day may bring. (Proverbs 27:1a ULT)
>
> > Do not count your chickens before they hatch.

(4) Give the same teaching but not in a form of a proverb.

> There is a generation that curses their father
> and does not bless their mother.
> There is a generation that is pure in their own eyes,
> and yet they are not washed of their filth. (Proverbs 30:11-12 ULT)
>
> > People who do not respect their parents think that they are righteous,
> > and they do not turn away from their sin.

"

Referenced in: Matthew 7:2; Matthew 9:12; Matthew 10:10; Matthew 10:24; Matthew 10:25; Matthew 10:26; Matthew 10:41; Matthew 11:19; Matthew 12:25; Matthew 12:35; Matthew 13:12; Matthew 24 Chapter Introduction; Matthew 24:28

Quotations and Quote Margins

Description

This page answers the question: *What are quote margins and where should I put them?*

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 bolded 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. Rather, he will be called John." (Luke 1:60 ULT)

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

> **Then Zechariah said to the angel**, "How will I know this? For I am an old man and my wife is advanced in her days." (Luke 1:18 ULT)
>
> Then tax collectors also came to be baptized, and **they said to him**, "Teacher, what should we do?" (Luke 3:12 ULT)
>
> So **he said to them**, "Collect nothing more than what you have been ordered." (Luke 3:13 ULT)

Quote margin after the quote

> Yahweh relented concerning this. "It will not happen," **he said**. (Amos 7:3 ULT)

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 ULT)
>
> For look, days are coming—**this is Yahweh's declaration**—when I will restore the fortunes of my people, Israel and Judah. (Jeremiah 30:3a ULT)

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.

> **He said**, "Therefore, those among you who are leaders should go down with us. If there is something wrong with the man, let them accuse him." (Acts 25:5 ULT)
>
> > "Therefore, those who can should go there with us," **he said**. "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," **he said**, "should go there with us. 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. Rather, he will be called John." (Luke 1:60 ULT)
>
> > But his mother **replied**, "No. Rather, he will be called John."
> >
> > But his mother **said**, "No. Rather, he will be called John."
> >
> > But his mother **answered** like this. "No. Rather, he will be called John," she **said**.

Next we recommend you learn about:

Direct and Indirect Quotations (UTA PDF)

"

Referenced in: Matthew 1:20; Matthew 1:22; Matthew 2:2; Matthew 2:5; Matthew 2:13; Matthew 2:15; Matthew 2:17; Matthew 2:20; Matthew 3:2; Matthew 3:3; Matthew 3:14; Matthew 3:15; Matthew 3:17; Matthew 4:4; Matthew 4:6; Matthew 4:7; Matthew 4:9; Matthew 4:10; Matthew 4:14; Matthew 4:17; Matthew 5:2; Matthew 5:21; Matthew 5:27; Matthew 5:31; Matthew 5:33; Matthew 5:38; Matthew 5:43; Matthew 8:3; Matthew 8:6; Matthew 8:17; Matthew 8:25; Matthew 8:27; Matthew 8:29; Matthew 8:31; Matthew 9:13; Matthew 9:14; Matthew 9:18; Matthew 9:27; Matthew 9:29; Matthew 9:30; Matthew 9:33; Matthew 10:5; Matthew 10:7; Matthew 10:35; Matthew 11:4; Matthew 11:10; Matthew 11:17; Matthew 12:7; Matthew 12:10; Matthew 12:18; Matthew 12:38; Matthew 13:3; Matthew 13:14; Matthew 13:24; Matthew 13:31; Matthew 13:35; Matthew 13:36; Matthew 14:15; Matthew 14:27; Matthew 14:30; Matthew 14:33; Matthew 15:1; Matthew 15:4; Matthew 15:7; Matthew 15:22; Matthew 15:23; Matthew 16:7; Matthew 16:13; Matthew 16:22; Matthew 17:5; Matthew 17:9; Matthew 17:10; Matthew 17:25; Matthew 18:1; Matthew 18:16; Matthew 18:26; Matthew 18:28; Matthew 18:29; Matthew 19:4; Matthew 19:5; Matthew 19:18; Matthew 19:25; Matthew 20:12; Matthew 20:30; Matthew 20:31; Matthew 21 Chapter Introduction; Matthew 21:2; Matthew 21:4; Matthew 21:9; Matthew 21:10; Matthew 21:13; Matthew 21:16; Matthew 21:20; Matthew 21:23; Matthew 21:25; Matthew 21:37; Matthew 21:42; Matthew 22:1; Matthew 22:4; Matthew 22:13; Matthew 22:16; Matthew 22:24; Matthew 22:31; Matthew 22:37; Matthew 22:39; Matthew 22:42; Matthew 22:43; Matthew 23:2; Matthew 23:18; Matthew 24:3; Matthew 24:5; Matthew 25:9; Matthew 25:11; Matthew 25:20; Matthew 25:28; Matthew 25:37; Matthew 25:44; Matthew 25:45; Matthew 26:8; Matthew 26:17; Matthew 26:27; Matthew 26:31; Matthew 26:39; Matthew 26:42; Matthew 26:48; Matthew 26:68; Matthew 26:69; Matthew 26:70; Matthew 27:4;

Matthew 27:9; Matthew 27:11; Matthew 27:23; Matthew 27:24; Matthew 27:29; Matthew 27:40; Matthew 27:46; Matthew 27:54; Matthew 27:63; Matthew 28:9; Matthew 28:13; Matthew 28:18

Quotes within Quotes

Description

This page answers the question: *What is a quote within a quote, and how can I help the readers understand who is saying what?*

In order to understand this topic, it would be good to read:

Direct and Indirect Quotations (UTA PDF)

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 say there are "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

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.
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.
Some languages do not use indirect quotes.

Examples From the Bible

A quotation with only one layer

> But Paul said, "I, however, was indeed born a citizen." (Acts 22:28b ULT)

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 ULT)

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 18:37b ULT)

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 20:11a, 13 ULT)

The outermost layer is what Abraham responded 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 bolded 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 ULT)

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 bolded 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 bolded the indirect quotes in the ULT and the quotes that we have changed to direct quotes below it.

> Festus presented to the king the things concerning Paul, saying, “There is a certain man was left here as a prisoner by Felix. So I am uncertain about the things concerning this matter. I asked **if he was willing to go to Jerusalem and there to be judged concerning these things**. But when Paul appealed **to keep him in custody for the decision of the emperor**, I ordered him **to be held in custody until when I could send him to Caesar**.” (Acts 25:14b, 20-21 ULT)
>
> > Festus presented Paul’s case to the king. He said, “A certain man was left behind here by Felix as a prisoner. I was uncertain about the things concerning this matter. I asked him, **‘Will you go to Jerusalem to be judged there concerning these things?’** But when Paul said, **‘I want to be kept in custody for the emperor’s decision,’** I told the guard, **‘Keep him in custody until when I can 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 bolded in the examples below. The pronouns that changed because of the indirect quote are also bolded.

> And Yahweh spoke to Moses, saying, “I have heard the complaints of the sons of Israel. Speak to them and say, ‘During the evenings you will eat meat, and in the morning you will be satisfied with bread. And you will know that I am Yahweh your God.’” (Exodus 16:11-12 ULT)
>
> > And Yahweh spoke to Moses, saying, “I have heard the complaints of the sons of Israel. Tell them **that** during the evenings **they** will eat meat, and in the morning **they** will be satisfied with bread. And **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 ULT)
>
> > 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.’”

Quote Markings (UTA PDF)

Next we recommend you learn about:

Quote Markings (UTA PDF)

"

Referenced in: Matthew 2:6; Matthew 3:3; Matthew 4:6; Matthew 4:7; Matthew 4:10; Matthew 8:9; Matthew 9:5; Matthew 10:7; Matthew 11:17; Matthew 11:18; Matthew 11:19; Matthew 12:44; Matthew 13:27; Matthew 13:28; Matthew 13:29; Matthew 15:4; Matthew 15:5; Matthew 16:2; Matthew 16:3; Matthew 20:4; Matthew 20:6; Matthew 20:7; Matthew 20:12; Matthew 20:13; Matthew 21:3; Matthew 21:5; Matthew 21:21; Matthew 21:25; Matthew 21:26; Matthew 21:28; Matthew 21:29; Matthew 21:30; Matthew 21:37; Matthew 21:38; Matthew 22:4; Matthew 22:8; Matthew 22:12; Matthew 22:13; Matthew 22:24; Matthew 22:32; Matthew 22:37; Matthew 22:39; Matthew 22:43; Matthew 23:16; Matthew 23:18; Matthew 23:30; Matthew 24:5; Matthew 24:23; Matthew 24:26; Matthew 24:48; Matthew 25:6; Matthew 25:8; Matthew 25:9; Matthew 25:11; Matthew 25:12; Matthew 25:20; Matthew 25:21; Matthew 25:22; Matthew 25:24; Matthew 25:26; Matthew 25:34; Matthew 25:37; Matthew 25:40; Matthew 25:41; Matthew 25:44; Matthew 25:45; Matthew 26:18; Matthew 26:31; Matthew 26:61; Matthew 27:43; Matthew 27:63; Matthew 27:64; Matthew 28:7; Matthew 28:13

Reduplication

Description

This page answers the question: *What is reduplication?*

Writers and speakers in the Bible sometimes repeat the same word or forms of the same word. This is to increase the intensity, completeness, or certainty of the action that the word describes, or to otherwise increase the emotional impact of the word.

