unfoldingWord® Translation Notes

v91

Matthew

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unfoldingWord® Translation Notes - Matthew

Introduction to Matthew

Part 1: General Introduction

Outline of Matthew

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

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)

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: kingdom; heaven, sky, heavens, heavenly; and kingdom of God, kingdom of heaven)

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)

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:

1. 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.

2. 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”:

1. 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.

2. 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.

3. 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)

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)

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)

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)

- "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

1. 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)

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

ULT	UST
The book of the genealogy of Jesus Christ, son of David, son of Abraham:	*This is a record of the ancestors of Jesus the Messiah. He is a descendant of {King} David, who was a descendant of Abraham{, the ancestor of all Jewish people}.*

> ULT **The book of the genealogy**
> UST This is a record of the ancestors
> (βίβλος γενέσεως)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **The book of the genealogy of Jesus Christ**
> UST This is a record of the ancestors of Jesus the Messiah
> (βίβλος γενέσεως Ἰησοῦ Χριστοῦ)

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]

Support Reference: Possession

> ULT **The book**
> UST This is a record
> (βίβλος)

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]

Support Reference: Metonymy

ULT **son of David, son of Abraham**
UST He is a descendant of {King} David, who was a descendant of Abraham{, the ancestor of all Jewish people}
(υἱοῦ Δαυεὶδ, υἱοῦ Ἀβραάμ)

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]

Support Reference: Metaphor

ULT **son of Abraham**
UST who was a descendant of Abraham{, the ancestor of all Jewish people}
(υἱοῦ Ἀβραάμ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Jesus	of Jesus
Christ	the Messiah
of David	of {King} David
of Abraham	of Abraham{, the ancestor of all Jewish people}

Matthew 1:2

ULT	UST
Abraham fathered Isaac, and Isaac fathered Jacob, and Jacob fathered Judah and his brothers,	*Abraham was the father of Isaac. Isaac was the father of Jacob. Jacob was the father of Judah and Judah's {older and younger} brothers.*

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

UST Abraham was the father of Isaac. Isaac was the father of Jacob. Jacob was the father of Judah and Judah's {older and younger} brothers

(Ἀβραὰμ ἐγέννησεν τὸν Ἰσαάκ, Ἰσαὰκ δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακὼβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ)

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]

Support Reference: How to Translate Names

ULT **Abraham … Isaac … Isaac … Jacob … Jacob … Judah**

UST Abraham … Isaac. Isaac … Jacob. Jacob … Judah

(Ἀβραὰμ & τὸν Ἰσαάκ, Ἰσαὰκ & τὸν Ἰακώβ, Ἰακὼβ & τὸν Ἰούδαν)

Unless a note specifies otherwise, all the names in the list of ancestors (1:2–16) are names of men.

Support Reference: How to Translate Names

ULT **his brothers**

UST Judah's {older and younger} brothers

(τοὺς ἀδελφοὺς αὐτοῦ)

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.

Support Reference: Kinship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Abraham	Abraham

ULT	UST
Isaac	Isaac
Isaac	Isaac
Jacob	Jacob
Jacob	Jacob
Judah	Judah

Matthew 1:3

ULT	UST
and Judah fathered Perez and Zerah by Tamar, and Perez fathered Hezrom, and Hezrom fathered Aram,	*Judah was the father of Perez and Zerah. Their mother was Tamar. Perez was the father of Hezrom. Hezrom was the father of Aram.*

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

UST Judah was the father of Perez and Zerah. Their mother was Tamar. Perez was the father of Hezrom. Hezrom was the father of Aram

(Ἰούδας δὲ ἐγέννησεν τὸν Φαρὲς καὶ τὸν Ζάρα ἐκ τῆς Θαμάρ, Φαρὲς δὲ ἐγέννησεν τὸν Ἑσρώμ, Ἑσρὼμ δὲ ἐγέννησεν τὸν Ἀράμ)

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.

Support Reference: How to Translate Names

ULT **by Tamar**

UST Their mother was Tamar

(ἐκ τῆς Θαμάρ)

The word **Tamar** is the name of a woman. She was the daughter-in-law of **Judah**.

Support Reference: How to Translate Names

ULT **Hezrom … Hezrom … Aram**

UST Hezrom. Hezrom … Aram

(τὸν Ἑσρώμ, Ἑσρὼμ & τὸν Ἀράμ)

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]

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Judah	Judah
Tamar	Tamar

Matthew 1:4

ULT	UST
and Aram fathered Amminadab, and Amminadab fathered Nahshon, and Nahshon fathered Salmon,	*Aram was the father of Amminadab. Amminadab was the father of Nahshon. Nahshon was the father of Salmon.*

ULT **and Aram fathered Amminadab, and Amminadab fathered Nahshon, and Nahshon fathered Salmon**

UST Aram was the father of Amminadab. Amminadab was the father of Nahshon. Nahshon was the father of Salmon

(Ἀρὰμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ, Ἀμιναδὰβ δὲ ἐγέννησεν τὸν Ναασσών, Ναασσὼν δὲ ἐγέννησεν τὸν Σαλμών)

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.

Support Reference: How to Translate Names

ULT **Aram**

UST Aram

(Ἀρὰμ)

Many translations spell **Aram** as "Ram." Consider how translations with which your readers might be familiar spell this name. Alternate translation: [Ram]

Support Reference: How to Translate Names

Matthew 1:5

ULT	UST
and Salmon fathered Boaz by Rahab, and Boaz fathered Obed by Ruth, and Obed fathered Jesse,	*Salmon was the father of Boaz. Boaz's mother was Rahab. Boaz was the father of Obed. Obed's mother was Ruth. Obed was the father of Jesse.*

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

UST Salmon was the father of Boaz. Boaz's mother was Rahab. Boaz was the father of Obed. Obed's mother was Ruth. Obed was the father of Jesse

(Σαλμὼν δὲ ἐγέννησεν τὸν Βόες ἐκ τῆς Ῥαχάβ, Βόες δὲ ἐγέννησεν τὸν Ἰωβὴδ ἐκ τῆς Ῥούθ, Ἰωβὴδ δὲ ἐγέννησεν τὸν Ἰεσσαί)

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.

Support Reference: How to Translate Names

ULT **Rahab … Ruth**

UST Rahab … Ruth

(τῆς Ῥαχάβ & τῆς Ῥούθ)

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.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Boaz	Boaz
Rahab	Rahab
Boaz	Boaz
Ruth	Ruth
Jesse	Jesse

Matthew 1:6

ULT	UST
and Jesse fathered David the king, and David fathered Solomon by the {wife} of Uriah,	*Jesse was the father of King David. David was the father of Solomon. Solomon's mother was {Bathsheba, who had been} Uriah's wife.*

ULT **and Jesse fathered David the king, and David fathered Solomon by the {wife} of Uriah**
UST Jesse was the father of King David. David was the father of Solomon. Solomon's mother was {Bathsheba, who had been} Uriah's wife
(Ἰεσσαὶ δὲ ἐγέννησεν τὸν Δαυεὶδ τὸν βασιλέα. Δαυεὶδ δὲ ἐγέννησεν τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου)

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.

Support Reference: How to Translate Names

ULT **by the {wife} of Uriah**
UST Solomon's mother was {Bathsheba, who had been} Uriah's wife
(ἐκ τῆς τοῦ Οὐρίου)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesse	Jesse
David	David
king	King
David	David
Solomon	Solomon
of Uriah	Uriah's

Matthew 1:7

ULT	UST
and Solomon fathered Rehoboam, and Rehoboam fathered Abijah, and Abijah fathered Asaph,	*Solomon was the father of Rehoboam. Rehoboam was the father of Abijah. Abijah was the father of Asaph.*

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

UST Solomon was the father of Rehoboam. Rehoboam was the father of Abijah. Abijah was the father of Asaph

(Σολομὼν δὲ ἐγέννησεν τὸν Ῥοβοάμ, Ῥοβοὰμ δὲ ἐγέννησεν τὸν Ἀβιά, Ἀβιὰ δὲ ἐγέννησεν τὸν Ἀσάφ)

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.

Support Reference: How to Translate Names

ULT Asaph

UST Asaph

(τὸν Ἀσάφ)

Many translations spell **Asaph** as "Asa." Consider how translations with which your readers might be familiar spell this name. Alternate translation: [Asa]

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Solomon	Solomon
Rehoboam	Rehoboam
Rehoboam	Rehoboam
Abijah	Abijah
Abijah	Abijah
Asaph	Asaph

Matthew 1:8

ULT	UST
and Asaph fathered Jehoshaphat, and Jehoshaphat fathered Joram, and Joram fathered Ozias,	*Asaph was the father of Jehoshaphat. Jehoshaphat was the father of Joram. Joram was an ancestor of Ozias.*

ULT and Joram fathered Ozias … and Ozias fathered Jotham
UST Joram was an ancestor of Ozias … Ozias was the father of Jotham
(Ἰωρὰμ δὲ ἐγέννησεν τὸν Ὀζείαν, Ὀζείας δὲ ἐγέννησεν τὸν Ἰωαθάμ) (1:8-9)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT and Asaph fathered Jehoshaphat, and Jehoshaphat fathered Joram, and Joram fathered Ozias
UST Asaph was the father of Jehoshaphat. Jehoshaphat was the father of Joram. Joram was an ancestor of Ozias
(Ἀσὰφ δὲ ἐγέννησεν τὸν Ἰωσαφάτ, Ἰωσαφὰτ δὲ ἐγέννησεν τὸν Ἰωράμ, Ἰωρὰμ δὲ ἐγέννησεν τὸν Ὀζείαν)

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.

Support Reference: How to Translate Names

ULT **Asaph … Ozias**
UST Asaph … Ozias
(Ἀσὰφ & τὸν Ὀζείαν)

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]

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Asaph	Asaph
Jehoshaphat	Jehoshaphat
Jehoshaphat	Jehoshaphat
Joram	Joram
Joram	Joram
Ozias	Ozias

Matthew 1:9

ULT	UST
and Ozias fathered Jotham, and Jotham fathered Ahaz, and Ahaz fathered Hezekiah,	*Ozias was the father of Jotham. Jotham was the father of Ahaz. Ahaz was the father of Hezekiah.*

ULT **and Ozias fathered Jotham, and Jotham fathered Ahaz, and Ahaz fathered Hezekiah**
UST Ozias was the father of Jotham. Jotham was the father of Ahaz. Ahaz was the father of Hezekiah
(Ὀζείας δὲ ἐγέννησεν τὸν Ἰωαθάμ, Ἰωαθὰμ δὲ ἐγέννησεν τὸν Ἀχάζ, Ἀχὰζ δὲ ἐγέννησεν τὸν Ἐζεκίαν)

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.

Support Reference: How to Translate Names

ULT **Ozias**
UST Ozias
(Ὀζείας)

Many translations spell **Ozias** as "Uzziah." Consider how translations with which your readers might be familiar spell this name. Alternate translation: [Uzziah]

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ozias	Ozias
Jotham	Jotham
Jotham	Jotham
Ahaz	Ahaz
Ahaz	Ahaz
Hezekiah	Hezekiah

Matthew 1:10

ULT	UST
and Hezekiah fathered Manasseh, and Manasseh fathered Amos, and Amos fathered Josiah,	*Hezekiah was the father of Manasseh. Manasseh was the father of Amos. Amos was the father of Josiah.*

ULT **and Hezekiah fathered Manasseh, and Manasseh fathered Amos, and Amos fathered Josiah**

UST Hezekiah was the father of Manasseh. Manasseh was the father of Amos. Amos was the father of Josiah

(Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ, Μανασσῆς δὲ ἐγέννησεν τὸν Ἀμώς, Ἀμὼς δὲ ἐγέννησεν τὸν Ἰωσίαν)

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.

Support Reference: How to Translate Names

ULT **Amos … Amos**

UST Amos. Amos

(τὸν Ἀμώς, Ἀμὼς)

Many translations spell **Amos** as "Amon." Consider how translations with which your readers might be familiar spell this name. Alternate translation: [Amon … Amon]

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Hezekiah	Hezekiah
Manasseh	Manasseh
Manasseh	Manasseh
Josiah	Josiah

Matthew 1:11

ULT	UST
and Josiah fathered Jechoniah and his brothers at the Babylonian deportation,	*Josiah was the grandfather of Jechoniah and Jechoniah's brothers. {They lived} at the time when {the Babylonian army took the Israelites as} captives to the country of Babylon.*

ULT **and Josiah fathered Jechoniah and his brothers**
UST Josiah was the grandfather of Jechoniah and Jechoniah's brothers
(Ἰωσίας δὲ ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ)

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.

Support Reference: How to Translate Names

ULT **Josiah fathered Jechoniah**
UST Josiah was the grandfather of Jechoniah
(Ἰωσίας & ἐγέννησεν τὸν Ἰεχονίαν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **his brothers**
UST Jechoniah's brothers
(τοὺς ἀδελφοὺς αὐτοῦ)

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]

Support Reference: Kinship

> ULT **at the Babylonian deportation**
> UST {They lived} at the time when {the Babylonian army took the Israelites as} captives to the country of Babylon
> (ἐπὶ τῆς μετοικεσίας Βαβυλῶνος)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Josiah	Josiah
Babylonian	to the country of Babylon

Matthew 1:12

ULT	UST
and after the Babylonian deportation, Jechoniah fathered Salathiel, and Salathiel fathered Zerubbabel,	*After {the Babylonian army took the Israelites as} captives to the country of Babylon, Jechoniah became the father of Salathiel. Salathiel was the father of Zerubbabel.*

ULT **after the Babylonian deportation**
UST After {the Babylonian army took the Israelites as} captives to the country of Babylon
(μετὰ & τὴν μετοικεσίαν Βαβυλῶνος)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Jechoniah fathered Salathiel, and Salathiel fathered Zerubbabel**
UST Jechoniah became the father of Salathiel. Salathiel was the father of Zerubbabel
(Ἰεχονίας ἐγέννησεν τὸν Σαλαθιήλ, Σαλαθιὴλ δὲ ἐγέννησεν τὸν Ζοροβαβέλ)

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.

Support Reference: How to Translate Names

ULT **Salathiel … Salathiel**
UST Salathiel. Salathiel
(τὸν Σαλαθιήλ, Σαλαθιὴλ)

Many translations spell **Salathiel** as "Shealtiel." Consider how translations with which your readers might be familiar spell this name. Alternate translation: [Shealtiel … Shealtiel]

Support Reference: How to Translate Names

> ULT **Salathiel fathered Zerubbabel**
> UST Salathiel was the father of Zerubbabel
> (Σαλαθιὴλ & ἐγέννησεν τὸν Ζοροβαβέλ)

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.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Babylonian	to the country of Babylon
Zerubbabel	Zerubbabel

Matthew 1:13

ULT	UST
and Zerubbabel fathered Abiud, and Abiud fathered Eliakim, and Eliakim fathered Azor,	*Zerubbabel was the father of Abiud. Abiud was the father of Eliakim. Eliakim was the father of Azor.*

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

UST Zerubbabel was the father of Abiud. Abiud was the father of Eliakim. Eliakim was the father of Azor

(Ζοροβαβὲλ δὲ ἐγέννησεν τὸν Ἀβιούδ, Ἀβιοὺδ δὲ ἐγέννησεν τὸν Ἐλιακείμ, Ἐλιακεὶμ δὲ ἐγέννησεν τὸν Ἄζώρ)

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.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Zerubbabel	Zerubbabel
Eliakim	Eliakim
Eliakim	Eliakim

Matthew 1:14

ULT	UST
and Azor fathered Zadok, and Zadok fathered Achim, and Achim fathered Eliud,	*Azor was the father of Zadok. Zadok was the father of Achim. Achim was the father of Eliud.*

ULT **and Azor fathered Zadok, and Zadok fathered Achim, and Achim fathered Eliud**
UST Azor was the father of Zadok. Zadok was the father of Achim. Achim was the father of Eliud
(Ἀζὼρ δὲ ἐγέννησεν τὸν Σαδώκ, Σαδὼκ δὲ ἐγέννησεν τὸν Ἀχείμ, Ἀχεὶμ δὲ ἐγέννησεν τὸν Ἐλιούδ)

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.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Zadok	Zadok
Zadok	Zadok

Matthew 1:15

ULT	UST
and Eliud fathered Eleazar, and Eleazar fathered Matthan, and Matthan fathered Jacob,	*Eliud was the father of Eleazar. Eleazar was the father of Matthan. Matthan was the father of Jacob.*

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

UST Eliud was the father of Eleazar. Eleazar was the father of Matthan. Matthan was the father of Jacob

(Ἐλιοὺδ δὲ ἐγέννησεν τὸν Ἐλεάζαρ, Ἐλεάζαρ δὲ ἐγέννησεν τὸν Μαθθάν, Μαθθὰν δὲ ἐγέννησεν τὸν Ἰακώβ)

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.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Eleazar	Eleazar
Eleazar	Eleazar
Jacob	Jacob

Matthew 1:16

ULT	UST
and Jacob fathered Joseph the husband of Mary, by whom Jesus was born, the one called Christ.	*Jacob was the father of Joseph. Joseph was Mary's husband. Mary was the mother of Jesus. Jesus is the one whom we call the Messiah.*

> ULT **and Jacob fathered Joseph the husband of Mary**
> UST Jacob was the father of Joseph. Joseph was Mary's husband
> (Ἰακὼβ δὲ ἐγέννησεν τὸν Ἰωσὴφ τὸν ἄνδρα Μαρίας)

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.

Support Reference: How to Translate Names

> ULT **of Mary**
> UST Mary's
> (Μαρίας)

The word **Mary** is the name of a woman.

Support Reference: How to Translate Names

> ULT **by whom Jesus was born**
> UST Mary was the mother of Jesus
> (ἐξ ἧς ἐγεννήθη Ἰησοῦς)

If your language 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]

Support Reference: Active or Passive

> ULT **the one called Christ**
> UST Jesus is the one whom we call the Messiah
> (ὁ λεγόμενος Χριστός)

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]

Support Reference: Distinguishing Versus Informing or Reminding

> ULT **the one called Christ**
> UST Jesus is the one whom we call the Messiah
> (ὁ λεγόμενος Χριστός)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jacob	Jacob
Joseph	Joseph
of Mary	Mary’s
Jesus	Jesus
called	we call
Christ	the Messiah

Matthew 1:17

ULT	UST
Therefore, all the generations 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.	*So then, there are 14 ancestors when we count from Abraham to David. There are 14 ancestors when we count from David until when {the Babylonian army took the Israelites as} captives to the country of Babylon. There are 14 ancestors when we count from that time to the Messiah.*

ULT **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**

UST 14 ancestors when we count from Abraham to David. There are 14 ancestors when we count from David until when {the Babylonian army took the Israelites as} captives to the country of Babylon. There are 14 ancestors when we count from that time to the Messiah

(ἀπὸ Ἀβραὰμ ἕως Δαυεὶδ γενεαὶ δεκατέσσαρες, καὶ ἀπὸ Δαυεὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος γενεαὶ δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ γενεαὶ δεκατέσσαρες)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Babylonian deportation … the Babylonian deportation**

UST when {the Babylonian army took the Israelites as} captives to the country of Babylon … that time

(τῆς μετοικεσίας Βαβυλῶνος)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
generations	there are
Abraham	Abraham
David	David
were … generations	ancestors
David	David
Babylonian	to the country of Babylon
were	ancestors
Babylonian	that time
Christ	the Messiah
were … generations	ancestors

Matthew 1:18

ULT	UST
Now the birth of Jesus Christ was thus: His mother, Mary, having been engaged to marry Joseph, before they came together, was found having in the womb from the Holy Spirit.	*{I will tell you} what happened when the mother of Jesus the Messiah gave birth to him. His mother Mary was about to marry {a man named} Joseph, and they had not yet had sex. Despite that, Joseph discovered that Mary was pregnant with a baby (whom the Holy Spirit had given to her).*

ULT **Now the birth of Jesus Christ was thus**
UST {I will tell you} what happened when the mother of Jesus the Messiah gave birth to him
(τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις οὕτως ἦν)

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]

Support Reference: Connecting Words and Phrases

ULT **having been engaged to marry Joseph**
UST was about to marry {a man named} Joseph
(μνηστευθείσης & τῷ Ἰωσήφ)

If your language 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]

Support Reference: Active or Passive

ULT **before they came together**
UST and they had not yet had sex
(πρὶν ἢ συνελθεῖν αὐτοὺς)

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]

Support Reference: Euphemism

ULT **was found having in the womb**
UST Despite that, Joseph discovered that Mary was pregnant with a baby
(εὑρέθη ἐν γαστρὶ ἔχουσα)

If your language 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]

Support Reference: Active or Passive

ULT **having in the womb**
UST that Mary was pregnant with a baby
(ἐν γαστρὶ ἔχουσα)

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]

Support Reference: Idiom

ULT **from the Holy Spirit**
UST the Holy Spirit had given to her
(ἐκ Πνεύματος Ἁγίου)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Jesus	of Jesus
Christ	the Messiah
Mary	Mary
Joseph	{a man named} Joseph
the womb	that Mary was pregnant with a baby
the Holy Spirit	Holy Spirit

Matthew 1:19

ULT	UST
Now Joseph her husband, being righteous, and not wanting to publicly disgrace her, intended to divorce her secretly.	*Joseph, who was about to marry her, {thought that Mary had sex with another man.} Joseph usually did what was right, and he also did not want to shame Mary. So, he decided to say in private that he would not marry her.*

ULT **Now**
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **Joseph her husband**
UST Joseph, who was about to marry her, {thought that Mary had sex with another man … }
(Ἰωσὴφ & ὁ ἀνὴρ αὐτῆς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **her husband … to divorce her**
UST who was about to marry her, {thought that Mary had sex with another man … } … to say … that he would not marry her
(ὁ ἀνὴρ αὐτῆς & ἀπολῦσαι αὐτήν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joseph	Joseph
righteous	Joseph usually did what was right

Matthew 1:20

ULT	UST
But he having reflected on these things, behold, an angel of the Lord appeared to him by way of a dream, saying, "Joseph, son of David, you should not fear to take Mary as your wife, because the one having been conceived in her is from the Holy Spirit.	*While Joseph was deciding what to do, he saw an angel from the Lord while he was sleeping! The angel said to him, "Joseph, King David's descendant, do not be reluctant to marry Mary. {I say that} because it was the Holy Spirit who caused her to become pregnant.*

ULT **he having reflected on these things, behold, an angel of the Lord appeared**
UST While Joseph was deciding what to do … saw an angel from the Lord
(ταῦτα & αὐτοῦ ἐνθυμηθέντος, ἰδοὺ, ἄγγελος Κυρίου & ἐφάνη)

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]

Support Reference: Connect — Simultaneous Time Relationship

ULT **behold**
(ἰδοὺ)

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]

Support Reference: Metaphor

ULT **saying**
UST The angel said to him
(λέγων)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he declared]

Support Reference: Quotations and Quote Margins

ULT **son of David**
UST King David's descendant
(υἱὸς Δαυείδ)

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]

Support Reference: Metaphor

ULT **you should not fear to take Mary as your wife, because the one having been conceived in her is from the Holy Spirit**
UST do not be reluctant to marry Mary. {I say that} because it was the Holy Spirit who caused her to become pregnant
(μὴ φοβηθῇς παραλαβεῖν Μαρίαν τὴν γυναῖκά σου; τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ Πνεύματός ἐστιν Ἁγίου)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the one having been conceived in her is from the Holy Spirit**
UST it was the Holy Spirit who caused her to become pregnant
(τὸ & ἐν αὐτῇ γεννηθὲν ἐκ Πνεύματός ἐστιν Ἁγίου)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
an angel	an angel
of the Lord	from the Lord
a dream	while he was sleeping
Joseph	Joseph
of David	King David's
you should … fear	do … be reluctant
Mary	Mary
having been conceived	her to become pregnant

ULT	UST
the … Spirit	it was the Holy Spirit who caused

Matthew 1:21

ULT	UST
And she will bear a son, and you will call his name Jesus, for he will save his people from their sins."	*She will have a male child. You should name him 'Jesus,' {which means 'the Lord rescues'}. {You should name him that} because he will rescue his people from the sins that they have committed."*

ULT **and you will call his name Jesus, for he will save his people from their sins**
UST You should name him 'Jesus,' {which means 'the Lord rescues'}. {You should name him that} because he will rescue his people from the sins that they have committed
(καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν; αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **you will call**
UST You should name him
(καλέσεις)

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]

Support Reference: Irregular Use of Tenses

ULT **Jesus, for he will save his people from their sins**
UST Jesus,' {which means 'the Lord rescues'}. {You should name him that} because he will rescue his people from the sins that they have committed
(Ἰησοῦν; αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **his people**
> UST his people
> (τὸν λαὸν αὐτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
she will bear	She will have
you will call	You should name him
Jesus	Jesus,' {which means 'the Lord rescues … }
will save	will rescue
sins	the sins
his people	his people

Matthew 1:22

ULT	UST
Now all this happened so that might be fulfilled {what} was spoken by the Lord through the prophet, saying,	*When all those things happened, what the Lord said by speaking through the prophet {Isaiah} came true. {Isaiah} said,*

ULT Now
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT all this happened
UST all those things happened
(τοῦτο & ὅλον γέγονεν)

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]

Support Reference: Pronouns — When to Use Them

ULT might be fulfilled
UST came true
(πληρωθῇ)

If your language 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]

Support Reference: Active or Passive

ULT **{what} was spoken by the Lord**
UST what the Lord said
(τὸ ῥηθὲν ὑπὸ Κυρίου)

If your language 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]

Support Reference: Active or Passive

ULT **the prophet**
UST the prophet {Isaiah}
(τοῦ προφήτου)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **saying**
UST {Isaiah} said
(λέγοντος)

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]

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
might be fulfilled	came true
the Lord	the Lord
prophet	the prophet {Isaiah}

Matthew 1:23

ULT	UST
“Behold, the virgin will have in her womb and bear a son, and they will call his name Immanuel”—which is translated, “God with us.”	*“A young woman who has never had sex will become pregnant! She will give birth to a male child. People will name him ‘Immanuel.’” The name Immanuel means, “God is with us.”*

ULT **Behold**
(ἰδοὺ)

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:]

Support Reference: Metaphor

ULT **the virgin**
UST A young who has never had sex
(ἡ παρθένος)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **will have in her womb**
UST will become pregnant
(ἐν γαστρὶ ἕξει)

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]

Support Reference: Idiom

ULT **they will call**
UST People will name him
(καλέσουσιν)

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]

Support Reference: Pronouns — When to Use Them

ULT **Immanuel”—which is translated, “God with us**
UST Immanuel.’” The name Immanuel means, “God is with us
(Ἐμμανουήλ, ὅ ἐστιν μεθερμηνευόμενον, μεθ’ ἡμῶν ὁ Θεός)

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]

Support Reference: Copy or Borrow Words

ULT **which is translated, “God with us**
UST The name Immanuel means, “God is with us
(ὅ ἐστιν μεθερμηνευόμενον, μεθ’ ἡμῶν ὁ Θεός)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
virgin	A young who has never had sex
her womb	will become pregnant
bear	She will give birth to
they will call	People will name him
translated	means
God	God