Reason This Is a Translation Issue

Some languages may not repeat words to increase the intensity, completeness, or certainty of an action, or they may not repeat words to increase the level of emotion that they communicate. In these cases, repeated words may appear to be a mistake or may indicate that the speaker is unable to speak correctly.

Examples From the Bible

To the woman he said, “To multiply I will multiply your pain and your childbearing…” (Genesis 3:16 ULT)

The speaker is repeating forms of the verb “multiply” in order to intensify the idea of multiplying.

To be circumcised he must be circumcised (Genesis 17:13)

The speaker is repeating forms of the verb “circumcise” in order to increase the certainty that this must happen.

Begin, possess, to possess his land (Deuteronomy 2:31 ULT)

Moses repeats the word “possess” to emphasize the completeness of the action of possessing the land.

My God, my God, why have you forsaken me? (Psalm 22:1 ULT)

The writer repeats “my God” to increase the level of emotion that he wants to communicate; he is crying out desperately to God.

“Fallen, fallen has Babylon the Great…” (Revelation 14:8 ULT)

The angel repeats the word “fallen” in order to show deep emotion in this lament for the ruined city of Babylon.

Translation Strategies

If repeating words would be natural and give the right meaning in your language, then do the same in your translation. If not, here are some other options:

(1) If your language would not repeat words to increase the intensity, completeness, or certainty of an action, then use a different word or phrase to add that meaning.
(2) If your language would not repeat words to increase emotional intensity, then use an emotional word to do that.

Examples of Translation Strategies Applied

(1) If your language would not repeat words to increase the intensity, completeness, or certainty of an action, then use a different word or phrase to add that meaning.

> To the woman he said, “To multiply I will multiply your pain and your childbearing…” (Genesis 3:16 ULT)

> > To the woman he said, “I will greatly multiply your pain and your childbearing…”
>
> To be circumcised he must be circumcised (Genesis 17:13 ULT)
>
> > He certainly must be circumcised
> > Or
> > By all means, he must be circumcised
>
> Begin, possess, to possess his land (Deuteronomy 2:31 ULT)
>
> > Begin to completely possess his land
> > Or
> > Enter his land until you completely possess it

(2) If your language would not repeat words to increase emotional intensity, then use an emotional word to do that.

> My God, my God, why have you forsaken me? (Psalm 22:1 ULT)
>
> > You are my God! Why, then, have you forsaken me?
> > Or
> > My God, oh, why have you forsaken me?
>
> “Fallen, fallen has Babylon the Great…” (Revelation 14:8 ULT)
>
> > “Alas, Babylon the Great has fallen!

"

Referenced in: Matthew 7:21; Matthew 7:22; Matthew 13:14

Reflexive Pronouns

Description

This page answers the question: *What are reflexive pronouns?*

In order to understand this topic, it would be good to read:

Pronouns (UTA PDF)

Sentence Structure (UTA PDF)

All languages have ways of showing that the same person fills two different roles in a sentence. English does this by using reflexive pronouns. These are pronouns that refer to someone or something that has already been mentioned in a sentence. In English the reflexive pronouns are: “myself,” “yourself,” “himself,” “herself,” “itself,” “ourselves,” “yourselves,” and “themselves.” In English, these pronouns can also be used to emphasize the person to whom they refer. Other languages may have other ways to do both of these things.

Reason This Is a Translation Issue

- Languages have different ways of showing that the same person fills two different roles in a sentence. For those languages, translators will need to know how to translate the English reflexive pronouns.
- The reflexive pronouns in English also have other functions.

Uses of Reflexive Pronouns

- To show that the same person or things fills two different roles in a sentence
- To emphasize a person or thing in the sentence
- To show that someone or something did something alone or was alone

Examples From the Bible

To show that the same person or thing fills two different roles in a sentence

> If **I** testify about **myself**, my testimony is not true. (John 5:31 ULT)
>
> Now the Passover of the Jews was near, and **many** went up to Jerusalem from the country before the Passover in order to purify **themselves**. (John 11:55 ULT)

To emphasize a person or thing in the sentence

> **Jesus himself** was not baptizing, but his disciples were. (John 4:2 ULT)
>
> So they left the crowd, taking Jesus with them, just as he was, in the boat. There also were other boats with him. Then a violent windstorm arose and the waves were breaking into the boat so that the boat was already full of water. But **Jesus himself** was in the stern, asleep on the cushion. (Mark 4:36-38a ULT)
>
> Then Festus answered that Paul was being held at Caesarea but that **he himself** was about to depart soon. (Acts 25:4 ULT)

To show that someone did something alone, or that something was alone

> When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain **by himself**. (John 6:15 ULT)

> He saw the linen cloths lying there and the cloth that had been on his head. **It** was not lying with the linen cloths but was folded up in a place **by itself**. (John 20:6b-7 ULT)

Translation Strategies

If a reflexive pronoun would have the same function in your language, consider using it. If not, here are some other strategies.

(1) In some languages people put something on the verb to show that the object of the verb is the same as the subject.
(2) In some languages people emphasize a certain person or thing by referring to it in a special place in the sentence.
(3) In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it.
(4) In some languages people show that someone did something alone by using a word like "alone."
(5) In some languages people show that something was alone by using a phrase that tells about where it was.

Examples of Translation Strategies Applied

(1) In some languages people modify the verb to show that the object of the verb is the same as the subject.

> If I testify about **myself**, my testimony is not true. (John 5:31)
>
> > "If I **self-testify**, my testimony is not true."
>
> Now the Passover of the Jews was near, and many went up to Jerusalem from the country before the Passover in order to **purify themselves**. (John 11:55)
>
> > "Now the Passover of the Jews was near, and many went up to Jerusalem out from country before the Passover in order to **self-purify**."

(2) In some languages people emphasize a certain person or thing by referring to it in a special place in the sentence.

> **He himself** took our sickness and bore our diseases. (Matthew 8:17 ULT)
>
> > "**The one who** took our sickness and bore our diseases **was Jesus**."
>
> **Jesus himself** was not baptizing, but his disciples were. (John 4:2)
>
> > "**It was not Jesus who** was baptizing, but his disciples."

(3) In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it.

> But Jesus said this to test Philip, for he **himself** knew what he was going to do. (John 6:6)
>
> > But Jesus said this to test Philip, for, **as for him, he** knew what he was going to do.
>
> Then Festus answered that Paul was being held at Caesarea but that **he himself** was about to depart soon. (Acts 25:4 ULT)
>
> > Then Festus answered that Paul was being held at Caesarea but that, **for his part, he** was about to depart soon.

(4) In some languages people show that someone did something alone by using a word like "alone."

> When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain **by himself**. (John 6:15)
>
> > “When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again **alone** up the mountain.”

(5) In some languages people show that something was alone by using a phrase that tells about where it was.

> He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was folded up in a place **by itself**. (John 20:6b-7 ULT)
>
> > “He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was folded up and lying **in it’s own place**.”

"

Referenced in: Matthew 17:8

Rhetorical Question

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.

This page answers the question: *What are rhetorical questions and how can I translate them?*

In order to understand this topic, it would be good to read:

Figures of Speech (UTA PDF)

Sentence Types (UTA PDF)

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. Or, 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.

> But those who stood by said, "**Are you insulting the high priest of God?**"(Acts 23:4 ULT)

The people who asked Paul this question were not asking if he was insulting God's high priest. Rather, they used this question to accuse Paul of insulting the high priest.

The Bible contains many rhetorical questions. These rhetorical questions might be used for the purposes: of expressing attitudes or feelings, rebuking people, teaching something by reminding people of something they know and encouraging them to apply it to something new, or introducing 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 different or more limited 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 21:7b ULT)

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 ULT)

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.

> But you, why do you judge your brother? And you also, why do you despise your brother? (Romans 14:10 ULT)

Paul used these rhetorical questions **to rebuke** the Romans for doing what they should not do.

> Why did I not die when I came out from the womb? (Job 3:11a ULT)

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 how has this happened to me that the mother of my Lord would come to me? (Luke 1:43 ULT)

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 is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

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 who is in heaven give good things to those who ask him? (Matthew 7:11 ULT)

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 13:18b-19a ULT)

Jesus used the question above **to introduce what he was going to talk about**. He was about to compare the kingdom of God to something. In this case, he compared the kingdom of God to a mustard seed.

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, did the person who asked it expect to receive an answer? If not, it is a rhetorical question.

When you are sure that the question is rhetorical, then be sure that you understand the purpose for the rhetorical question. Is it to encourage or rebuke or shame the hearer? Is it to bring up a new topic? Is it to express surprise or other emotion? 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 language what the original 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 ULT)
>
> > 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 is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)
>
> > Or what man is there among you, of whom his son will ask for a loaf of bread, but he 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 13:18-19a ULT)
>
> > **This is what the kingdom of God is like.** It is like a mustard seed ...
>
> **Are you insulting the high priest of God?** (Acts 23:4b ULT) (Acts 23:4 ULT)
>
> > **You should not insult God's high priest!**
>
> **Why did I not die when I came out from the womb?** (Job 3:11a ULT)
>
> > **I wish I had died when I came out from the womb!**
>
> **And how has this happened to me that the mother of my Lord should come to me?** (Luke 1:43 ULT)
>
> > **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 21:7b ULT)
>
> > You still rule the kingdom of Israel, **do you not?**

(4) Change the form of the question so that it communicates in your language what the orignal speaker communicated in his.

> Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)
>
> > 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 ULT)
>
> > **What virgin would forget her jewelry, and what bride would forget her veils**? Yet my people have forgotten me for days without number!
>
> But you, **why do you judge your brother**? And you also, **why do you despise your brother**? (Romans 14:10 ULT)
>
> > > Do you think it is good to judge your brother? Do you think it is good to despise your brother?

"

Referenced in: Matthew 3:7; Matthew 3:14; Matthew 5:13; Matthew 5:46; Matthew 5:47; Matthew 6 Chapter Introduction; Matthew 6:25; Matthew 6:26; Matthew 6:27; Matthew 6:28; Matthew 6:30; Matthew 7:3; Matthew 7:4; Matthew 7:9; Matthew 7:10; Matthew 7:11; Matthew 7:16; Matthew 7:22; Matthew 8 Chapter Introduction; Matthew 8:26; Matthew 8:27; Matthew 8:29; Matthew 9:4; Matthew 9:5; Matthew 9:11; Matthew 9:15; Matthew 10:29; Matthew 11:7; Matthew 11:8; Matthew 11:9; Matthew 11:16; Matthew 11:23; Matthew 12:3; Matthew 12:5; Matthew 12:11; Matthew 12:12; Matthew 12:23; Matthew 12:26; Matthew 12:27; Matthew 12:29; Matthew 12:34; Matthew 12:48; Matthew 13:27; Matthew 13:54; Matthew 13:55; Matthew 13:56; Matthew 14:31; Matthew 15:2; Matthew 15:3; Matthew 15:12; Matthew 15:16; Matthew 15:17; Matthew 15:33; Matthew 16:3; Matthew 16:8; Matthew 16:9; Matthew 16:10; Matthew 16:11; Matthew 16:26; Matthew 17:17; Matthew 18:12; Matthew 18:33; Matthew 19:4; Matthew 19:17; Matthew 19:25; Matthew 20:13; Matthew 20:15; Matthew 21:16; Matthew 21:25; Matthew 21:28; Matthew 21:42; Matthew 22:12; Matthew 22:17; Matthew 22:18; Matthew 22:31; Matthew 22:42; Matthew 23:17; Matthew 23:19; Matthew 23:33; Matthew 24:2; Matthew 24:45; Matthew 25:26; Matthew 25:37; Matthew 25:44; Matthew 26:8; Matthew 26:10; Matthew 26:22; Matthew 26:25; Matthew 26:40; Matthew 26:45; Matthew 26:50; Matthew 26:53; Matthew 26:54; Matthew 26:55; Matthew 26:65; Matthew 26:68; Matthew 27:4; Matthew 27:23

Simile

Description

This page answers the question: *What is a simile?*

In order to understand this topic, it would be good to read:

Figures of Speech (UTA PDF)

A simile is a comparison of two things that are not normally thought to be similar. The simile 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 troubled and discouraged, **like sheep not having 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 the serpents** and harmless **as the doves**. (Matthew 10:16 ULT)

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 4:12a ULT)

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 both of the items being compared.

Examples From the Bible

> Suffer hardship with me, **as a good soldier** of Christ Jesus. (2 Timothy 2:3 ULT)

In this simile, Paul compares suffering with what soldiers endure, and he encourages Timothy to follow their example.

> Just as the lightning flashing from a place under the sky shines to another place under the sky, so will the Son of Man be. (Luke 17:24b ULT)

This verse does not tell how the Son of Man will be like the lightning. But in 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. If you use this strategy, you may want to put the original item in a footnote. (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 10:16a ULT) — 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 4:12a ULT)
>
> > 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. If you use this strategy, you may want to put the original item in a footnote.

> See, I send you out **as sheep in the midst of wolves**, (Matthew 10:16a ULT) — 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 were not willing! (Matthew 23:37b ULT)
>
> > How often I wanted to gather your children together, **as a mother closely watches over her infants**, but you refused!
>
> If you have faith **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 10:16a ULT)
>
> > See, I send you out among **people who 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 were not willing! (Matthew 23:37b ULT)

> > How often I wanted to **protect you**, but you refused!

"

Next we recommend you learn about:

Metaphor (UTA PDF)

Biblical Imagery — Common Patterns (UTA PDF)

Referenced in: Matthew 3:16; Matthew 7:24; Matthew 7:26; Matthew 9:36; Matthew 10:16; Matthew 11:16; Matthew 13:40; Matthew 13:43; Matthew 13:52; Matthew 17:2; Matthew 17:20; Matthew 18:3; Matthew 18:4; Matthew 18:14; Matthew 18:17; Matthew 19:14; Matthew 19:19; Matthew 22:30; Matthew 22:39; Matthew 23:27; Matthew 23:37; Matthew 24:27; Matthew 24:37; Matthew 24:39; Matthew 25:32; Matthew 26:55; Matthew 28:3; Matthew 28:4

Singular Pronouns that refer to Groups

Description

This page answers the question: *How do I translate singular pronouns that refer to groups of people?*

In order to understand this topic, it would be good to read:

Forms of You (UTA PDF)

Forms of 'You' — Singular (UTA PDF)

Pronouns (UTA PDF)

The Bible was written in Hebrew, Aramaic and Greek. These languages have a singular form of "you" for when the word "you" refers to just one person, and a plural form for when the word "you" refers to more than one person. However, sometimes speakers in the Bible used the singular form of "you" even though they were speaking to a group of people. This is not obvious when you read the Bible in English because English does not have different forms that indicate where "you" is singular and where "you" is plural. But you may see this if you read a Bible in a language that does have distinct forms.

Also, speakers and writers of the Old Testament often referred to groups of people with the singular pronoun "he," rather than with the plural pronoun "they."

Finally, Old Testament speakers and writers sometimes referred to actions that they performed as part of a group by saying 'I' did it when, really, the whole group was involved.

Reason This Is a Translation Issue

- For many languages, a translator who reads a Bible with a general form of "you" will need to know whether the speaker was speaking to one person or to more than one.
- In some languages, it might be confusing if a speaker uses a singular pronoun when speaking to or about more than one person.

Examples From the Bible

> 1 Now take heed that **you** do not do **your** acts of righteousness before people to be seen by them, otherwise **you** will not have a reward with **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. (Matthew 6:1-2 ULT)

Jesus said this to a crowd. He used "you" plural in verse 1, and "you" singular in the first sentence of verse 2. Then, in the last sentence, he used the plural again.

> God spoke all these words: "I am Yahweh, **your** God, who brought **you** out of the land of Egypt, out of the house of slavery. **You** must have no other gods before me." (Exodus 20:1-3 ULT)

God said this to all the people of Israel. He had taken them all out of Egypt and he wanted them all to obey him, but he used the singular form of you here when speaking to them.

> This is what Yahweh says, "For three sins of Edom, even for four, I will not turn away punishment, because **he** pursued **his** brother with the sword and cast off all pity. **His** anger raged continually, and **his** wrath lasted forever." (Amos 1:11 ULT)

Yahweh said these things about the nation of Edom, not about only one person.

> And I arose in the night, myself and a few men with me. And I was going up by the wadi at night, and I was looking intently at the wall. And I turned back, and I entered by the gate of the valley, and I returned. (Nehemiah 2:12a,15 ULT)

Nehemiah makes clear that he brought other people with him on his inspection tour of the wall of Jerusalem. But as he describes the tour, he just says "I" did this and that.

Translation Strategies

If the singular form of the pronoun would be natural when referring to a group of people, consider using it.

(1) If using the singular form of the pronoun when referring to a group of people would not be natural in your language, use the plural form of the pronoun.

- Whether you can use use the singular form of the pronoun may depend on who the speaker is and who the people are that he is talking about or talking to.
- It may also depend on what the speaker is saying.

Translation Strategies Applied

(1) If using the singular form of the pronoun when referring to a group of people would not be natural in your language, use the plural form of the pronoun.

> This is what Yahweh says, "For three sins of Edom, even for four, I will not turn away punishment, because **he** pursued **his** brother with the sword and cast off all pity. **His** anger raged continually, and **his** wrath lasted forever." (Amos 1:11 ULT)
>
> > This is what Yahweh says, "For three sins of Edom, even for four, I will not turn away punishment, because **they** pursued **their brothers** with the sword and cast off all pity. **Their** anger raged continually, and **their** wrath lasted forever."
>
> And I arose in the night, myself and a few men with me. And **I** was going up by the wadi at night, and **I** was looking intently at the wall. And **I** turned back, and **I** entered by the gate of the valley, and **I** returned. (Nehemiah 2:12a,15 ULT)
>
> > And I arose in the night, myself and a few men with me. ... And **we** were going up by the wadi at night and **we** were looking intently at the wall. And **we** turned back and **we** entered by the gate of the valley, and **we** returned.