Matthew 1:24

ULT	UST
And Joseph, having been awakened from sleep, did as the angel of the Lord commanded him and took her {as} his wife.	*After Joseph woke up, he married Mary, which is what the angel from the Lord had told him to do.*

ULT **And**
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **having been awakened from sleep**
UST After … woke up
(ἐγερθεὶς & ἀπὸ τοῦ ὕπνου)

If your language 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]

Support Reference: Active or Passive

ULT **and took her**
UST he married Mary
(καὶ παρέλαβεν)

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]

Support Reference: Connecting Words and Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Joseph	Joseph
angel	the angel
of the Lord	from the Lord

Matthew 1:25

ULT	UST
And he did not know her until she bore a son. And he called his name Jesus.	*However, he did not have sex with her before she gave birth to a male child. Joseph named the child Jesus.*

ULT **And**
UST However
(καὶ)

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,]

Support Reference: Connecting Words and Phrases

ULT **he did not know her**
UST he did not have sex with her
(οὐκ ἐγίνωσκεν αὐτὴν)

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]

Support Reference: Euphemism

ULT **he did not know … he called his**
UST he did not have sex with … Joseph named the child
(οὐκ ἐγίνωσκεν & ἐκάλεσεν & αὐτοῦ)

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]

Support Reference: Pronouns — When to Use Them

> ULT **until**
> UST before
> (ἕως οὗ)

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]

Support Reference: When to Keep Information Implicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he did … know	he did … have sex with
he called	Joseph named
Jesus	Jesus

Matthew 2

Matthew 2 Chapter Introduction

Structure and Formatting

1. 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)

Matthew 2:1

ULT	UST
Now, Jesus having been born in Bethlehem of Judea in the days of Herod the king, behold, learned men from the east arrived in Jerusalem,	*{Mary} gave birth to Jesus in the town of Bethlehem in the region of Judea. During that time, Herod was the king there. {Some time after Mary gave birth to Jesus,} some scholars who studied the stars traveled from eastern countries to the city of Jerusalem!*

ULT **Now**
(δὲ)

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]

Support Reference: Introduction of a New Event

ULT **Jesus having been born**
UST {Mary} gave birth to Jesus
(τοῦ & Ἰησοῦ γεννηθέντος)

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]

Support Reference: Connect — Sequential Time Relationship

ULT **Bethlehem of Judea**
UST the town of Bethlehem in the region of Judea
(Βηθλέεμ τῆς Ἰουδαίας)

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]

Support Reference: Possession

> ULT **in the days of Herod the king**
> UST During that time, Herod was the king there
> (ἐν ἡμέραις Ἡρῴδου τοῦ βασιλέως)

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]

Support Reference: Idiom

> ULT **behold**
> (ἰδοὺ)

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]

Support Reference: Metaphor

> ULT **from the east**
> UST from eastern countries
> (ἀπὸ ἀνατολῶν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Bethlehem	the town of Bethlehem
of Judea	in the region of Judea
the days	During that time
of Herod the king	Herod was the king there
king	was the king there
learned men	{Some time after Mary gave birth to Jesus,} some scholars who studied the stars

ULT	UST
Jerusalem	the city of Jerusalem

Matthew 2:2

ULT	UST
saying, “Where is the one having been born King of the Jews? For we saw his star in the east and came to worship him.”	*They were asking people, “Where is the child who will be the king over the Jewish people? We saw a star appear in the sky {that indicated that his mother had given birth to} him. We traveled here so that we can worship him.”*

ULT **saying**
UST They were asking people
(λέγοντες)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they were saying]

Support Reference: Quotations and Quote Margins

ULT **the one having been born King**
UST the child who will be the king
(ὁ τεχθεὶς Βασιλεὺς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the one having been born**
UST the child
(ὁ τεχθεὶς)

If your language 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]

Support Reference: Active or Passive

ULT **For**
(γὰρ)

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,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **his star**
UST a star … {that indicated that his mother had given birth to} him
(αὐτοῦ τὸν ἀστέρα)

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]

Support Reference: Possession

ULT **in the east**
UST appear in the sky
(ἐν τῇ ἀνατολῇ)

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]

Support Reference: Idiom

ULT **came**
UST We traveled here
(ἤλθομεν)

In a context such as this, your language might say “went” instead of **came**. Alternate translation: [went]

Support Reference: Go and Come

ULT **to worship**
UST so that we can worship
(προσκυνῆσαι)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
King	who will be the king
King of the Jews	who will be the king over the Jewish people
of the Jews	over the Jewish people
to worship	so that we can worship

Matthew 2:3

ULT	UST
But having heard this, Herod the king became troubled, and all Jerusalem with him.	*When King Herod learned {what these men were asking}, he was upset. Many people in the city of Jerusalem were also upset.*

ULT But
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT all Jerusalem with him
UST Many people in the city of Jerusalem were also upset
(πᾶσα Ἱεροσόλυμα μετ᾽ αὐτοῦ)

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]

Support Reference: Ellipsis

ULT all Jerusalem
UST Many people in the city of Jerusalem
(πᾶσα Ἱεροσόλυμα)

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]

Support Reference: Metonymy

> ULT **all**
> UST Many
> (πᾶσα)

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]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
king	King
became troubled	he was upset
Jerusalem	people in the city of Jerusalem
Herod … king	King Herod

Matthew 2:4

ULT	UST
And having brought together all the chief priests and scribes of the people, he inquired from them, "Where is the Christ being born?"	*So, King Herod summoned all the Jewish ruling priests and teachers of the Jewish law. He asked them about where the Messiah's mother would give birth to him.*

ULT **of the people**
UST Jewish
(τοῦ λαοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he inquired from them, "Where is the Christ being born**
UST He asked them about where the Messiah's mother would give birth to him
(ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ Χριστὸς γεννᾶται)

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.]

Support Reference: Direct and Indirect Quotations

ULT **is the Christ being born**
UST the Messiah's mother would give birth to him
(ὁ Χριστὸς γεννᾶται)

If your language 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]

Support Reference: Active or Passive

> ULT **is the Christ being born**
> UST the Messiah's mother would give birth to him
> (ὁ Χριστὸς γεννᾶται)

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]

Support Reference: Irregular Use of Tenses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having brought together	King Herod summoned
chief priests	ruling priests
scribes	teachers of the Jewish law
Christ	Messiah's

Matthew 2:5

ULT	UST
And they said to him, "In Bethlehem of Judea, for thus it has been written through the prophet,	*They answered him, "{His mother will give birth to him} in the town of Bethlehem in the region of Judea. {We know that} because of what the prophet {Micah} wrote.*

ULT In Bethlehem
UST {His mother will give birth to him} in the town of Bethlehem
(ἐν Βηθλέεμ)

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]

Support Reference: Ellipsis

ULT Bethlehem of Judea
UST the town of Bethlehem in the region of Judea
(Βηθλέεμ τῆς Ἰουδαίας)

See how you translated this phrase in 2:1. Alternate translation: [Bethlehem in Judea]

Support Reference: Possession

ULT thus it has been written through the prophet
UST what the prophet {Micah} wrote
(οὕτως & γέγραπται διὰ τοῦ προφήτου)

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:]

Support Reference: Quotations and Quote Margins

> ULT **thus it has been written through the prophet**
> UST what the prophet {Micah} wrote
> (οὕτως & γέγραπται διὰ τοῦ προφήτου)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Bethlehem	the town of Bethlehem
of Judea	in the region of Judea
prophet	the prophet {Micah}

Matthew 2:6

ULT	UST
‘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.’”	*‘You who live in the town of Bethlehem in the land of Judah, your town is one of the important towns in Judah. {That is} because someone from your town will become a leader. That person will rule God’s people, the Israelites.’”*

ULT **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**
UST { … You who live in the town of Bethlehem in the land of Judah, your town is one of the important towns in Judah. That is} because someone from your town will become a leader. That person will rule God’s people, the Israelites
(καὶ σύ Βηθλέεμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα; ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ)

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]

Support Reference: Quotes within Quotes

ULT **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**
UST { … You who live in the town of Bethlehem in the land of Judah, your town is one of the important towns in Judah. That is} because someone from your town will become a leader. That person will rule God’s people, the Israelites
(καὶ σύ Βηθλέεμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα; ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ)

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]

Support Reference: Apostrophe

ULT **you … you**
UST You who live … someone from your town
(σύ & σοῦ)

The word **you** is singular in this verse because Micah is speaking to **Bethlehem**.

Support Reference: Forms of 'You' — Singular

ULT **by no means least**
UST one of the important
(οὐδαμῶς ἐλαχίστη)

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]

Support Reference: Litotes

ULT **the leaders of Judah**
UST towns in Judah
(τοῖς ἡγεμόσιν Ἰούδα)

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]

Support Reference: Personification

ULT **from you will come out a ruling one**
UST someone from your town will become a leader
(ἐκ σοῦ & ἐξελεύσεται ἡγούμενος)

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]

Support Reference: Idiom

> ULT **will shepherd**
> UST will rule
> (ποιμανεῖ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Bethlehem	in the town of Bethlehem
of Judah	of Judah
leaders	towns
of Judah	in Judah
will shepherd	will rule
my people Israel	God’s people, the Israelites

Matthew 2:7

ULT	UST
Then Herod, having secretly called the learned men, inquired from them the time of the appearing of the star.	*After that, King Herod summoned the scholars who studied the stars {to talk with him} privately. He asked them about exactly when they first saw the {special} star.*

> ULT **the time of the appearing of the star**
> UST when they first saw the {special} star
> (τὸν χρόνον τοῦ φαινομένου ἀστέρος)

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]

Support Reference: Possession

> ULT **inquired from them the time of the appearing of the star**
> UST He asked them about exactly when they first saw the {special} star
> (ἠκρίβωσεν παρ’ αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος)

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?”]

Support Reference: Direct and Indirect Quotations

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Herod	King Herod
having … called	summoned
learned men	the scholars who studied the stars
time	when

Matthew 2:8

ULT	UST
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."	*After that, he told them, "Go to the town of Bethlehem and look for the child. When you are sure that you know who he is, {come back and} tell me {who he is}. That way, I too can go and worship him." Then he sent them away.*

ULT **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**

UST After that, he told them, "Go to the town of Bethlehem and look for the child. When you are sure that you know who he is, {come back and} tell me {who he is}. That way, I too can go and worship him." Then he sent them away

(καὶ πέμψας αὐτοὺς εἰς Βηθλέεμ εἶπεν, πορευθέντες ἐξετάσατε ἀκριβῶς περὶ τοῦ παιδίου; ἐπὰν δὲ εὕρητε, ἀπαγγείλατέ μοι ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ)

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.]

Support Reference: Connect — Sequential Time Relationship

ULT **Having gone**

UST Go

(πορευθέντες)

In a context such as this, your language might say "come" instead of **gone**. Alternate translation: [Having come]

Support Reference: Go and Come

ULT **search … you have found him, report**

UST and look … that you know who he is, {come back and} tell … who he is

(ἐξετάσατε & εὕρητε, ἀπαγγείλατέ)

Since Herod is speaking to the learned men, the word **you** and the commands **search** and **report** are plural.

Support Reference: Forms of 'You' — Singular

> ULT **having come**
> UST can go
> (ἐλθὼν)

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone]

Support Reference: Go and Come

> ULT **might worship**
> UST and worship
> (προσκυνήσω)

Translate **worship** as you did in 2:2. Alternate translation: [might bow before] or [might kneel before him to honor]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Bethlehem	the town of Bethlehem
report	{come back and} tell … who he is
might worship	and worship

Matthew 2:9

ULT	UST
And they, having heard the king, went, and behold, the star that they saw in the east was going before them until, having come, it stood over where the young child was.	*The scholars listened to the king, and then they traveled {to Bethlehem}. The star which they saw when it appeared in the sky guided them! It moved {in the sky} until it was directly above the place where the child{, Jesus,} was living.*

ULT **went**
UST and then they traveled {to Bethlehem}
(ἐπορεύθησαν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **behold**
(ἰδοὺ)

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]

Support Reference: Metaphor

ULT **in the east**
UST when it appeared in the sky
(ἐν τῇ ἀνατολῇ)

Translate this phrase as you did in 2:2. Alternate translation: [when it rose] or [as it rose in the east]

Support Reference: Idiom

> ULT **was going before them until, having come, it stood over where the young child was**
> UST guided them! It moved {in the sky} until it was directly above the place where the child{, Jesus,} was living
> (προῆγεν αὐτούς ἕως ἐλθὼν ἐστάθη ἐπάνω οὗ ἦν τὸ παιδίον)

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]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
king	the king

Matthew 2:10

ULT	UST
And having seen the star, they rejoiced with very great joy.	*When they saw how the star moved and then stopped, they were extremely happy.*

ULT **having seen the star**
UST When they saw how the star moved and then stopped
(ἰδόντες & τὸν ἀστέρα)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **they rejoiced with very great joy**
UST they were extremely happy
(ἐχάρησαν χαρὰν μεγάλην σφόδρα)

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]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they rejoiced with … joy	they were extremely happy

Matthew 2:11

ULT	UST
And having gone into the house, they saw the young child with Mary his mother. And having fallen down, they worshiped him, and having opened their treasures, they offered him gifts: gold and frankincense and myrrh.	*They went into the house {above which the star had stopped}. There, they saw the child {Jesus} and his mother Mary. They bowed down and worshiped him. Then, they unpacked the valuable things that they had brought with them. They gave Jesus gold, incense, and valuable tree resin.*

> ULT **having gone**
> UST They went
> (ἐλθόντες)

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come]

Support Reference: Go and Come

> ULT **having fallen down**
> UST They bowed down
> (πεσόντες)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **they worshiped**
> UST and worshiped
> (προσεκύνησαν)

Translate **worshiped** as you did in 2:2 and 2:8. Alternate translation: [they bowed before] or [they kneeled before him to honor]

Support Reference: Assumed Knowledge and Implicit Information

ULT **their treasures**
UST the valuable things that they had brought with them
(τοὺς θησαυροὺς αὐτῶν)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
house	the house {above which the star had stopped}
Mary	Mary
having fallen down	They bowed down
they worshiped	and worshiped
gold	gold
frankincense	incense
myrrh	valuable tree resin

Matthew 2:12

ULT	UST
And having been warned through a dream not to return to Herod, they departed to their country by another way.	*After that, God used a dream to tell them not to go back to King Herod. So, they went home on a different road {than the one on which they had come}.*

ULT having been warned
UST to tell them
(χρηματισθέντες)

If your language 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]

Support Reference: Active or Passive

ULT through a dream not to return to Herod, they departed
UST God used a dream … not to go back to King Herod. So, they went
(κατ᾽ ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρῴδην & ἀνεχώρησαν)

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]

Support Reference: Direct and Indirect Quotations

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a dream	a dream
Herod	King Herod

Matthew 2:13

ULT	UST
Now they having departed, behold, an angel of the Lord appears to Joseph by means of a dream, saying, "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."	*After the scholars who studied the stars went home, Joseph saw an angel from the Lord while he was sleeping! The angel told him, "King Herod wants to find the child so that he can kill him. So, when you wake up, escape to the land of Egypt with the child and his mother{, your wife}. Stay there until I tell you {that you can return home}."*

ULT Now
(δὲ)

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,]

Support Reference: Introduction of a New Event

ULT behold
(ἰδοὺ)

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]

Support Reference: Metaphor

ULT appears
UST saw
(φαίνεται)

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]

Support Reference: Irregular Use of Tenses

ULT **saying**
UST The angel told him
(λέγων)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he commanded him]

Support Reference: Quotations and Quote Margins

ULT **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**
UST King Herod wants to find the child so that he can kill him. So, when you wake up, escape to the land of Egypt with the child and his mother{, your wife}. Stay there until I tell you {that you can return home}
(ἐγερθεὶς, παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ φεῦγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἂν εἴπω σοι; μέλλει γὰρ Ἡρῴδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό)

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.]

Support Reference: Connect — Reason-and-Result Relationship

ULT **until I tell you**
UST until I tell you {that you can return home}
(ἕως ἂν εἴπω σοι)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
an angel	an angel
of the Lord	from the Lord
to Joseph	Joseph
a dream	while he was sleeping
Egypt	the land of Egypt
Herod	King Herod
to seek	to find

ULT	UST
to kill	so that he can kill

Matthew 2:14

ULT	UST
And having gotten up, he took the young child and his mother at night and departed for Egypt,	*Then Joseph woke up. During that night, he left for the land of Egypt with the child and the child's mother{, his wife}.*

ULT **at night**
UST During that night
(νυκτὸς)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Egypt	the land of Egypt

Matthew 2:15

ULT	UST
and he was there until the death of Herod, in order that might be fulfilled {what} was spoken by the Lord through the prophet, saying, "Out of Egypt I called my son."	*They lived in the land of Egypt while King Herod ruled. So, what the Lord said by speaking through the prophet {Hosea} came true: "I have told my son to leave Egypt."*

ULT **he was**
UST They lived
(ἦν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **might be fulfilled**
UST came true
(πληρωθῇ)

If your language 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]

Support Reference: Active or Passive

ULT **{what} was spoken by the Lord**
UST what the Lord said
(τὸ ῥηθὲν ὑπὸ Κυρίου)

If your language 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]

Support Reference: Active or Passive

ULT **the prophet**
UST by speaking through the prophet {Hosea}
(τοῦ προφήτου)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **saying**
> (λέγοντος)

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]

Support Reference: Quotations and Quote Margins

> ULT **I called**
> UST I have told
> (ἐκάλεσα)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Herod	while King Herod ruled
might be fulfilled	came true
the Lord	the Lord
prophet	by speaking through the prophet {Hosea}
of Egypt	Egypt
I called	I have told
son	son

Matthew 2:16

ULT	UST
Then Herod, having seen that he had been mocked by the learned men, was very angry, and having sent forth, he killed all the male children in Bethlehem and in all its region, from two years and under, according to the time that he had determined exactly from the learned men.	*When {the scholars who studied the stars did not come back to King Herod}, he realized that they had fooled him. He became furious. He had some of his soldiers go to the city of Bethlehem and the areas around it and kill every male child who was two years old or younger. {He picked those ages} because of what the scholars who studied the stars told him about the exact time {when they first saw the star}.*

ULT **having seen**
UST realized
(ἰδὼν)

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]

Support Reference: Metonymy

ULT **he had been mocked by the learned men**
UST they had fooled him
(ἐνεπαίχθη ὑπὸ τῶν μάγων)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he had been mocked by the learned men**
UST they had fooled him
(ἐνεπαίχθη ὑπὸ τῶν μάγων)

If your language 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]

Support Reference: Active or Passive

ULT **having sent forth, he killed**
UST He had some of his soldiers go … and kill
(ἀποστείλας, ἀνεῖλεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **from two years and under**
UST who was two years old or younger
(ἀπὸ διετοῦς καὶ κατωτέρω)

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]

Support Reference: Idiom

ULT **according to the time that he had determined exactly from the learned men**
UST He picked those ages} because of what the scholars who studied the stars told him about the exact time {when they first saw the star}
(κατὰ τὸν χρόνον ὃν ἠκρίβωσεν παρὰ τῶν μάγων)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Herod	he
learned men	they
Bethlehem	to the city of Bethlehem
time	the … time {when they first saw the star}
learned men	the scholars who studied the stars

Matthew 2:17

ULT	UST
Then it was fulfilled {what} was spoken through Jeremiah the prophet, saying,	*At that time, what God said by speaking through the prophet Jeremiah came true:*

ULT **Then**
UST At that time
(τότε)

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]

Support Reference: Connect — Simultaneous Time Relationship

ULT **it was fulfilled {what} was spoken**
UST what God said … came true
(ἐπληρώθη τὸ ῥηθὲν)

See how you translated the similar passive forms in 1:22 and 2:15. Alternate translation: [these events fulfilled what God spoke]

Support Reference: Active or Passive

ULT **saying**
(λέγοντος)

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]

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
it was fulfilled	came true
Jeremiah	Jeremiah
prophet	the prophet

Matthew 2:18

ULT	UST
“A voice was heard in Ramah, weeping and great mourning, Rachel weeping for her children, and not willing to be comforted, because they are no more.”	*“People heard women in the town of Ramah lamenting loudly. It was the descendants of Rachel mourning for their children. Because their children were dead, they would not stop mourning.”*

> ULT **A voice was heard in Ramah, weeping and great mourning, Rachel weeping for her children, and not willing to be comforted**
> UST People heard women in the town of Ramah lamenting loudly. It was the descendants of Rachel mourning for their children … they would not stop mourning
> (φωνὴ ἐν Ῥαμὰ ἠκούσθη, κλαυθμὸς καὶ ὀδυρμὸς πολύς, Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἤθελεν παρακληθῆναι)

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]

Support Reference: Metaphor

> ULT **A voice was heard**
> UST People heard women in the town of Ramah
> (φωνὴ & ἠκούσθη)

If your language 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]

Support Reference: Active or Passive

> ULT **weeping and great mourning**
> UST lamenting loudly
> (κλαυθμὸς καὶ ὀδυρμὸς πολύς)

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]

Support Reference: Doublet

ULT **not willing to be comforted, because they are no more**
UST Because their children were dead, they would not stop mourning
(οὐκ ἤθελεν παρακληθῆναι, ὅτι οὐκ εἰσίν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **not willing to be comforted**
UST they would not stop mourning
(οὐκ ἤθελεν παρακληθῆναι)

If your language 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]

Support Reference: Active or Passive

ULT **they are no more**
UST their children were dead
(οὐκ εἰσίν)

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]

Support Reference: Euphemism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ramah	women in the town of Ramah
mourning	lamenting loudly
Rachel	It was the descendants of Rachel

Matthew 2:19

ULT	UST
Now Herod having died, behold, an angel of the Lord appears by means of a dream to Joseph in Egypt,	*{During this time, Joseph and his family were living} in the land of Egypt. After Herod died, Joseph saw an angel from the Lord while he was sleeping!*

ULT **Now**
(δὲ)

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,]

Support Reference: Introduction of a New Event

ULT **behold**
(ἰδοὺ)

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]

Support Reference: Metaphor

ULT **appears**
UST saw
(φαίνεται)

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]

Support Reference: Irregular Use of Tenses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Herod	Herod
an angel	an angel
of the Lord	from the Lord
a dream	while he was sleeping
to Joseph	Joseph

ULT	UST
Egypt	{During this time, Joseph and his family were living} in the land of Egypt

Matthew 2:20

ULT	UST
saying, "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."	*The angel told him, "Everyone who wanted to kill the child has died. So, when you wake up, return to the country of Israel with the child and his mother{, your wife}."*

ULT **saying**
UST The angel told him
(λέγων)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he commanded him]

Support Reference: Quotations and Quote Margins

ULT **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**
UST Everyone who wanted to kill the child has died. So, when you wake up, return to the country of Israel with the child and his mother{, your wife}
(ἐγερθεὶς, παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσραήλ; τεθνήκασιν γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου)

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.]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the ones seeking the life of the child**
UST Everyone who wanted to kill the child
(οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Israel	of Israel

ULT	UST
seeking	Everyone who wanted to kill

Matthew 2:21

ULT	UST
And he, having gotten up, took the young child and his mother, and entered into the land of Israel.	*Then Joseph woke up. He went back to the country of Israel with the child and the child's mother{, his wife}.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Israel	of Israel

Matthew 2:22

ULT	UST
But having heard that Archelaus is reigning over Judea in the place of his father Herod, he was afraid to go there. But having been warned by means of a dream, he withdrew to the region of Galilee,	*However, Joseph heard that Archelaus had succeeded his father, King Herod, as king over the region of Judea. So, he was afraid to live there. Further, while Joseph was sleeping, God instructed him {to live somewhere else}. So, Joseph decided to live in the region of Galilee.*

ULT **Archelaus**
UST Archelaus
(Ἀρχέλαος)

The word **Archelaus** is the name of a man. He began to rule after his father **Herod** died.

Support Reference: How to Translate Names

ULT **having heard that Archelaus is reigning over Judea in the place of his father Herod, he was afraid**
UST Joseph heard that Archelaus had succeeded his father, King Herod, as king over the region of Judea. So, he was afraid
(ἀκούσας & ὅτι Ἀρχέλαος βασιλεύει τῆς Ἰουδαίας ἀντὶ τοῦ πατρὸς αὐτοῦ Ἡρῴδου, ἐφοβήθη)

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]

Support Reference: Direct and Indirect Quotations

ULT **having been warned**
UST God instructed him {to live somewhere else}
(χρηματισθεὶς)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **having been warned**
> UST God instructed him {to live somewhere else}
> (χρηματισθεὶς)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
is reigning	as king
over Judea	over the region of Judea
Herod	King Herod
he was afraid	So, he was afraid
a dream	while Joseph was sleeping
of Galilee	of Galilee

Matthew 2:23

ULT	UST
and having gone, he lived in a city being called Nazareth, so that it might be fulfilled {what} was spoken through the prophets, that he will be called a Nazarene.	*When he and his family arrived {in Galilee}, they lived in the town of Nazareth. In that way, what God said by speaking through the prophets came true: "People will say that the Messiah is from Nazareth."*

ULT **having gone**
UST When he and his family arrived {in Galilee}
(ἐλθὼν)

In a context such as this, your language might say "come" instead of **gone**. Alternate translation: [having come]

Support Reference: Go and Come

ULT **he lived**
UST they lived
(κατῴκησεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **being called**
UST of Nazareth
(λεγομένην)

If your language 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]

Support Reference: Active or Passive

ULT **so that**
UST In that way
(ὅπως)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **it might be fulfilled {what} was spoken**
UST what God said … came true
(πληρωθῇ τὸ ῥηθὲν)

See how your translated the similar passive forms in 2:15 and 2:17. Alternate translation: [this might fulfill what God spoke]

Support Reference: Active or Passive

ULT **the prophets, that he will be called a Nazarene**
UST the prophets … People will say that the Messiah is from Nazareth
(τῶν προφητῶν, ὅτι Ναζωραῖος κληθήσεται)

It may be more natural in your language to have a direct quotation here. Alternate translation: [the prophets, “He will be called a Nazarene.”]