Next we recommend you learn about:

Forms of 'You' — Dual/Plural (UTA PDF)

"

Referenced in: Matthew 5:23; Matthew 5:24; Matthew 5:25; Matthew 5:26; Matthew 5:29; Matthew 5:30; Matthew 5:36; Matthew 5:39; Matthew 5:40; Matthew 5:41; Matthew 5:42; Matthew 6:2; Matthew 6:3; Matthew 6:6; Matthew 6:17; Matthew 6:18; Matthew 6:22; Matthew 6:23; Matthew 7:3; Matthew 7:4; Matthew 7:5; Matthew 12:37; Matthew 18:8; Matthew 18:9; Matthew 18:15; Matthew 18:16; Matthew 18:17

Statements — Other Uses

Description

This page answers the question: *What other uses are there for statements?*

In order to understand this topic, it would be good to read:

Sentence Types (UTA PDF)

Normally statements are used to give information. Sometimes they are used in the Bible for other functions.

Reason This Is a Translation Issue

Some languages would not use a statement for some of the functions that statements are used for in the Bible.

Examples From the Bible

Statements are normally used to give **information**. All of the sentences in John 1:6-8 below are statements, and their function is to give information.

> There was a man who was sent from God, whose name was John. He came as a witness in order to testify about the light, that all might believe through him. John was not the light, but came that he might testify about the light. (John 1:6-8 ULT)

A statement can also be used as a **command** to tell someone what to do. In the examples below, the high priest used statements with the verb "will" to tell people what to do.

> He commanded them, saying, "This is what you **must** do. A third of you who come on the Sabbath **will** keep watch over the king's house, and a third **will** be at the Sur Gate, and a third at the gate behind the guardhouse." (2 Kings 11:5 ULT)

A statement can also be used to give **instructions**. The speaker below was not just telling Joseph about something Joseph would do in the future; he was telling Joseph what he needed to do.

> She will give birth to a son, and **you will call his name Jesus**, for he will save his people from their sins. (Matthew 1:21 ULT)

A statement can also be used to make a **request**. The man with leprosy was not just saying what Jesus was able to do. He was also asking Jesus to heal him.

> Behold, a leper came to him and bowed before him, saying, "Lord, if you are willing, **you are able to make me clean**." (Matthew 8:2 ULT)

A statement can also be used to **perform** something. By telling Adam that the ground was cursed because of him, God actually cursed it.

> ... **cursed is the ground** because of you; (Genesis 3:17b ULT)

By telling a man that his sins were forgiven, **Jesus forgave** the man's sins.

> When Jesus saw their faith, he said to the paralyzed man, "**Son, your sins are forgiven**." (Mark 2:5 ULT)

Translation Strategies

(1) If the function of a statement would not be understood correctly in your language, **use a sentence type** that would express that function.
(2) If the function of a statement would not be understood correctly in your language, **add a sentence type** that would express that function.

(3) If the function of a statement would not be understood correctly in your language, **use a verb form** that would express that function.

Examples of Translation Strategies Applied

(1) If the function of a statement would not be understood correctly in your language, use a sentence type that would express that function.

> She will give birth to a son, and **you will call his name Jesus**, for he will save his people from their sins. (Matthew 1:21 ULT)

The phrase “you will call his name Jesus” is an instruction. It can be translated using the sentence type of a normal instruction.

> > She will give birth to a son. **Name him Jesus**, because he will save his people from their sins.

(2) If the function of a statement would not be understood correctly in your language, add a sentence type that would express that function.

> Lord, if you are willing, **you are able to make me clean**. (Matthew 8:2 ULT)

The function of “you are able” is to make a request. In addition to the statement, a request can be added.

> > Lord, you are able to make me clean. If you are willing, **please do so**.
> > OR:
> > Lord, if you are willing, **please heal me**. I know that you are able to do so.

(3) If the function of a statement would not be understood correctly in your language, use a verb form that would express that function.

> She will give birth to a son, and **you will call his name Jesus**, for he will save his people from their sins. (Matthew 1:21 ULT)
>
> > She will give birth to a son, and **you must call his name Jesus**, for he will save his people from their sins.
>
> Son, your sins are forgiven. (Mark 2:5 ULT)
>
> > Son, I forgive your sins.
> > OR:
> > Son, God hereby forgives your sins.

"

Referenced in: Matthew 4:4; Matthew 4:7; Matthew 4:10; Matthew 8:2; Matthew 18:21; Matthew 20:26; Matthew 20:27; Matthew 22:24; Matthew 22:37; Matthew 22:39; Matthew 23:11; Matthew 26:63; Matthew 26:64; Matthew 27:65

Symbolic Action

Description

This page answers the question: *What is a symbolic action and how do I translate it?*

In order to understand this topic, it would be good to read:

Translate Unknowns (UTA PDF)

A symbolic action is something that someone does in order to express a certain idea. For example, in some cultures people nod their heads up and down to mean “yes” or turn their heads 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 other 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 today.

You (the translator) need to understand what people in the Bible meant when they used symbolic actions. If an action does not mean the same thing in your own culture, then you need to figure out how to translate what the action meant.

Examples From the Bible

> And behold, a man came whose name was Jairus, and he was a ruler of the synagogue. And **falling at the feet of Jesus**, he begged him to come to his house. (Luke 8:41 ULT)

Meaning of symbolic action: He did this to show great respect to Jesus.

> Look, I am standing at the door and am knocking. If anyone hears my voice and opens the door, I will come into him and will eat with him, and he with me. (Revelation 3:20 ULT)

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.

> And **falling at the feet of Jesus** (Luke 8:41 ULT)
>
> > Jairus fell down at Jesus' feet in order to show that he greatly respected him.
>
> Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT)
>
> > 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.

> And **falling at the feet of Jesus** (Luke 8:41 ULT)
>
> > Jairus showed Jesus great respect.
>
> Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT)
>
> > 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.

> And **falling at the feet of Jesus** (Luke 8:41 ULT) — Since Jairus actually did this, you should not substitute an action from your own culture.
>
> Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT) — 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.

"

Referenced in: Matthew 10:14; Matthew 11:21; Matthew 12:41; Matthew 12:42; Matthew 12:49; Matthew 14:19; Matthew 15:25; Matthew 17:14; Matthew 18:26; Matthew 18:29; Matthew 19:13; Matthew 19:15; Matthew 19:28; Matthew 20:20; Matthew 20:21; Matthew 20:23; Matthew 21:8; Matthew 22:13; Matthew 22:44; Matthew 23:22; Matthew 25:30; Matthew 26:39; Matthew 26:48; Matthew 26:49; Matthew 26:55; Matthew 26:64; Matthew 26:65; Matthew 26:67; Matthew 27:19; Matthew 27:24; Matthew 27:29; Matthew 27:30; Matthew 27:39; Matthew 28:9

Synecdoche

Description

This page answers the question: *What is a synecdoche, and how can I translate such a thing into my language?*

In order to understand this topic, it would be good to read:

Figures of Speech (UTA PDF)

Synecdoche is a figure of speech in which a speaker uses a part of something to refer to the whole thing, or uses the whole to refer to a part.

> **My soul** magnifies the Lord. (Luke 1:46b ULT)

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.

> So **the Pharisees** said to him, "Look, why are they doing that which is not lawful?" (Mark 2:24a ULT)

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 not recognize the synecdoche and thus misunderstand the words as a literal statement.
- 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

> Then I looked on all the deeds that **my hands** had accomplished. (Ecclesiastes 2:11a ULT)

"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. The hands are chosen to represent the person because they are the parts of the body most directly involved in the work.

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** magnifies the Lord." (Luke 1:46b ULT)
>
> > "**I** magnify the Lord."
>
> So **the Pharisees** said to him ... (Mark 2:24a ULT)
>
> > **A representative of the Pharisees** said to him ...
>
> Then I looked on all the deeds that **my hands** had accomplished. (Ecclesiastes 2:11a ULT)
>
> > I looked on all the deeds that **I** had accomplished

Metonymy (UTA PDF)
Biblical Imagery — Common Metonymies (UTA PDF)

Next we recommend you learn about:

Metonymy (UTA PDF)
Biblical Imagery — Common Metonymies (UTA PDF)

"

Referenced in: Matthew 3:3; Matthew 3:17; Matthew 4:6; Matthew 6:11; Matthew 10:10; Matthew 11:29; Matthew 12:18; Matthew 12:34; Matthew 13:16; Matthew 15:2; Matthew 15:26; Matthew 15:33; Matthew 24:22; Matthew 24:38; Matthew 26:23; Matthew 26:38

Textual Variants

Description

This page answers the question: *Why does the ULT have missing or added verses, and should I translate them?*

In order to understand this topic, it would be good to read:

Choosing a Source Text (UTA PDF)
Original Manuscripts (UTA PDF)

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, or some mistook one 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 include some of these sentences that were added. In the ULT, 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 ULT based the ULT on wordings that scholars say are most likely correct. Because people who use the ULT may have access to Bibles that are based on other copies, the ULT translators have sometimes included information about some of the differences between them, either in the ULT footnotes or in the unfoldingWord® Translation Notes.

Translators are encouraged to translate the text in the ULT and to write about added sentences in footnotes, as is done in the ULT. 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 ULT has a footnote about verse 11.

> 10 See that you do not despise one 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 ULT, but it is marked off with square brackets ([ ]) at the beginning and end, and there is a footnote after verse 11.