Support Reference: Direct and Indirect Quotations

ULT **the prophets**
UST the prophets
(τῶν προφητῶν)

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]

Support Reference: When to Keep Information Implicit

> ULT **he will be called a Nazarene**
> UST People will say that the Messiah is from Nazareth
> (Ναζωραῖος κληθήσεται)

If your language 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]

Support Reference: Active or Passive

> ULT **he will be called**
> UST People will say
> (κληθήσεται)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
being called	of Nazareth
Nazareth	of Nazareth
it might be fulfilled	came true
prophets	the prophets
he will be called	People will say
a Nazarene	that the Messiah is from Nazareth

Matthew 3

Matthew 3 Chapter Introduction

Structure and Formatting

1. 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)

Matthew 3:1

ULT	UST
Now in those days, John the Baptist comes, preaching in the wilderness of Judea,	*While Jesus was living in Galilee, a man whom people called John the Baptizer went to a desolate area in the region of Judea. He proclaimed,*

ULT Now
(δὲ)

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,]

Support Reference: Introduction of a New Event

ULT in those days
UST While Jesus was living in Galilee
(ἐν & ταῖς ἡμέραις ἐκείναις)

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]

Support Reference: Idiom

ULT those days
UST While Jesus was living in Galilee
(ταῖς ἡμέραις ἐκείναις)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT John the Baptist comes
UST a man whom people called John the Baptizer went
(παραγίνεται Ἰωάννης ὁ Βαπτιστὴς)

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]

Support Reference: Introduction of New and Old Participants

ULT comes
UST went
(παραγίνεται)

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]

Support Reference: Irregular Use of Tenses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	While Jesus was living in Galilee
John the Baptist	a man whom people called John the Baptizer
preaching	He proclaimed
wilderness	a desolate area
of Judea	in the region of Judea

Matthew 3:2

ULT	UST
saying, "Repent, for the kingdom of the heavens is near."	*"Stop doing what is wrong! {You should do that} because God is about to establish his heavenly kingdom here."*

ULT saying
(λέγων)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said]

Support Reference: Quotations and Quote Margins

ULT Repent, for the kingdom of the heavens is near
UST Stop doing what is wrong! {You should do that} because God is about to establish his heavenly kingdom here
(μετανοεῖτε, ἤγγικεν γὰρ ἡ Βασιλεία τῶν Οὐρανῶν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT the kingdom of the heavens
UST his heavenly kingdom
(ἡ Βασιλεία τῶν Οὐρανῶν)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **is near**
> UST God is about to establish … here
> (ἤγγικεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Repent	Stop doing what is wrong
kingdom of the heavens	his heavenly kingdom
of the heavens	heavenly

Matthew 3:3

ULT	UST
For this is the one spoken of through Isaiah the prophet, saying, “A voice of one calling out in the wilderness, ‘Make ready the way of the Lord, make his paths straight.’”	*That man is the one about whom the Lord said, by speaking through the prophet Isaiah, “In the desolate place, someone will be calling out {to the people}: ‘Prepare yourselves to receive the Lord! Make yourselves ready for when he comes!’”*

ULT **For**
(γάρ)

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]

Support Reference: Connecting Words and Phrases

ULT **the one spoken of**
UST the one about whom the Lord said
(ὁ ῥηθεὶς)

If your language 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]

Support Reference: Active or Passive

ULT **saying**
(λέγοντος)

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]

Support Reference: Quotations and Quote Margins

ULT **A voice of one calling out**
UST someone will be calling out {to the people}
(φωνὴ βοῶντος)

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]

Support Reference: Synecdoche

ULT **of one calling out in the wilderness**
UST In the desolate place … will be calling out {to the people}
(βοῶντος ἐν τῇ ἐρήμῳ)

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]

Support Reference: Quotations and Quote Margins

ULT **the wilderness, Make ready the way of the Lord, make his paths straight**
UST the desolate place … Prepare yourselves to receive the Lord! Make yourselves ready for when he comes
(τῇ ἐρήμῳ: ἑτοιμάσατε τὴν ὁδὸν Κυρίου; εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ)

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]

Support Reference: Quotes within Quotes

> ULT **Make ready the way of the Lord, make his paths straight**
> UST Prepare yourselves to receive the Lord! Make yourselves ready for when he comes
> (ἑτοιμάσατε τὴν ὁδὸν Κυρίου; εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ)

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]

Support Reference: Parallelism

> ULT **Make ready the way of the Lord, make his paths straight**
> UST Prepare yourselves to receive the Lord! Make yourselves ready for when he comes
> (ἑτοιμάσατε τὴν ὁδὸν Κυρίου; εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Isaiah	Isaiah
prophet	prophet
of one calling out	will be calling out {to the people}
wilderness	desolate place
of the Lord	yourselves to receive the Lord

Matthew 3:4

ULT	UST
Now this John had his clothing from the hair of a camel and a leather belt around his waist, and his food was locusts and wild honey.	*As for this man John, he wore rough clothes that he made out of camel's hair. He fastened around his waist a belt that he made from animal skin. He ate grasshoppers and honey that he found in that desolate area.*

ULT **Now this John**
UST As for this man John
(αὐτὸς δὲ ὁ Ἰωάννης)

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]

Support Reference: Background Information

ULT **had his clothing from the hair of a camel**
UST he wore rough clothes that he made out of camel's hair
(εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου)

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]

Support Reference: Idiom

ULT **a leather belt**
UST He fastened … a belt that he made from animal skin
(ζώνην δερματίνην)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
John	John

ULT	UST
of a camel	camel’s
waist	waist
locusts	grasshoppers
honey	honey

Matthew 3:5

ULT	UST
Then were going out to him Jerusalem, and all Judea, and all the {region} around the Jordan,	*At that time, people who lived in the city of Jerusalem, many people who lived in the region of Judea, and many people who lived near the Jordan River often went to listen to John.*

ULT **Then**
UST At that time
(τότε)

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,]

Support Reference: Connect — Simultaneous Time Relationship

ULT **were going out**
UST often went to listen
(ἐξεπορεύετο)

In a context such as this, your language might say “coming” instead of **going**. Alternate translation: [were coming out]

Support Reference: Go and Come

ULT **Jerusalem, and all Judea, and all the {region} around the Jordan**
UST people who lived in the city of Jerusalem, many people who lived in the region of Judea, and many people who lived near the Jordan River
(Ἱεροσόλυμα, καὶ πᾶσα ἡ Ἰουδαία, καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου)

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]

Support Reference: Metonymy

> ULT **all Judea, and all the {region} around the Jordan**
> UST many people who lived in the region of Judea, and many people who lived near the Jordan River
> (πᾶσα ἡ Ἰουδαία, καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου)

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]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jerusalem	people who lived in the city of Jerusalem
Judea	many people who lived in the region of Judea
Jordan	Jordan River

Matthew 3:6

ULT	UST
and being baptized by him in the Jordan River, confessing their sins.	*Many of these people agreed that they had sinned. Then, John baptized them in the Jordan River.*

ULT **being baptized by him in the Jordan River, confessing their sins**
UST Many of these people agreed that they had sinned. Then, John baptized them in the Jordan River
(ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ Ποταμῷ ὑπ᾽ αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν)

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]

Support Reference: Connect — Sequential Time Relationship

ULT **being baptized by him**
UST Then, John baptized them
(ἐβαπτίζοντο & ὑπ᾽ αὐτοῦ)

If your language 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]

Support Reference: Active or Passive

ULT **confessing**
UST Many of these people agreed
(ἐξομολογούμενοι)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
being baptized	Then … baptized them
Jordan River	Jordan River
confessing	Many of these people agreed

ULT	UST
sins	that they had sinned

Matthew 3:7

ULT	UST
Now, having seen many of the Pharisees and Sadducees coming for his baptism, he said to them, "Offspring of vipers! Who warned you to flee from the coming wrath?	*In fact, many men from the Pharisee sect and from the Sadducee sect went to John so that he would baptize them. When he saw them, he declared to them, "You people are sneaky and dangerous like poisonous snakes! You think that if I baptize you, God will spare you when he punishes sinners. {But I did not say that!}*

ULT **Now**
UST In fact
(δὲ)

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,]

Support Reference: Introduction of a New Event

ULT **for his baptism**
UST so that he would baptize them
(ἐπὶ τὸ βάπτισμα αὐτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for his baptism**
UST so that he would baptize them
(ἐπὶ τὸ βάπτισμα αὐτοῦ)

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]

Support Reference: Abstract Nouns

> ULT **Offspring of vipers**
> UST You people are sneaky and dangerous like poisonous snakes
> (γεννήματα ἐχιδνῶν)

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]

Support Reference: Idiom

> ULT **Offspring of vipers**
> UST You people are sneaky and dangerous like poisonous snakes
> (γεννήματα ἐχιδνῶν)

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]

Support Reference: Metaphor

> ULT **of vipers**
> UST You people are sneaky and dangerous like poisonous snakes
> (ἐχιδνῶν)

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]

Support Reference: Translate Unknowns

ULT **Who warned you to flee from the coming wrath**
UST You think that if I baptize you, God will spare you when he punishes sinners. {But I did not say that … }
(τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς)

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.]

Support Reference: Rhetorical Question

ULT **the coming wrath**
UST when he punishes sinners
(τῆς μελλούσης ὀργῆς)

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]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the Pharisees	from the Pharisee sect
Sadducees	from the Sadducee sect
baptism	so that he would baptize them
of vipers	You people are sneaky and dangerous like poisonous snakes
wrath	when he punishes sinners

Matthew 3:8

ULT	UST
Therefore, produce fruit worthy of repentance.	*You need to do the things that show that you have truly rejected your previous sinful way of living!*

ULT **Therefore**
(οὖν)

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:]

Support Reference: Connect — Reason-and-Result Relationship

ULT **produce fruit**
UST You need to do the things
(ποιήσατε & καρπὸν)

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]

Support Reference: Metaphor

ULT **worthy of repentance**
UST that show that you have truly rejected your previous sinful way of living
(ἄξιον τῆς μετανοίας)

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]

Support Reference: Possession

> ULT **of repentance**
> UST that you have truly rejected your previous sinful way of living
> (τῆς μετανοίας)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
fruit	the things
of repentance	that you have truly rejected your previous sinful way of living

Matthew 3:9

ULT	UST
And you should not think to say in yourselves, 'We have Abraham {as} father.' For I say to you that God is able to raise up children for Abraham from these stones.	*Do not think to yourselves, '{Certainly God will not punish us, because} we are descendants of Abraham!' {That does not impress God.} Let me assure you, God could turn these stones into descendants of Abraham!*

ULT **to say in yourselves**
UST to yourselves
(λέγειν ἐν ἑαυτοῖς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in yourselves, 'We have Abraham {as} father**
UST to yourselves, '{Certainly God will not punish us, because} we are descendants of Abraham
(ἐν ἑαυτοῖς, πατέρα ἔχομεν τὸν Ἀβραάμ)

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]

Support Reference: Direct and Indirect Quotations

ULT **{as} father**
UST {Certainly God will not punish us, because} we are descendants of
(πατέρα)

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]

Support Reference: Metaphor

ULT **For**
UST That does not impress God
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **to you that God is able to raise up children for Abraham from these stones**
UST you, God could turn these stones into descendants of Abraham
(ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ)

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.”]

Support Reference: Direct and Indirect Quotations

ULT **God is able to raise up children for Abraham from these stones**
UST God could turn these stones into descendants of Abraham
(δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **children for Abraham**
UST descendants of Abraham
(τέκνα τῷ Ἀβραάμ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Abraham	Abraham
God	God
for Abraham	of Abraham

Matthew 3:10

ULT	UST
But 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.	*You are like fruit trees that do not produce good fruit. God is like a man who is positioning the head of his axe at the base of those trees, ready to chop them down and throw them into the fire. God is ready to punish you like that if you continue sinning.*

ULT **But**
(δὲ)

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,]

Support Reference: Connect — Contrast Relationship

ULT **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**
UST You are like fruit trees that do not produce good fruit. God is like a man who is positioning the head of his axe at the base of those trees, ready to chop them down and throw them into the fire. God is ready to punish you like that if you continue sinning
(ἤδη & ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται; πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται)

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]

Support Reference: Metaphor

> ULT **the ax is set**
> UST God is like a man who is positioning the head of his axe
> (ἡ ἀξίνη & κεῖται)

If your language 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]

Support Reference: Active or Passive

> ULT **the root of the trees**
> UST the base of those trees
> (τὴν ῥίζαν τῶν δένδρων)

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]

Support Reference: Collective Nouns

> ULT **the root**
> UST the base
> (τὴν ῥίζαν)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **every tree not producing good fruit is chopped down and thrown into a fire**
> UST You are like fruit trees that do not produce good fruit … ready to chop them down and throw them into the fire. God is ready to punish you like that if you continue sinning
> (πᾶν & δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται)

If your language 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]

Support Reference: Active or Passive

> ULT **is chopped down and thrown**
> UST ready to chop them down and throw them
> (ἐκκόπτεται καὶ & βάλλεται)

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]

Support Reference: Irregular Use of Tenses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
ax	the head of his axe
good	good
fruit	fruit

Matthew 3:11

ULT	UST
I indeed baptize you with water for repentance. But the one coming after me is more powerful than I, of whom I am not worthy to carry away his sandals. He will baptize you with the Holy Spirit and with fire,	*I use water to baptize you so that you stop doing what is wrong. However, soon you will see someone else who is more powerful than I am. It is not appropriate for me to be even his servant. He will give you the Holy Spirit and make you pure.*

ULT **for repentance**
UST so that you stop doing what is wrong
(εἰς μετάνοιαν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for repentance**
UST so that you stop doing what is wrong
(εἰς μετάνοιαν)

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]

Support Reference: Abstract Nouns

ULT **the one coming after me**
UST soon you will see someone else
(ὁ & ὀπίσω μου ἐρχόμενος)

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]

Support Reference: Metaphor

ULT **I**
UST than I am
(μού)

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]

Support Reference: Ellipsis

ULT **I am not worthy to carry away his sandals**
UST It is not appropriate for me to be even his servant
(οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **He will baptize you with the Holy Spirit and with fire**
UST He will give you the Holy Spirit and make you pure
(αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι Ἁγίῳ καὶ πυρί)

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]

Support Reference: Metaphor

ULT **with the Holy Spirit and with fire**
UST will give … the Holy Spirit and make you pure
(ἐν Πνεύματι Ἁγίῳ καὶ πυρί)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
baptize	to baptize
repentance	you stop doing what is wrong
more powerful than	more powerful
to carry away	to be even his servant
sandals	to be even his servant
will baptize	will give
the Holy Spirit	the Holy Spirit

Matthew 3:12

ULT	UST
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."	*{The Messiah is ready to do that, just like} a farmer who has his winnowing fork ready to use. A farmer separates all the good grain from the useless chaff. He stores the grain safely in his barn, but he burns the chaff until it is all gone. {Much like that farmer, the Messiah will preserve the people who obey God, and he will punish the people who disobey God.}"*