> 53 [Then everyone went to his own house ... 11 She said, “No one, Lord.” Jesus said, “Neither do I condemn you. Go and sin no more.”] [2]
>
> [2] Some ancient manuscripts include John 7:53-8:11

Translation Strategies

When there is a textual variant, you may choose to follow the ULT or another version that you have access to.

(1) Translate the verses as they are in the ULT and include the footnote that the ULT provides.

(2) Translate the verses as another version has them, 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 ULT, 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 the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man.” 16 [1]
>
> [1] Some ancient manuscripts include verse 16: **If any man has ears to hear, let him hear.**

(1) Translate the verses as they are in the ULT and include the footnote that the ULT 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 the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man.” 16 [1]
>
> > [1] Some ancient manuscripts include verse 16: **If any man has ears to hear, let him hear.**

(2) Translate the verses as another version has them, 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. 15There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man. 16 If any man has ears to hear, let him hear.” [1]
>
> > [1] Some ancient manuscripts do not include verse 16.

Next we recommend you learn about:

Chapter and Verse Numbers (UTA PDF)
Original Manuscripts (UTA PDF)
Terms to Know (UTA PDF)
The Original and Source Languages (UTA PDF)

"

Referenced in: Part 1: General Introduction; Matthew 5:11; Matthew 5:22; Matthew 5:44; Matthew 5:47; Matthew 6:4; Matthew 6:6; Matthew 6:13; Matthew 6:15; Matthew 6:18; Matthew 6:25; Matthew 6:33; Matthew 7:14; Matthew 8:10; Matthew 8:18; Matthew 8:28; Matthew 9:8; Matthew 10:3; Matthew 11:15; Matthew 11:19; Matthew 11:23; Matthew 12:47; Matthew 13:9; Matthew 14:24; Matthew 15:4; Matthew 15:6; Matthew 15:14; Matthew 15:39; Matthew 16:2; Matthew 17 Chapter Introduction; Matthew 17:4; Matthew 17:21; Matthew 18 Chapter Introduction; Matthew 18:11; Matthew 18:14; Matthew 18:15; Matthew 19:9; Matthew 19:29; Matthew 20:16; Matthew 20:22; Matthew 20:23; Matthew 21 Chapter Introduction; Matthew 21:29; Matthew 21:44; Matthew 23 Chapter Introduction; Matthew 23:14; Matthew 24:7; Matthew 24:36; Matthew 25:13; Matthew 26:28; Matthew 27:16; Matthew 27:17; Matthew 27:24; Matthew 27:35; Matthew 28:9; Matthew 28:20

Third-Person Imperatives

Description

This page answers the question: *How do I translate third-person imperatives into my language?*

The languages of the Bible have verb forms that can give commands, instructions or other directive speech in the third person. In other words, these directives address “he,” “she,” “it,” or “they” rather than “you.”

Reasons This Is a Translation Issue:

Many languages, including English, do not have these verb forms and so they must communicate this kind of directive speech in other ways. In English, we normally represent these third-person imperatives by putting “let” before the subject or verb. This is actually one of the translation strategies, since English does not have third-person imperatives.

Examples From the Bible

> **Let your kingdom come, let your will be done** as in heaven also on earth. (Matthew 6:9 ULT)

In this prayer, Jesus uses two third–person imperatives. The first one tells God’s kingdom to come, and the second one tells God’s will to be done. Of course, a kingdom and a will cannot hear Jesus, so Jesus is using these verb forms to communicate to God that Jesus desires that these things happen.

> **Let no one deceive himself**. If anyone among you thinks he is wise in this age, **let him become a “fool,”** that he may become wise. (1 Corinthians 3:18 ULT)

In this verse, Paul uses third–person imperatives to give a warning and an instruction. It may be that using this third–person form was more polite than if he had used second–person imperatives.

> But because of immorality, **let each man have** his own wife, and **let each woman have** her own husband. (1 Corinthians 7:2 ULT)

Here again Paul uses two third–person imperatives to instruct the Corinthian church. Since he had just recommended a celibate life in the previous verse, these imperatives have the sense of giving advice rather than command.

> Then God said, **“Let there be light.”** And there was light. (Genesis 1:3 ULT)

The Biblical Hebrew verb form used here is equivalent to the third–person imperative in Greek. Here, God commands in the third person that light come into existence, so it does.

> **...let him do to me** just as {is} good in his eyes. (2 Samuel 15:26 ULT)

David uses the third-person form to express his willingness for God to do to him whatever God wants to do.

Translation Strategies

If your language has third-person imperative forms and would use them in the way that the biblical languages do, then please use them. If not, then consider these strategies.

(1) Use a form that your language has that indicates that this is the will or wish of the speaker.
(2) If appropriate, use a second-person imperative.
(3) Use an explicit reference to the function of the imperative.

Examples of Translation Strategies Applied

(1) Use a form that your language has that indicates that this is the will or wish of the speaker.

> Let your kingdom come, let your will be done as in heaven also on earth. (Matthew 6:9 ULT)

(Since English does not have third-person imperatives, it follows this strategy and uses “let” to indicate that this is the will or wish of the speaker.)

> > May your kingdom come, may your will be done as in heaven also on earth.
>
> Let no one deceive himself. If anyone among you thinks he is wise in this age, let him become a “fool,” that he may become wise. (1 Corinthians 3:18 ULT)

(Since English does not have third-person imperatives, it follows this strategy and uses “let” to indicate that this is the will or wish of the speaker.)

> > No one should deceive himself. If anyone among you thinks he is wise in this age, he should become a “fool,” that he may become wise.
>
> ...let him do to me just as {is} good in his eyes. (2 Samuel 15:26 ULT)

(Since English does not have third-person imperatives, it follows this strategy and uses “let” to indicate that this is the will or wish of the speaker.)

> > ...he may do to me just as {is} good in his eyes. (2 Samuel 15:26 ULT)

(2) If appropriate, use a second-person imperative.

> Let no one deceive himself. If anyone among you thinks he is wise in this age, let him become a “fool,” that he may become wise. (1 Corinthians 3:18 ULT)
>
> > Do not deceive yourselves. If you think you are wise in this age, then become a “fool,” that you may become wise.
>
> Then God said, “Let there be light.” And there was light. (Genesis 1:3 ULT)
>
> > Then God said, “Light, come into being.” And there was light.
>
> ...let him do to me just as {is} good in his eyes. (2 Samuel 15:26 ULT)
>
> > ...Yahweh, do to me just as {is} good in your eyes.

(3) Use an explicit reference to the function of the imperative.

> Let your kingdom come, let your will be done as in heaven also on earth. (Matthew 6:9 ULT)
>
> > We pray that your kingdom come, we pray that your will be done as in heaven also on earth.
>
> Then God said, “Let there be light.” And there was light. (Genesis 1:3 ULT)
>
> > Then God said, “I command light to be.” And there was light.
>
> But because of immorality, let each man have his own wife, and let each woman have her own husband. (1 Corinthians 7:2 ULT)
>
> > But because of immorality, I advise each man to have his own wife, and I advise each woman to have her own husband.

> ...let him do to me just as {is} good in his eyes. (2 Samuel 15:26 ULT)
>
> > ...he has my permission to do to me just as {is} good in his eyes.

See also Imperatives – Other Uses

"

Referenced in: Matthew 5:16; Matthew 5:31; Matthew 5:37; Matthew 6:9; Matthew 6:10; Matthew 8:13; Matthew 9:29; Matthew 10:13; Matthew 11:15; Matthew 15:4; Matthew 15:28; Matthew 16:24; Matthew 18:17; Matthew 19:6; Matthew 19:12; Matthew 24:15; Matthew 24:16; Matthew 24:17; Matthew 24:18; Matthew 26:39; Matthew 26:42; Matthew 27:22; Matthew 27:42; Matthew 27:43

Translate Unknowns

While working to translate the Bible, you (the translator) might find yourself asking: "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?"

This page answers the question: *How can I translate ideas that my readers are not familiar with?*

In order to understand this topic, it would be good to read:

Sentence Structure (UTA PDF)

Description

Unknowns are things that occur in the source text that are not known to the people of your culture. The unfoldingWord® Translation Words pages and the unfoldingWord® Translation Notes 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.

> They said to him, "We have nothing here except five loaves of **bread** and two fish." (Matthew 14:17 ULT)

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 and do not 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

> So I will turn Jerusalem into piles of ruins, a hideout for **jackals**. (Jeremiah 9:11a ULT)

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, who come to you in sheep's clothing, but inwardly they are ravenous **wolves**. (Matthew 7:15 ULT)

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.

> They offered him wine mixed with **myrrh**, but he did not drink it. (Mark 15:23 ULT)

People may not know what myrrh is and that it was used as a medicine.

> ... to him who made **great lights** ... (Psalm 136:7a ULT)

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 1:18b ULT)

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, who come to you in sheep's clothing, but are inwardly they are **ravenous wolves**. (Matthew 7:15 ULT)
>
> > Beware of false prophets, who come to you in sheep's clothing, but **inwardly they are very 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 nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT)
>
> > We have nothing here except 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 1:18b ULT) 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 ULT) — 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 nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT) — 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 nothing here except 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 9:11a ULT)
>
> > I will turn Jerusalem into piles of ruins, a hideout for **wild dogs**
>
> "We have nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT)
>
> > We have nothing here except 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 136:7a ULT)
>
> > to him who made **the sun and the moon**

Next we recommend you learn about:

Copy or Borrow Words (UTA PDF)
How to Translate Names (UTA PDF)

"

Referenced in: Matthew 3:4; Matthew 3:7; Matthew 3:12; Matthew 4:18; Matthew 4:20; Matthew 4:21; Matthew 4:24; Matthew 5:15; Matthew 5:18; Matthew 5:25; Matthew 5:31; Matthew 5:40; Matthew 6:6; Matthew 6:19; Matthew 6:20; Matthew 6:26; Matthew 6:28; Matthew 7:3; Matthew 7:4; Matthew 7:5; Matthew 7:6; Matthew 7:8; Matthew 7:16; Matthew 7:26; Matthew 8:6; Matthew 8:14; Matthew 8:20; Matthew 9:2; Matthew 9:6; Matthew 9:23; Matthew 9:32; Matthew 9:33; Matthew 10:9; Matthew 10:10; Matthew 10:27; Matthew 10:29; Matthew 10:31; Matthew 11:16; Matthew 11:19; Matthew 12:1; Matthew 12:4; Matthew 12:10; Matthew 12:20; Matthew 12:22; Matthew 12:23; Matthew 12:40; Matthew 13:2; Matthew 13:25; Matthew 13:26; Matthew 13:27; Matthew 13:29; Matthew 13:30; Matthew 13:31; Matthew 13:32; Matthew 13:36; Matthew 13:38; Matthew 13:45; Matthew 13:46; Matthew 13:47; Matthew 13:48; Matthew 13:55; Matthew 14:6; Matthew 14:8; Matthew 14:11; Matthew 14:17; Matthew 14:19; Matthew 14:20; Matthew 14:25; Matthew 14:26; Matthew 15:17; Matthew 15:26; Matthew 15:27; Matthew 15:34; Matthew 15:37; Matthew 16:9; Matthew 16:10; Matthew 16:19; Matthew 17:2; Matthew 17:4; Matthew 17:15; Matthew 17:20; Matthew 17:27; Matthew 18:6; Matthew 19:7; Matthew 19:24; Matthew 21:2; Matthew 21:5; Matthew 21:7; Matthew 21:33; Matthew 21:41; Matthew 22:4; Matthew 22:11; Matthew 22:12; Matthew 22:16; Matthew 22:20; Matthew 22:35; Matthew 23:5; Matthew 23:15; Matthew 23:23; Matthew 23:24; Matthew 23:25; Matthew 23:26; Matthew 23:37; Matthew 24:20; Matthew 24:26; Matthew 24:28; Matthew 24:32; Matthew 24:41; Matthew 25:27; Matthew 26:7; Matthew 26:12; Matthew 26:18; Matthew 26:20; Matthew 26:30; Matthew 26:34; Matthew 26:47; Matthew 26:53; Matthew 26:55; Matthew 26:58; Matthew 26:74; Matthew 26:75; Matthew 27:6; Matthew 27:19; Matthew 27:26; Matthew 27:27; Matthew 27:28; Matthew 27:32; Matthew 27:35; Matthew 27:48; Matthew 27:59; Matthew 27:60; Matthew 28:3

Translating Son and Father

Door43 supports Bible translations that represent these concepts when they refer to God.

This page answers the question: *Why are these concepts important in referring to God?*

In order to understand this topic, it would be good to read:

Create Faithful Translations (UTA PDF)
Son of God and God the Father (UTA PDF)

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 ULT)

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 11:25a, 27b ULT) (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, and of the Son, and of the Holy Spirit**. (Matthew 28:19b ULT)

The intimate, loving relationship between the Father and the Son is eternal, just as they are eternal. The Father **loves** the Son. (See John 3:35-36; 5:19-20 ULT)

> I **love** the Father, and just as the Father commanded me, thus I do. (John 14:31 ULT)
>
> **No one knows who the Son is except the Father, and who the Father is except the Son**. (Luke 10:22b ULT)

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 will glorify you ... I glorified you on the earth ... Now Father, glorify me ... with the glory that **I had with you before the world was made**." (John 17:1, 4a, 5 ULT)
>
> But in these last days, {God the Father} has spoken to us through a Son, whom he appointed to be the heir of all things. Through him, he also made the universe. He is the brightness of God's glory and **the very exact representation of his being**. He holds everything together by the word of his power. (Hebrews 1:2-3a ULT)
>
> 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 ULT)

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 of the same divine essence (they are both God), just as a human father and son are of the same human essence (they are both human and share the same human characteristics).

Translation Strategies

(1) Think through all the possibilities within your language 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 unfoldingWord® Translation Words for help translating “Father” and “Son.”)

"

Referenced in: Matthew 3:17; Matthew 4:3; Matthew 4:6; Matthew 5:45; Matthew 7:21; Matthew 8:29; Matthew 10:20; Matthew 10:32; Matthew 10:33; Matthew 11:25; Matthew 11:26; Matthew 11:27; Matthew 12:50; Matthew 14:33; Matthew 15:13; Matthew 16:16; Matthew 16:17; Matthew 16:27; Matthew 18:10; Matthew 18:19; Matthew 18:35; Matthew 20:23; Matthew 24:36; Matthew 25:34; Matthew 26:29; Matthew 26:39; Matthew 26:42; Matthew 26:53; Matthew 26:63; Matthew 27:40; Matthew 27:43; Matthew 27:54; Matthew 28:19

Unusual Uses of the Plural

The biblical languages sometimes use plural forms to refer to single objects, ideas, or people.

This page answers the question: *What are some unusual uses of the plural and how can I translate them?*

Description

Using a plural form to refer to something singular is done to show an intensified feeling about the object, idea, or person, or to show that an object or idea is extraordinary in some way. Also, sometimes a person refers to himself or herself with a plural pronoun. If the person is a king or a leader in a high position, this is to show that the person is very important and represents many people. If the person is writing a letter, such as Paul in the New Testament, this is to do the opposite. It is to avoid referring directly to himself, to avoid any sense that he is boasting or drawing attention to himself.

Reason This Is a Translation Issue

Many languages do not use plural forms to refer to single objects, ideas, or people. In these languages, doing so would be both wrong and confusing. Instead, they need to use a singular form and express any intended intensification in another way.

Examples From the Bible

> The tents of robbers prosper, and securities {are} to the provokers of God (Job 12:6 ULT)

Job is using the plural form **securities** to indicate that these provokers of God experience security to a supreme extent.

> Now you had cast me deep into the heart of the seas (Jonah 2:3 ULT)

Jonah refers to the sea using the plural **seas** to intensify the idea of either the sea's vastness or activity.

> The letter that you sent to **us** has been carefully read aloud before me. (Ezra 4:18 ULT)

Artaxerxes, the king of Persia, refers to himself as **us** in response to a letter sent to him.

> ...through whom [Jesus] **we** received grace and apostleship for obedience of faith among all the Gentiles (Romans 1:5 ULT)

Since this letter is from Paul alone, it is likely that he is using the plural **we** to refer to himself.

Translation Strategies

If a plural form would be natural and give the right meaning in your language, consider using it. If not, consider these strategies.

(1) Use a singular form instead of the plural.
(2) If the plural is used to intensify the meaning, use a singular form with another word that intensifies it such as “very” or “great” or “many.”
(3) If the plural is used to intensify or emphasize the meaning, use one of your language’s ways of doing that.

Translation Strategies Applied

(1) Use a singular form instead of the plural.

> The letter that you sent to **us** has been carefully read aloud before me. (Ezra 4:18 ULT)

The letter that you sent to **me** has been carefully read aloud before me.

> ...through whom [Jesus] **we** received grace and apostleship for obedience of faith among all the Gentiles (Romans 1:5 ULT)

...through whom [Jesus] **I** received grace and apostleship for obedience of faith among all the Gentiles

(2) If the plural is used to intensify or emphasize the meaning, use a singular form with another word that intensifies it such as “very” or “great” or “many.”

> The tents of robbers prosper, and **securities {are}** to the provokers of God (Job 12:6 ULT)

The tents of robbers prosper, and **great security {is}** to the provokers of God

> Now you had cast me deep into the heart of the **seas** (Jonah 2:3 ULT)

Now you had cast me deep into the heart of the **great sea**

(3) If the plural is used to intensify or emphasize the meaning, use one of your language’s ways of doing that.

> The tents of robbers prosper, and **securities {are}** to the provokers of God (Job 12:6 ULT)

The tents of robbers prosper, and the provokers of God **enjoy complete security**

> Now you had cast me deep into the heart of the **seas** (Jonah 2:3 ULT)

Now you had cast me deep into the heart of the **raging sea**

"

Referenced in: Matthew 15:19

Verse Bridges

Description

This page answers the question: *Why are some verse numbers combined in the UST, such as "3-5" or "17-18"?*

In order to understand this topic, it would be good to read:

Structure of the Bible (UTA PDF)

In some cases, you will see in the unfoldingWord® Simplified Text (UST) 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 36:29-30 ULT)
>
> 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 Dishan. (Genesis 36:29-30 UST)

In the ULT 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 UST 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

Where the UST has a verse bridge, the ULT will have separate verses.