ULT **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**

UST The Messiah is ready to do that, just like} a farmer who has his winnowing fork ready to use. A farmer separates all the good grain from the useless chaff. He stores the grain safely in his barn, but he burns the chaff until it is all gone. {Much like that farmer, the Messiah will preserve the people who obey God, and he will punish the people who disobey God … }

(οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ; καὶ διακαθαριεῖ τὴν ἅλωνα αὐτοῦ, καὶ συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην; τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ)

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]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **whose winnowing fork {is} in his hand**
UST {The Messiah is ready to do that, just like} a farmer who has his winnowing fork ready to use
(οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ)

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]

Support Reference: Idiom

ULT **winnowing fork**
UST his winnowing fork
(τὸ πτύον)

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]

Support Reference: Translate Unknowns

ULT **his threshing floor**
UST A farmer separates all the good grain from the useless chaff
(τὴν ἅλωνα αὐτοῦ)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
winnowing fork	his winnowing fork
threshing floor	A farmer separates all the good grain from the useless chaff
wheat	the grain … the people who obey God

ULT	UST
chaff	the chaff … the people who disobey God

Matthew 3:13

ULT	UST
Then Jesus comes from Galilee to the Jordan, to John, to be baptized by him.	*After {John began preaching and baptizing people}, Jesus traveled from the region of Galilee to where John was near the Jordan River. He wanted John to baptize him.*

ULT **Then**
UST After {John began preaching and baptizing people}
(τότε)

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,]

Support Reference: Introduction of a New Event

ULT **comes**
UST traveled
(παραγίνεται)

In a context such as this, your language might say “goes” instead of **comes**. Alternate translation: [goes]

Support Reference: Go and Come

ULT **comes**
UST traveled
(παραγίνεται)

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]

Support Reference: Irregular Use of Tenses

> ULT **to be baptized by him**
> UST He wanted John to baptize him
> (τοῦ βαπτισθῆναι ὑπ’ αὐτοῦ)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Galilee	the region of Galilee
Jordan	the Jordan River
John	where John was
to be baptized	He wanted … to baptize him

Matthew 3:14

ULT	UST
But John was hindering him, saying, "I have need to be baptized by you, and yet you come to me?"	*However, John did not want to baptize him. He said to Jesus, "You should not want me to baptize you. Actually, I need you to baptize me!"*

ULT **was hindering him**
UST did not want to baptize him
(διεκώλυεν αὐτὸν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **saying**
UST He said to Jesus
(λέγων)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he declared]

Support Reference: Quotations and Quote Margins

ULT **to be baptized by you**
UST you to baptize me
(ὑπὸ σοῦ βαπτισθῆναι)

If your language 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]

Support Reference: Active or Passive

ULT **you … you**
UST You … you
(σοῦ & σὺ)

Since John is speaking to Jesus, the word **you** is singular throughout this verse.

Support Reference: Forms of 'You' — Singular

> ULT **and yet you come to me**
> UST You should not want me to baptize you
> (καὶ σὺ ἔρχῃ πρός με)

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.]

Support Reference: Rhetorical Question

> ULT **come to me**
> UST should not want me to baptize you
> (ἔρχῃ πρός με)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
John	John
to be baptized	to baptize me

Matthew 3:15

ULT	UST
But answering, Jesus said to him, "Permit {it} now, for in this way it is fitting for us to fulfill all righteousness." Then he permits him.	*Jesus answered him, "Please {baptize me} at this time. When you do, you and I will be acting appropriately by doing what God requires." After {Jesus said that,} John agreed {to baptize} him.*

ULT **answering, Jesus said to him**
UST Jesus answered him
(ἀποκριθεὶς & ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [Jesus responded]

Support Reference: Quotations and Quote Margins

ULT **Permit {it} now, for in this way it is fitting for us to fulfill all righteousness**
UST Please {baptize me} at this time. When you do, you and I will be acting appropriately by doing what God requires
(ἄφες ἄρτι; οὕτως γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Permit {it} … he permits him**
UST Please {baptize me} … John agreed {to baptize} him
(ἄφες & ἀφίησιν αὐτόν)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **Permit {it}**
> UST Please {baptize me}
> (ἄφες)

Since Jesus is speaking to John, the command **Permit** is singular here.

Support Reference: Forms of 'You' — Singular

> ULT **for us**
> UST you and I
> (ἡμῖν)

Here, the word **us** refers only to Jesus and John. Your language may require you to mark this form.

Support Reference: Exclusive and Inclusive 'We'

> ULT **to fulfill all righteousness**
> UST by doing what God requires
> (πληρῶσαι πᾶσαν δικαιοσύνην)

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]

Support Reference: Idiom

> ULT **all righteousness**
> UST what God requires
> (πᾶσαν δικαιοσύνην)

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]

Support Reference: Abstract Nouns

> ULT **he permits him**
> UST John agreed {to baptize} him
> (ἀφίησιν αὐτόν)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
to fulfill	by doing
righteousness	what God requires

Matthew 3:16

ULT	UST
Now, having been baptized, Jesus immediately came up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God coming down like a dove, resting upon him,	*Right after John baptized him, Jesus walked out of the River Jordan. Then, God allowed him to see into heaven! He saw that the Holy Spirit, who looked like a small bird, was descending {from heaven} and landing on him.*

ULT **Now**
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **having been baptized**
UST John baptized him
(βαπτισθεὶς)

If your language 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]

Support Reference: Active or Passive

ULT **came up from the water**
UST walked out of the River Jordan
(ἀνέβη ἀπὸ τοῦ ὕδατος)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **behold**
> (ἰδοὺ)

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]

Support Reference: Metaphor

> ULT **the heavens were opened to him**
> UST God allowed him to see into heaven
> (ἀνεῴχθησαν αὐτῷ οἱ οὐρανοί)

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]

Support Reference: Idiom

> ULT **the heavens were opened to him**
> UST God allowed him to see into heaven
> (ἀνεῴχθησαν αὐτῷ οἱ οὐρανοί)

If your language 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]

Support Reference: Active or Passive

> ULT **the Spirit of God coming down like a dove**
> UST that the Holy Spirit, who looked like a small bird, was descending {from heaven}
> (τὸ Πνεῦμα τοῦ Θεοῦ καταβαῖνον ὡσεὶ περιστερὰν)

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]

Support Reference: Simile

ULT **coming down**
UST was descending {from heaven}
(καταβαῖνον)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **resting upon him**
UST and landing on him
(ἐρχόμενον ἐπ᾽ αὐτόν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having been baptized	John baptized him
Jesus	Jesus
heavens	heaven
Spirit of God	that the Holy Spirit
a dove	a small bird

Matthew 3:17

ULT	UST
and behold, a voice from the heavens, saying, "This is my beloved Son with whom I am well pleased."	*Then God spoke from heaven! He declared, "This man is my Son, the one whom I love dearly. What he does pleases me."*

ULT behold
(ἰδοὺ)

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]

Support Reference: Metaphor

ULT a voice from the heavens
UST God spoke from heaven
(φωνὴ ἐκ τῶν οὐρανῶν)

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]

Support Reference: Ellipsis

ULT a voice
UST God spoke
(φωνὴ)

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]

Support Reference: Synecdoche

ULT **saying**
UST He declared
(λέγουσα)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and it said]

Support Reference: Quotations and Quote Margins

ULT **my beloved Son**
UST my Son, the one whom I love dearly
(ὁ Υἱός μου, ὁ ἀγαπητός)

The word **Son** is an important title for Jesus, the Son of God.

Support Reference: Translating Son and Father

ULT **beloved Son**
UST Son, the one whom I love dearly
(ὁ Υἱός & ὁ ἀγαπητός)

If your language 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,]

Support Reference: Active or Passive

ULT **I am well pleased**
UST pleases me
(εὐδόκησα)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
heavens	heaven
beloved	the one whom I love dearly
Son	Son
I am well pleased	pleases me

Matthew 4

Matthew 4 Chapter Introduction

Structure and Formatting

1. 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)

Matthew 4:1

ULT	UST
Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.	*After that, the Holy Spirit took Jesus into a desolate area. That way, the ruling evil spirit could try to make him sin.*

ULT **Then**
UST After that
(τότε)

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,]

Support Reference: Introduction of a New Event

ULT **Jesus was led up by the Spirit**
UST the Holy Spirit took Jesus
(ὁ Ἰησοῦς ἀνήχθη & ὑπὸ τοῦ Πνεύματος)

If your language 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]

Support Reference: Active or Passive

ULT **to be tempted by the devil**
UST That way, the ruling evil spirit could try to make him sin
(πειρασθῆναι ὑπὸ τοῦ διαβόλου)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Spirit	the Holy Spirit
wilderness	a desolate area
to be tempted	That way … could try to make him sin

ULT	UST
devil	the ruling evil spirit

Matthew 4:2

ULT	UST
And having fasted 40 days and 40 nights, afterward he was hungry.	*He did not eat any food for 40 days. After that, he was hungry.*

> ULT **40 days and 40 nights**
> UST for 40 days
> (ἡμέρας τεσσεράκοντα καὶ νύκτας τεσσεράκοντα)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having fasted	He did not eat any food
days	for 40 days

Matthew 4:3

ULT	UST
And having approached, the one tempting said to him, "If you are the Son of God, speak so that these stones might become loaves."	*Then the devil arrived. He wanted to make Jesus sin. He said to Jesus, "Show me that you really are God's Son. Command these stones to become loaves of bread {for you to eat}."*

ULT **the one tempting**
UST He wanted to make Jesus sin
(ὁ πειράζων)

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,]

Support Reference: Assumed Knowledge and Implicit Information

ULT **If you are the Son of God, speak so that these stones might become loaves**
UST Show me that you really are God's Son. Command these stones to become loaves of bread {for you to eat}
(εἰ Υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται)

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]

Support Reference: Connect — Hypothetical Conditions

ULT **the Son of God**
UST God's Son
(Υἱὸς & τοῦ Θεοῦ)

The phrase **Son of God** is an important title for Jesus.

Support Reference: Translating Son and Father

> ULT **speak so that these stones might become loaves**
> UST Command these stones to become loaves of bread {for you to eat}
> (εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **speak so that these stones might become loaves**
> UST Command these stones to become loaves of bread {for you to eat}
> (εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται)

It may be more natural in your language to have a direct quotation here. Alternate translation: [speak to these stones, “Become bread!”]

Support Reference: Direct and Indirect Quotations

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
tempting	He wanted to make Jesus sin
the Son	Son
of God	God’s
loaves	loaves of bread {for you to eat}

Matthew 4:4

ULT	UST
But he, answering, said, "It is written, 'Man will not live on bread alone, but by every word coming through the mouth of God.'"	*Jesus responded, "{I will not do that}, because Moses wrote in the Scriptures, 'People need more than food to stay alive. {They also need to do} everything that God tells {them to do}.'"*

ULT **he, answering, said**
UST Jesus responded
(ὁ & ἀποκριθεὶς εἶπεν)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [he answered] or [he said to him]

Support Reference: Quotations and Quote Margins

ULT **It is written**
UST {I will not do that}, because Moses wrote in the Scriptures
(γέγραπται)

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]

Support Reference: Quotations and Quote Margins

ULT **It is written**
UST {I will not do that}, because Moses wrote in the Scriptures
(γέγραπται)

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]

Support Reference: Active or Passive

> ULT **will not live**
> UST need … to stay alive
> (οὐκ & ζήσεται)

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]

Support Reference: Statements — Other Uses

> ULT **Man**
> UST People
> (ὁ ἄνθρωπος)

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]

Support Reference: Generic Noun Phrases

> ULT **Man**
> UST People
> (ὁ ἄνθρωπος)

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]

Support Reference: When Masculine Words Include Women

> ULT **bread**
> UST food
> (ἄρτῳ)

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]

Support Reference: Metonymy

ULT **but by**
UST {They also need to do} everything
(ἀλλ᾽ ἐπὶ)

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]

Support Reference: Ellipsis

ULT **every word**
UST { … to do} everything
(παντὶ ῥήματι)

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]

Support Reference: Metonymy

ULT **coming through the mouth of God**
UST that God tells {them to do}
(ἐκπορευομένῳ διὰ στόματος Θεοῦ)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
bread	food
of God	that God tells {them to do}

Matthew 4:5

ULT	UST
Then the devil takes him into the holy city, and he set him on the highest point of the temple,	*After that, the ruling evil spirit transported Jesus to {Jerusalem,} the sacred city. He made him stand on the highest part of the temple.*

ULT takes
UST transported
(παραλαμβάνει)

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]

Support Reference: Irregular Use of Tenses

ULT the highest point of the temple
UST the highest part of the temple
(τὸ πτερύγιον τοῦ ἱεροῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
devil	the ruling evil spirit
holy	{Jerusalem,} the sacred city
holy city	{Jerusalem,} the sacred city
of … temple	the temple

Matthew 4:6

ULT	UST
and says to him, “If you are the Son of God, throw yourself down, for 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.’”	*Then, he said to Jesus, “Show me that you really are God’s Son. Jump from here! {You will not hurt yourself,} because it says in the Scriptures, ‘God will tell his angels {to protect} you. They will carry you, and you will not hurt yourself at all.’”*

ULT **says to him**
UST he said to Jesus
(λέγει αὐτῷ)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [he tells him]

Support Reference: Quotations and Quote Margins

ULT **says**
UST he said
(λέγει)

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]

Support Reference: Irregular Use of Tenses

ULT **If you are the Son of God, throw yourself down**
UST Show me that you really are God’s Son. Jump from here
(εἰ Υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν κάτω)

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]

Support Reference: Connect — Hypothetical Conditions

> ULT **the Son of God**
> UST God's Son
> (Υἱὸς & τοῦ Θεοῦ)

The phrase **Son of God** is an important title for Jesus.