> 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 UST)
>
> 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 ULT)
>
> 16-17 But Yahweh said to him, "I will not permit you to eat the fruit of the tree that will enable you to know what actions are good to do and what actions are evil to do. If you eat any fruit from that tree, on the day you eat it you will surely die. But I will permit you to eat the fruit of any of the other trees in the park." (Genesis 2:16-17 UST)
>
> 16 Yahweh God commanded the man, saying, "From every tree in the garden you may freely eat. 17 But from the tree of the knowledge of good and evil you may not eat, for on the day that you eat from it, you will surely die." (Genesis 2:16-17 ULT)

Translation Strategies

Order the information in a way that will be clear to your readers. If the order of information is clear as it is in the ULT, then use that order. But if the order is confusing or gives the wrong meaning, then change the order so that it is more clear.

(1) If you put information from one verse before information from an earlier verse, then combine the verses and put a hyphen between the two verse numbers.

See how to mark verses in translationStudio.

Examples of Translation Strategies Applied

(1) If information from one verse is put before information from an earlier verse, then combine the verses and 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 ULT)
>
> 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 UST)

Next we recommend you learn about:

Chapter and Verse Numbers (UTA PDF)

"

Referenced in: Matthew 7:13; Matthew 9:20; Matthew 14:3; Matthew 24:23; Matthew 24:38

When Masculine Words Include Women

In the Bible, sometimes the words “men,” “brothers,” and “sons” refer only to men. At other times, those words include both men and women. In those places where the writer meant both men and women, you (the translator) need to translate it in a way that does not limit the meaning to men.

This page answers the question: *How do I translate “brother” or “he” when it could refer to anyone, male or female?*

In order to understand this topic, it would be good to read:

Pronouns (UTA PDF)

Generic Noun Phrases (UTA PDF)

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 son makes **his** father rejoice but a foolish son brings grief to **his** mother. (Proverbs 10:1 ULT)

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

> Now we want you to know, **brothers**, the grace of God that has been given to the churches of Macedonia. (2 Corinthians 8:1 ULT)

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 ULT)

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 words below are specifically about men.

> Moses said, ‘If **someone** dies, not having children, **his brother** must marry **his** wife and have children for **his brother**.’ (Matthew 22:24 ULT)

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 2:16b ULT)
>
> > “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 uninformed, **brothers**, about the troubles that happened to us in Asia. (2 Corinthians 1:8) — Paul was writing this letter to both men and women.
>
> > “For we do not want you to be uninformed, **brothers and sisters**, about the troubles that happened to us in Asia.”

(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 ULT)

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.”

"

Referenced in: Matthew 4:4; Matthew 4:19; Matthew 5:9; Matthew 5:13; Matthew 5:16; Matthew 5:19; Matthew 5:22; Matthew 5:23; Matthew 5:24; Matthew 5:25; Matthew 5:39; Matthew 5:40; Matthew 5:41; Matthew 5:47; Matthew 6:1; Matthew 6:2; Matthew 6:5; Matthew 6:14; Matthew 6:15; Matthew 6:16; Matthew 6:27; Matthew 7:3; Matthew 7:4; Matthew 7:5; Matthew 7:9; Matthew 7:10; Matthew 7:12; Matthew 7:24; Matthew 7:26; Matthew 8:12; Matthew 9:8; Matthew 10:10; Matthew 10:17; Matthew 10:24; Matthew 10:25; Matthew 10:32; Matthew 10:33; Matthew 10:36; Matthew 10:38; Matthew 10:39; Matthew 10:41; Matthew 10:42; Matthew 11:12; Matthew 11:15; Matthew 12:11; Matthew 12:12; Matthew 12:31; Matthew 12:32; Matthew 12:35; Matthew 12:36; Matthew 12:41; Matthew 12:50; Matthew 13:12; Matthew 13:19; Matthew 13:21; Matthew 13:24; Matthew 13:31; Matthew 13:38; Matthew 14:35; Matthew 15:4; Matthew 15:6; Matthew 15:9; Matthew 15:11; Matthew 15:18; Matthew 15:20; Matthew 16:13; Matthew 16:23; Matthew 16:24; Matthew 16:25; Matthew 16:26; Matthew 16:27; Matthew 18:2; Matthew 18:4; Matthew 18:6; Matthew 18:7; Matthew 18:15; Matthew 18:16; Matthew 18:17; Matthew 18:21; Matthew 18:35; Matthew 19:6; Matthew 19:12; Matthew 19:26; Matthew 21:3; Matthew 21:25; Matthew 21:26; Matthew 21:44; Matthew 22:5; Matthew 22:16; Matthew 23:4; Matthew 23:5; Matthew 23:7; Matthew 23:8; Matthew 23:12; Matthew 23:13; Matthew 23:15; Matthew 23:16; Matthew 23:18; Matthew 23:28; Matthew 24:17; Matthew 24:18; Matthew 25:29; Matthew 25:40; Matthew 27:9

When to Keep Information Implicit

Description

This page answers the question: *When should I not make implicit information explicit?*

In order to understand this topic, it would be good to read:

Assumed Knowledge and Implicit Information (UTA PDF)
Making Assumed Knowledge and Implicit Information Explicit (UTA PDF)

Sometimes it is better not to state assumed knowledge or implicit information explicitly. This page gives some direction about when not to do this.

Translation Principles

- If a speaker or author intentionally left something unclear, do not try to make it more clear.
- If the original audience did not understand what the speaker meant, do not make it so clear that your readers would find it strange that the original audience did not understand.
- If you need to explicitly state some assumed knowledge or implicit information, try to do it in a way that does not make your readers think that the original audience needed to be told those things.
- Do not make implicit information explicit if it confuses the message or leads the reader to forget what the main point is.
- Do not make assumed knowledge or implicit information explicit if your readers already understand it.

Examples From the Bible

> From the eater came forth food; and from the strong one came forth sweetness. (Judges 14:14 ULT)

This was a riddle. Samson purposely said this in a way that it would be hard for his enemies to know what it meant. Do not make it clear that the eater and the strong thing was a lion and that the sweet thing to eat was honey.

> Jesus said to them, “Take heed and beware of the yeast of the Pharisees and Sadducees.” They reasoned among themselves saying, “It is because we did not take bread.” (Matthew 16:6-7 ULT)

Some possible implicit information here is that the disciples should beware of the false teaching of the Pharisees and Sadducees. But Jesus’ disciples did not understand this. They thought that Jesus was talking about real yeast and bread. So it would not be appropriate to state explicitly that the word “yeast” here refers to false teaching. The disciples did not understand what Jesus meant until they heard what Jesus said in Matthew 16:11.

> “How is it that you do not understand that I was not speaking to you about bread? Beware of the yeast of the Pharisees and Sadducees.” 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. (Matthew 16:11-12 ULT)

Only after Jesus explained that he was not talking about bread did they realize that he was talking about the false teaching of the Pharisees. Therefore, it would be wrong to explicitly state the implicit information in Matthew 16:6.

Translation Strategies

Because we recommend that translators not change this kind of passage to make it more clear, this page does not have any translation strategies.

Examples of Translation Strategies Applied

Because we recommend that translators not change this kind of passage to make it more clear, this page does not have any translation strategies applied.

"

Referenced in: Matthew 1:25; Matthew 2:23; Matthew 5:1; Matthew 5:15; Matthew 8:1; Matthew 9:18; Matthew 9:20; Matthew 10:1; Matthew 10:5; Matthew 10:23; Matthew 10:29; Matthew 11:2; Matthew 12:6; Matthew 12:41; Matthew 12:42; Matthew 14:13; Matthew 14:23; Matthew 15:24; Matthew 15:29; Matthew 16:13; Matthew 16:28; Matthew 17:20; Matthew 18:12; Matthew 21:5; Matthew 21:7; Matthew 24:30; Matthew 25:29; Matthew 26:31; Matthew 26:64; Matthew 27:34

unfoldingWord® Translation Words

Version 86

Canaan, Canaanite

Facts:

Canaan was the son of Ham, who was one of Noah's sons. The Canaanites were the descendants of Canaan.

- The term "Canaan" or the "land of Canaan" also referred to an area of land between the Jordan River and the Mediterranean Sea. It extended south to the border of Egypt and north to the border of Syria.
- This land was inhabited by the Canaanites, as well as several other people groups.
- God promised to give the land of Canaan to Abraham and his descendants, the Israelites.

(Translation suggestions: How to Translate Names)

(See also: Ham, Promised Land)

Bible References:

- Acts 13:19-20
- Exodus 3:7-8
- Genesis 9:18
- Genesis 10:19-20
- Genesis 13:7
- Genesis 47:2

Examples from the Bible stories:

- **4:5** 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**.
- **4:6** 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."
- **4:9** "I give the land of **Canaan** to your descendants."
- **5:3** "I will give you and your descendants the land of **Canaan** as their possession and I will be their God forever."
- **7:8** 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, G54780

"

Referenced in: Matthew 15 Chapter Introduction

disciple

Definition:

The term “disciple” refers to a person who spends much time with a teacher, learning from that teacher’s character and teaching.