Support Reference: Translating Son and Father

> ULT **throw yourself down**
> UST Jump from here
> (βάλε σεαυτὸν κάτω)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **for it is written**
> UST {You will not hurt yourself,} because it says in the Scriptures
> (γέγραπται γὰρ)

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]

Support Reference: Quotations and Quote Margins

> ULT **it is written**
> UST it says in the Scriptures
> (γέγραπται)

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]

Support Reference: Active or Passive

ULT **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**
UST it says in the Scriptures, God will tell his angels {to protect} you. They will carry you, and you will not hurt yourself at all
(γέγραπται & τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, καὶ, ἐπὶ χειρῶν ἀροῦσίν σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου)

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]

Support Reference: Quotes within Quotes

ULT **He will command**
UST God will tell
(ἐντελεῖται)

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]

Support Reference: Pronouns — When to Use Them

ULT **you … you … you strike your**
UST {to protect} you … you … you will … hurt yourself at all
(σοῦ & σε & προσκόψῃς & σου)

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]

Support Reference: Forms of 'You' — Singular

ULT **and**
(καὶ)

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]

Support Reference: Connecting Words and Phrases

> ULT **you strike your foot against a stone**
> UST you will … hurt yourself at all
> (προσκόψῃς πρὸς λίθον τὸν πόδα σου)

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]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Son	Son
of God	God’s
angels	angels

Matthew 4:7

ULT	UST
Jesus said to him, “Again it is written, ‘You will not test the Lord your God.’”	*Jesus responded, “Again, {I will not do that}, because Moses wrote in the Scriptures, ‘Do not provoke the Lord your God to see what he will do.’”*

ULT Jesus said to him
UST Jesus responded
(ἔφη αὐτῷ ὁ Ἰησοῦς)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [Jesus answered]

Support Reference: Quotations and Quote Margins

ULT Again it is written
UST Again, {I will not do that}, because Moses wrote in the Scriptures
(πάλιν γέγραπται)

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]

Support Reference: Quotations and Quote Margins

ULT Again it is written
UST Again, {I will not do that}, because Moses wrote in the Scriptures
(πάλιν γέγραπται)

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]

Support Reference: Active or Passive

> ULT **it is written, ‘You will not test the Lord your God**
> UST {I will not do that}, because Moses wrote in the Scriptures, ‘Do not provoke the Lord your God to see what he will do
> (γέγραπται, οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου)

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]

Support Reference: Quotes within Quotes

> ULT **You will not test the Lord your God**
> UST Do not provoke the Lord your God to see what he will do
> (οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου)

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]

Support Reference: Statements — Other Uses

> ULT **You will not test**
> UST Do not provoke … to see what he will do
> (οὐκ ἐκπειράσεις)

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]

Support Reference: Forms of ‘You’ — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
You will … test	Do … provoke … to see what he will do
the Lord	the Lord
God	God

Matthew 4:8

ULT	UST
Again, the devil takes him to a very high mountain and shows him all the kingdoms of the world and their glory.	*Then, the devil transported Jesus to the top of a very tall mountain. {From there,} he showed Jesus all the nations in the world. {He showed Jesus} how rich and powerful they were.*

ULT **Again**
UST Then
(πάλιν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **takes … shows**
UST transported … {From there,} he showed
(παραλαμβάνει & δείκνυσιν)

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]

Support Reference: Irregular Use of Tenses

ULT **their glory**
UST how rich and powerful they were
(τὴν δόξαν αὐτῶν)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
devil	the devil
kingdoms	nations
of the world	in the world
glory	how rich and powerful

Matthew 4:9

ULT	UST
And he said to him, "All these things I will give you, if having fallen down, you would worship me."	*He told Jesus, "Bow down and worship me. Then, I will make you the ruler of all these countries."*

ULT **he said to him**
UST He told Jesus
(εἶπεν αὐτῷ)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [he declared to him]

Support Reference: Quotations and Quote Margins

ULT **All these things I will give you, if having fallen down, you would worship me**
UST Bow down and worship me. Then, I will make you the ruler of all these countries
(ταῦτά σοι πάντα δώσω, ἐὰν πεσὼν προσκυνήσῃς μοι)

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]

Support Reference: Information Structure

ULT **All these things**
UST all these countries
(ταῦτά & πάντα)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **having fallen down**
> UST Bow down
> (πεσὼν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having fallen down	Bow down
you would worship	and worship

Matthew 4:10

ULT	UST
Then Jesus says to him, “Go away, Satan! For it is written, ‘You will worship the Lord your God, and you will serve only him.’”	*After that, Jesus responded, “Leave me, Satan! {I will not worship you,} because Moses wrote in the Scriptures, ‘You must only worship the Lord your God. He is the only one you may honor {as God}.’”*

ULT **Jesus says to him**
UST Jesus responded
(λέγει αὐτῷ ὁ Ἰησοῦς)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [Jesus tells him]

Support Reference: Quotations and Quote Margins

ULT **For it is written**
UST {I will not worship you,} because Moses wrote in the Scriptures
(γέγραπται γάρ)

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]

Support Reference: Quotations and Quote Margins

ULT **it is written**
UST Moses wrote in the Scriptures
(γέγραπται)

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]

Support Reference: Active or Passive

> ULT **it is written, ‘You will worship the Lord your God, and you will serve only him**
> UST Moses wrote in the Scriptures, ‘You must only worship the Lord your God. He is the only one you may honor {as God}
> (γέγραπται & Κύριον τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις)

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]

Support Reference: Quotes within Quotes

> ULT **You will worship the Lord your God, and you will serve only him**
> UST You must only worship the Lord your God. He is the only one you may honor {as God}
> (Κύριον τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις)

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]

Support Reference: Statements — Other Uses

> ULT **You will worship the Lord your God, and you will serve only him**
> UST You must only worship the Lord your God. He is the only one you may honor {as God}
> (Κύριον τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις)

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]

Support Reference: Parallelism

ULT **You will worship … your … you will serve**
UST You must only worship … your … you may honor {as God}
(σου προσκυνήσεις & λατρεύσεις)

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]

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Satan	Satan
You will worship	You must only worship
the Lord	the Lord
God	God
you will serve	you may honor {as God}

Matthew 4:11

ULT	UST
Then the devil leaves him, and behold, angels came and began to minister to him.	*After {Jesus said that,} the ruling evil spirit went away. Then, angels arrived and took care of Jesus!*

ULT leaves
UST went away
(ἀφίησιν)

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]

Support Reference: Irregular Use of Tenses

ULT behold
(ἰδοὺ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
devil	ruling evil spirit
angels	angels
began to minister	took care of

Matthew 4:12

ULT	UST
Now, having heard that John had been arrested, he withdrew into Galilee.	*Soon afterward, Jesus learned that {King Herod Antipas} had put John {the Baptizer} in prison. So, Jesus went back to the region of Galilee.*

ULT **Now**
UST Soon afterward
(δὲ)

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]

Support Reference: Introduction of a New Event

ULT **John had been arrested**
UST {King Herod Antipas} had put John {the Baptizer} in prison
(Ἰωάννης παρεδόθη)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
John	John {the Baptizer}
Galilee	the region of Galilee

Matthew 4:13

ULT	UST
And having left Nazareth, having come, he lived in Capernaum by the sea, in the territories of Zebulun and Naphtali,	*After he visited the town of Nazareth, he went to live in the town of Capernaum. Capernaum is next to the Sea of Galilee in the region that used to belong to the tribe of Zebulun and the tribe of Naphtali.*

ULT **having left Nazareth**
UST After he visited the town of Nazareth
(καταλιπὼν τὴν Ναζαρὰ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **having come, he lived in Capernaum**
UST he went to live in the town of Capernaum
(ἐλθὼν κατῴκησεν εἰς Καφαρναοὺμ)

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]

Support Reference: Information Structure

ULT **by the sea**
UST Capernaum is next to the Sea of Galilee
(τὴν παραθαλασσίαν)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **in the territories of Zebulun and Naphtali**
> UST in the region that used to belong to the tribe of Zebulun and the tribe of Naphtali
> (ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Nazareth	the town of Nazareth
Capernaum	the town of Capernaum
of Zebulun	that used to belong to the tribe of Zebulun
Naphtali	the tribe of Naphtali

Matthew 4:14

ULT	UST
so that it might be fulfilled what was spoken through Isaiah the prophet, saying,	*So, what God said by speaking through the prophet Isaiah came true:*

ULT **so that**
UST So
(ἵνα)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **it might be fulfilled what was spoken**
UST what God said … came true
(πληρωθῇ τὸ ῥηθὲν)

See how you translated the similar passive forms in 2:15 and 2:17. Alternate translation: [this might fulfill what God spoke]

Support Reference: Active or Passive

ULT **saying**
(λέγοντος)

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]

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
it might be fulfilled	came true
Isaiah	Isaiah
prophet	prophet

Matthew 4:15

ULT	UST
“The land of Zebulun and the land of Naphtali, {the} way of the sea, beyond the Jordan, Galilee of the Gentiles—	*“{I am speaking about people in} the regions that belong to the tribe of Zebulun and to the tribe of Naphtali. {These regions are} by the Sea {of Galilee}, on the other side of the Jordan River. {We call these regions} Galilee, where many non-Jewish people live.*

ULT **{ … The land of Zebulun and the land of Naphtali, the} way of the sea, beyond the Jordan, Galilee of the Gentiles**
UST { … I am speaking about people in} the regions that belong to the tribe of Zebulun and to the tribe of Naphtali. These regions are} by the Sea {of Galilee}, on the other side of the Jordan River. We call these regions} Galilee, where many non-Jewish people live
(γῆ Ζαβουλὼν καὶ γῆ Νεφθαλείμ, ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν)

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]

Support Reference: Metonymy

ULT **{ … The land of Zebulun and the land of Naphtali, the} way of the sea, beyond the Jordan, Galilee of the Gentiles**
UST { … I am speaking about people in} the regions that belong to the tribe of Zebulun and to the tribe of Naphtali. These regions are} by the Sea {of Galilee}, on the other side of the Jordan River. We call these regions} Galilee, where many non-Jewish people live
(γῆ Ζαβουλὼν καὶ γῆ Νεφθαλείμ, ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν)

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]

Support Reference: Parallelism

ULT **{the} way of the sea**
UST These regions are} by the Sea {of Galilee}
(ὁδὸν θαλάσσης)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **beyond the Jordan**
UST on the other side of the Jordan River
(πέραν τοῦ Ἰορδάνου)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Galilee of the Gentiles**
UST {We call these regions} Galilee, where many non-Jewish people live
(Γαλιλαία τῶν ἐθνῶν)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Zebulun	that belong to the tribe of Zebulun
of Naphtali	to the tribe of Naphtali
Jordan	of the Jordan River
Galilee	{We call these regions} Galilee
of the Gentiles	where many non-Jewish people live

Matthew 4:16

ULT	UST
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."	*The people {who live in those regions} sin and despair. They are like people who sit in dark places. However, God will rescue them. They will be like people who see a bright light. Again, {the people in those regions} suffer and die. They are like people who sit in a dangerous place without any light. However, God will save them. It will be as if a light shines on them."*

ULT **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**

UST The people {who live in those regions} sin and despair. They are like people who sit in dark places. However, God will rescue them. They will be like people who see a bright light. Again, {the people in those regions} suffer and die. They are like people who sit in a dangerous place without any light. However, God will save them. It will be as if a light shines on them

(ὁ λαὸς ὁ καθήμενος ἐν σκοτίᾳ φῶς εἶδεν μέγα, καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου, φῶς ἀνέτειλεν αὐτοῖς)

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]

Support Reference: Parallelism

ULT **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**
UST The people {who live in those regions} sin and despair. They are like people who sit in dark places. However, God will rescue them. They will be like people who see a bright light. Again, {the people in those regions} suffer and die. They are like people who sit in a dangerous place without any light. However, God will save them. It will be as if a light shines on them
(ὁ λαὸς ὁ καθήμενος ἐν σκοτίᾳ φῶς εἶδεν μέγα, καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου, φῶς ἀνέτειλεν αὐτοῖς)

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]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **sitting … to the ones sitting**
UST sin and despair. They are like people who sit in dark places … {the people in those regions} suffer and die. They are like people who sit in a dangerous place without any light
(ὁ καθήμενος & τοῖς καθημένοις)

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]

Support Reference: Metaphor

ULT **in darkness**
UST sin and despair. They are like people who sit in dark places
(ἐν σκοτίᾳ)

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]

Support Reference: Abstract Nouns

> ULT **have seen … has a light arisen**
> UST However, God will rescue them. They will be like people who see a bright light … However, God will save them. It will be as if a light shines on them
> (εἶδεν & φῶς ἀνέτειλεν)

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]

Support Reference: Irregular Use of Tenses

> ULT **the region and shadow of death**
> UST {the people in those regions} suffer and die. They are like people who sit in a dangerous place without any light
> (χώρᾳ καὶ σκιᾷ θανάτου)

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]

Support Reference: Possession

> ULT **of death**
> UST {the people in those regions} suffer and die. They are like people who sit in a dangerous place without any light
> (θανάτου)

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]

Support Reference: Abstract Nouns

Matthew 4:17

ULT	UST
From that time Jesus began to preach and to say, "Repent, for the kingdom of the heavens has come near."	*After {he went to live in the town of Capernaum}, Jesus started proclaiming, "Stop doing what is wrong! {You should do that} because God is about to establish his heavenly kingdom here."*

ULT From that time
UST After {he went to live in the town of Capernaum}
(ἀπὸ τότε)

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,]

Support Reference: Assumed Knowledge and Implicit Information

ULT to preach and to say
UST proclaiming
(κηρύσσειν καὶ λέγειν)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [to preach] or [to preach, saying]

Support Reference: Quotations and Quote Margins

ULT Repent
UST Stop doing what is wrong
(μετανοεῖτε)

Because Jesus is speaking to people in general, the command **Repent** is plural here.