- The people who followed Jesus around, listening to his teachings and obeying them, were called his “disciples.”
- John the Baptist also had disciples.
- During Jesus’ ministry, there were many disciples who followed him and heard his teachings.
- Jesus chose twelve disciples to be his closest followers; these men became known as his “apostles.”
- Jesus’ twelve apostles continued to be known as his “disciples” or “the 12.”
- 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 6:1
- Acts 9:26-27
- Acts 11:26
- Acts 14:22
- John 13:23
- Luke 6:40
- Matthew 11:3
- Matthew 26:33-35
- Matthew 27:64

Examples from the Bible stories:

- **30:8** 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!
- **38:1** 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, G31000, G31010, G31020

"

Referenced in: Part 1: General Introduction

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 1:3-4
- James 5:16-18
- John 1:19-21
- John 1:24-25
- Mark 9:5

Examples from the Bible stories:

- **19:2 Elijah** was a prophet when Ahab was king over the kingdom of Israel.
- **19:2 Elijah** said to Ahab, "There will be no rain or dew in the kingdom of Israel until I say so."
- **19:3** 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.
- **19:4** But they took care of **Elijah**, and God provided for them so that their flour jar and their bottle of oil never became empty.
- **19:5** 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.
- **19:7** 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!"
- **36:3** 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: H0452, G22430

"

Referenced in: Matthew 17 Chapter Introduction; Matthew 27 Chapter Introduction

fulfill, fulfilled, carried out

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 2:27
- Acts 3:17-18
- Leviticus 22:17-19
- Luke 4:21
- Matthew 1:22-23
- Matthew 5:17
- Psalms 116:12-15

Examples from the Bible stories:

- **24:4** John **fulfilled** what the prophets said, “See I send my messenger ahead of you, who will prepare your way.”
- **40:3** 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.”
- **42:7** Jesus said, “I told you that everything written about me in God’s word must be **fulfilled**.”
- **43:5** “This **fulfills** the prophecy made by the prophet Joel in which God said, ‘In the last days, I will pour out my Spirit.’”
- **43:7** “This **fulfills** the prophecy which says, ‘You will not let your Holy One rot in the grave.’”
- **44:5** “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, G10960, G41380

"

Referenced in: Part 1: General Introduction

hypocrite, 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 does not 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 2:13
- Luke 6:41-42
- Luke 12:54-56
- Luke 13:15
- Mark 7:6-7
- Matthew 6:1-2
- Romans 12:9

Word Data:

- Strong’s: H0120, H2611, H2612, G05050, G52720, G52730

"

Referenced in: Matthew 23 Chapter Introduction

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.
- Jonah told the men sailing the ship that he was running away from God, and he suggested that they throw him into the sea. When they did that, the storm stopped and the sailors offered a sacrifice to Yahweh.
- 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 the people stopped acting so violently toward others.
- Jonah became angry at God for not destroying Nineveh, and God used a plant and a worm to teach Jonah a lesson about compassion.

(Translation suggestions: How to Translate Names)

(See also: disobey, Nineveh, turn)

Bible References:

- Jonah 1:3
- Luke 11:30
- Matthew 12:39
- Matthew 16:4

Word Data:

- Strong's: H3124, G24950

"

Referenced in: Matthew 16 Chapter Introduction

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.”
- Depending on the context, 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 1:5
- Acts 8:12-13
- Acts 28:23
- Colossians 4:11
- John 3:3
- Luke 7:28
- Luke 10:9
- Luke 12:31-32
- Matthew 3:2
- Matthew 4:17
- Matthew 5:10
- Romans 14:17

Examples from the Bible stories:

- **24:2** He (John) preached to them, saying, “Repent, for the **kingdom of God** is near!”
- **28:6** 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**.”
- **29:2** Jesus said, “The **kingdom of God** is like a king who wanted to settle accounts with his servants.”
- **34:1** 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.”

- **34:3** 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.”
- **34:4** “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.”
- **34:5** “The **kingdom of God** is also like a perfect pearl of great value.”
- **42:9** He proved to his disciples in many ways that he was alive, and he taught them about the **kingdom of God**.
- **49:5** Jesus said that the **kingdom of God** is more valuable than anything else in the world.
- **50:2** 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: G09320, G23160, G37720

"

Referenced in: Part 1: General Introduction

kiss

Definition:

A kiss is an action in which one person puts his lips to another person's lips or face. This term can also be used figuratively.

- Some cultures kiss each other on the cheek as a form of greeting or to say goodbye.
- A kiss can communicate deep love between two people, such as a husband and wife.
- The expression to "kiss someone farewell" means to say goodbye with a kiss.
- Sometimes the word "kiss" is used to mean "say goodbye to." When Elisha said to Elijah, "Let me first go and kiss my father and mother," he wanted to say goodbye to his parents before leaving them to follow Elijah.

Bible References:

- 1 Thessalonians 5:25-28
- Genesis 27:26-27
- Genesis 29:11
- Genesis 31:28
- Genesis 45:15
- Genesis 48:10
- Luke 22:48
- Mark 14:45
- Matthew 26:48

Word Data:

- Strong's: H5390, H5401, G27050, G53680, G53700

"

Referenced in: Matthew 26 Chapter Introduction

lamp

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 11:36
- Exodus 25:3-7
- Luke 8:16-18
- Matthew 5:15
- Matthew 6:22
- Matthew 25:3

Word Data:

- Strong’s: H3940, H3974, H4501, H5215, H5216, G29850, G30880

"

Referenced in: Matthew 25 Chapter Introduction

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 5:27
- Luke 6:14-16
- Mark 2:14
- Mark 3:17-19
- Matthew 9:9
- Matthew 10:3

Word Data:

- Strong's: G30170, G31560

"

Referenced in: Part 1: General Introduction

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 1:21
- Exodus 29:2
- Leviticus 5:11
- Leviticus 8:1-3
- Mark 6:12-13
- Matthew 25:7-9

Word Data:

- Strong's: H2091, H3323, H4887, H6671, H7246, H8081, G16370, G34640

"

Referenced in: Matthew 26 Chapter Introduction

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 31:14
- Isaiah 56:6-7
- Lamentations 2:6
- Leviticus 19:3
- Luke 13:14
- Mark 2:27
- Matthew 12:2
- Nehemiah 10:32-33

Examples from the Bible stories:

- **13:5** “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.”
- **26:2** Jesus went to the town of Nazareth where he had lived during his childhood. On the **Sabbath**, he went to the place of worship.
- **41:3** 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, G43150, G45210

"

Referenced in: Matthew 12 Chapter Introduction

seal, sealed, unsealed

Definition:

When referring to an action, the term “seal” means to close an object with something (usually called a “seal”) that makes the object impossible to open without breaking the seal. When referring to an object, the term “seal” refers to something that was made of wood or metal or stone that was formed into a design so that it could be used to stamp something (make an imprint on it).

- A seal was marked with a design to show who it belonged to.
- Seals were used to mark different objects for the purpose of showing that the thing belonged to the owner or had come from the owner or was approved by the owner.
- Seals were used to indicate the authenticity of something as deriving from the owner or being approved by the owner or belonging to the owner in some way.
- Sometimes a seal was put on the top of a ring so that the owner of the ring could press the seal down into something and make an imprint on it.
- Sometimes seals were attached to a string or cord and worn around the neck.
- Melted wax was used to seal letters or other documents that needed to be protected. When the wax cooled and hardened, the letter could not be opened without breaking the wax seal. The person who received the letter would see the unbroken seal and know that no one had opened it.
- A seal was put on the stone in front of Jesus’ grave in order to keep anyone from moving the stone.

(See also: Holy Spirit, tomb)

Bible References:

- Exodus 2:3
- Isaiah 29:11
- John 6:27
- Matthew 27:66
- Revelation 5:2

Word Data:

- Strong’s: H2368, H2560, H2856, H2857, H2858, H5640, G26960, G49720, G49730

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Referenced in: Matthew 27 Chapter Introduction

sin, 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 did not 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.”
- 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 9:1-3
- 1 John 1:10
- 1 John 2:2
- 2 Samuel 7:12-14
- Acts 3:19
- Daniel 9:24
- Genesis 4:7
- Hebrews 12:2
- Isaiah 53:11
- Jeremiah 18:23
- Leviticus 4:14
- Luke 15:18
- Matthew 12:31

- Romans 6:23
- Romans 8:4

Examples from the Bible stories:

- **3:15** 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.
- **20:1** 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**.
- **35:1** One day, Jesus was teaching many tax collectors and other **sinners** who had gathered to hear him.
- **38:5** 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**.”
- **48:8** 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: H0817, H0819, H2398, H2399, H2400, H2401, H2402, H2403, H2408, H2409, H5771, H6588, H7683, H7686, G02640, G02650, G02660, G02680, G03610, G37810, G39000, G42580

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Referenced in: Matthew 9 Chapter Introduction

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 7:56
- Daniel 7:14
- Ezekiel 43:6-8
- John 3:12-13
- Luke 6:5
- Mark 2:10
- Matthew 13:37
- Psalms 80:17-18
- Revelation 14:14

Word Data:

- Strong’s: H0120, H0606, H1121, H1247, G04440, G52070

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Referenced in: Part 1: General Introduction

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 2:12
- Isaiah 31:1-2
- Jeremiah 45:1-3
- Jude 1:9-11
- Luke 6:24
- Luke 17:1-2
- Matthew 23:23

Word Data:

- Strong’s: H0188, H0190, H0337, H0480, H1929, H1945, H1958, G37590

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Referenced in: Matthew 23 Chapter Introduction

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