Support Reference: Forms of 'You' — Singular

ULT has come near
UST God is about to establish
(ἤγγικεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
to preach	proclaiming
Repent	Stop doing what is wrong
kingdom of the heavens	his heavenly kingdom
of the heavens	heavenly

Matthew 4:18

ULT	UST
Now walking beside the Sea of Galilee, he saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea, for they were fishermen.	*One day, Jesus was walking next to the Sea of Galilee. He saw two men: Simon, who also had the name Peter, and Simon's {younger} brother Andrew. They earned money by catching and selling fish. {When Jesus saw them,} they were using nets to try to catch fish.*

ULT **Now**
UST One day
(δὲ)

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,]

Support Reference: Introduction of a New Event

ULT **two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea, for they were fishermen**
UST two men: Simon, who also had the name Peter, and Simon's {younger} brother Andrew. They earned money by catching and selling fish. {When Jesus saw them,} they were using nets to try to catch fish
(δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν; ἦσαν γὰρ ἁλιεῖς)

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]

Support Reference: Introduction of New and Old Participants

ULT **Simon called**
UST Simon, who also had the name
(Σίμωνα τὸν λεγόμενον)

If your language 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]

Support Reference: Active or Passive

ULT **his brother**
UST Simon's {younger} brother
(τὸν ἀδελφὸν αὐτοῦ)

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]

Support Reference: Kinship

ULT **casting a net into the sea**
UST {When Jesus saw them,} they were using nets to try to catch fish
(βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **casting a net into**
UST {When Jesus saw them,} they were using nets to try to catch fish
(βάλλοντας ἀμφίβληστρον εἰς)

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]

Support Reference: Translate Unknowns

ULT **for**
(γὰρ)

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]

Support Reference: Connect — Background Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Sea of Galilee	Sea of Galilee

ULT	UST
of Galilee	of Galilee
Simon	Simon
called	who also had the name
Peter	Peter
Andrew	Andrew
sea	{When Jesus saw them,} they were using nets to try to catch fish
fishermen	by catching and selling fish

Matthew 4:19

ULT	UST
And he says to them, "Come after me, and I will make you fishers of men."	*Jesus commanded them, "Come with me and be my apprentices. I will teach you how to gather people {to be my apprentices}, just as you have been gathering fish."*

ULT **he says**
UST Jesus commanded
(λέγει)

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]

Support Reference: Irregular Use of Tenses

ULT **Come after me**
UST Come with me and be my apprentices
(δεῦτε ὀπίσω μου)

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]

Support Reference: Idiom

ULT **I will make you fishers of men**
UST I will teach you how to gather people {to be my apprentices}, just as you have been gathering fish
(ποιήσω ὑμᾶς ἁλιεῖς ἀνθρώπων)

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]

Support Reference: Metaphor

ULT **you**
UST you
(ὑμᾶς)

Because Jesus is speaking to Simon and Andrew, the word **you** is plural here.

Support Reference: Forms of 'You' — Singular

ULT **of men**
UST to gather people {to be my apprentices}, just as you have been gathering fish
(ἀνθρώπων)

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]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
fishers	to gather people {to be my apprentices}, just as you have been gathering fish

Matthew 4:20

ULT	UST
And immediately, they, having left the nets, followed him.	*As soon as {Jesus said this}, they stopped working. They went with him and were his apprentices.*

ULT having left the nets
UST they stopped working
(ἀφέντες τὰ δίκτυα)

Translate the word **nets** as you did in 4:18. Alternate translation: [having stopped fishing]

Support Reference: Translate Unknowns

ULT followed him
UST went with him and were his apprentices
(ἠκολούθησαν αὐτῷ)

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]

Support Reference: Idiom

Matthew 4:21

ULT	UST
And having gone on from there, he saw two other brothers, James the {son} of Zebedee, and John his brother in the boat with Zebedee their father mending their nets, and he called them,	*Jesus kept walking {next to the sea}. Then, he saw two more men: James, the son of Zebedee, and James' {younger brother} John. {When Jesus saw them,} they were preparing their fishing tools in a boat with their father, Zebedee. Jesus commanded them, {"Come with me and be my apprentices."}*

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

UST two more men: James, the son of Zebedee, and James' {younger brother} John. {When Jesus saw them,} they were preparing their fishing tools in a boat with their father, Zebedee

(ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν, καταρτίζοντας τὰ δίκτυα αὐτῶν)

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]

Support Reference: Introduction of New and Old Participants

ULT **his brother**

UST James' {younger brother}

(τὸν ἀδελφὸν αὐτοῦ)

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]

Support Reference: Kinship

ULT **their nets**
UST their fishing tools
(τὰ δίκτυα αὐτῶν)

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

Support Reference: Translate Unknowns

ULT **he called them**
UST Jesus commanded them, {"Come with me and be my apprentices … }
(ἐκάλεσεν αὐτούς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he called**
UST Jesus commanded
(ἐκάλεσεν)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
James	James
of Zebedee	of Zebedee
John	John
Zebedee	Zebedee
he called	Jesus commanded

Matthew 4:22

ULT	UST
and immediately they, having left the boat and their father, followed him.	*As soon as {they heard what Jesus said,} they got out of the boat and left their father. They went with Jesus and were his apprentices.*

ULT followed him

UST They went with Jesus and were his apprentices

(ἠκολούθησαν αὐτῷ)

Translate this phrase as you did in 4:20. Alternate translation: [became his disciples] or [traveled with him as his students]

Support Reference: Idiom

Matthew 4:23

ULT	UST
And he was going around in all of Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease and every sickness among the people.	*Jesus visited all the towns in the region of Galilee. He instructed people {when they gathered} in the Jewish meeting places. He proclaimed the good news about God's kingdom. He cured many Jewish people who were sick in any way.*

ULT **he was going around in**
UST Jesus visited
(περιῆγεν ἐν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the gospel of the kingdom**
UST the good news about God's kingdom
(τὸ εὐαγγέλιον τῆς βασιλείας)

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]

Support Reference: Possession

ULT **every disease and every sickness**
UST who were sick in any way
(πᾶσαν νόσον καὶ πᾶσαν μαλακίαν)

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]

Support Reference: Metonymy

ULT **every disease and every sickness**
UST who were sick in any way
(πᾶσαν νόσον καὶ πᾶσαν μαλακίαν)

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]

Support Reference: Doublet

ULT **every disease and every sickness**
UST who were sick in any way
(πᾶσαν νόσον καὶ πᾶσαν μαλακίαν)

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]

Support Reference: Hyperbole

ULT **the people**
UST many Jewish people
(τῷ λαῷ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Galilee	in the region of Galilee
synagogues	{when they gathered} in the Jewish meeting places
preaching	He proclaimed
gospel	the good news
of the kingdom	about God’s kingdom

Matthew 4:24

ULT	UST
And the news of him went out into all Syria, and they brought to him all the ones having sickness, being afflicted by various diseases and pains, and being possessed by demons, and the epileptic and the paralytic, and he healed them.	*Many people who lived in the region of Syria heard about him. They took to him many people who were suffering, people who were sick or hurting, people with demons, and people who could not move or who had seizures. Jesus healed them.*

ULT **the news of him went out into all Syria**
UST Many people who lived in the region of Syria heard about him
(ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν)

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]

Support Reference: Personification

ULT **the news of him**
UST heard about him
(ἡ ἀκοὴ αὐτοῦ)

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]

Support Reference: Possession

ULT **they brought**
UST They took
(προσήνεγκαν)

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]

Support Reference: Pronouns — When to Use Them

ULT **all**
UST many people
(πάντας)

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]

Support Reference: Hyperbole

ULT **the ones having sickness, being afflicted by various diseases and pains**
UST who were suffering, people who were sick or hurting
(τοὺς κακῶς, ἔχοντας ποικίλαις νόσοις, καὶ βασάνοις συνεχομένους)

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]

Support Reference: Doublet

ULT **the ones having sickness**
UST who were suffering
(τοὺς κακῶς, ἔχοντας)

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]

Support Reference: Abstract Nouns

ULT **being afflicted by various diseases and pains**
UST people who were sick or hurting
(ποικίλαις νόσοις, καὶ βασάνοις συνεχομένους)

If your language 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]

Support Reference: Active or Passive

> ULT **being possessed by demons**
> UST with demons
> (δαιμονιζομένους)

If your language 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]

Support Reference: Active or Passive

> ULT **the epileptic and the paralytic**
> UST people … could not move or who had seizures
> (σεληνιαζομένους, καὶ παραλυτικούς)

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]

Support Reference: Nominal Adjectives

> ULT **the epileptic**
> UST who had seizures
> (σεληνιαζομένους)

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]

Support Reference: Translate Unknowns

> ULT **the paralytic**
> UST people … could not move
> (παραλυτικούς)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Syria	Many people who lived in the region of Syria
being possessed by demons	with demons

Matthew 4:25

ULT	UST
And large crowds followed him from Galilee and Decapolis and Jerusalem and Judea and beyond the Jordan.	*Large groups of people went wherever Jesus went. These people came from the region of Galilee, from the region of the Ten Towns, from the city of Jerusalem, from the region of Judea, and from the east side of the Jordan River.*

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

UST Large groups of people went wherever Jesus went. These people came from the region of Galilee, from the region of the Ten Towns, from the city of Jerusalem, from the region of Judea, and from the east side of the Jordan River

(ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας, καὶ Δεκαπόλεως, καὶ Ἱεροσολύμων, καὶ Ἰουδαίας, καὶ πέραν τοῦ Ἰορδάνου)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Decapolis**

UST from the region of the Ten Towns

(Δεκαπόλεως)

The word **Decapolis** is a name for a region to the southeast of Galilee. The name means “the Ten Towns.”

Support Reference: How to Translate Names

ULT **beyond the Jordan**

UST from the east side of the Jordan River

(πέραν τοῦ Ἰορδάνου)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Galilee	the region of Galilee
Jerusalem	from the city of Jerusalem
Judea	from the region of Judea
Jordan	of the Jordan River

Matthew 5

Matthew 5 Chapter Introduction

Structure and Formatting

1. 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)

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)

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: Forms of 'You' — Singular; and Crowd)

Matthew 5:1

ULT	UST
Now, having seen the crowds, he went up on the mountain, and he having sat down, his disciples came to him.	*When Jesus saw these large groups of people, he went up on a hill. He sat down there, {ready to teach,} and his apprentices gathered around him {to listen}.*

ULT Now
(δὲ)

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]

Support Reference: Introduction of a New Event

ULT the mountain
UST a hill
(τὸ ὄρος)

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]

Support Reference: When to Keep Information Implicit

ULT he having sat down
UST He sat down there, {ready to teach … }
(καθίσαντος αὐτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT came
UST gathered around … to listen
(προσῆλθον)

In a context such as this, your language might say "went" instead of **came**. Alternate translation: [went]

Support Reference: Go and Come

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	and … apprentices

Matthew 5:2

ULT	UST
And having opened his mouth, he taught them, saying,	*Then he began to instruct them. He said,*

ULT **having opened his mouth**
UST he began to instruct
(ἀνοίξας τὸ στόμα αὐτοῦ)

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]

Support Reference: Idiom

ULT **having opened his mouth, he taught**
UST he began to instruct
(ἀνοίξας τὸ στόμα αὐτοῦ, ἐδίδασκεν)

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]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **saying**
UST He said
(λέγων)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he declared]

Support Reference: Quotations and Quote Margins

Matthew 5:3

ULT	UST
“Blessed {are} the poor in spirit, for theirs is the kingdom of the heavens.	*“It is very good for those who do not have spiritual strength. {That is} because they are part of God’s heavenly kingdom.*

ULT **Blessed {are} the poor in spirit, for theirs is the kingdom of the heavens**
UST { … It is very good for those who do not have spiritual strength. That is} because they are part of God’s heavenly kingdom
(μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστιν ἡ Βασιλεία τῶν Οὐρανῶν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Blessed {are}**
UST It is very good
(μακάριοι)

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]

Support Reference: Idiom

ULT **the poor**
UST for those who do not have spiritual strength
(οἱ πτωχοὶ)

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]

Support Reference: Nominal Adjectives

ULT **the poor in spirit**
UST for those who do not have spiritual strength
(οἱ πτωχοὶ τῷ πνεύματι)

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]

Support Reference: Metaphor

ULT **theirs is the kingdom of the heavens**
UST they are part of God's heavenly kingdom
(αὐτῶν ἐστιν ἡ Βασιλεία τῶν Οὐρανῶν)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Blessed {are}	It is very good
in spirit	for those who do not have spiritual strength
kingdom of the heavens	God's heavenly kingdom
of the heavens	heavenly

Matthew 5:4

ULT	UST
Blessed {are} the ones mourning, for they will be comforted.	*It is very good for those who grieve. {That is} because God will encourage them.*

ULT **Blessed {are} the ones mourning, for they will be comforted**
UST { … It is very good for those who grieve. That is} because God will encourage them
(μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Blessed {are}**
UST It is very good
(μακάριοι)

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

Support Reference: Idiom

ULT **they will be comforted**
UST God will encourage them
(αὐτοὶ παρακληθήσονται)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Blessed {are}	It is very good
mourning	for those who grieve

Matthew 5:5

ULT	UST
Blessed {are} the meek, for they will inherit the earth.	*It is very good for those who are gentle. {That is} because God will give them the world {when he renews it}.*

ULT **Blessed {are} the meek, for they will inherit the earth**
UST It is very good for those who are gentle. That is} because God will give them the world {when he renews it … }
(μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Blessed {are}**
UST It is very good
(μακάριοι)

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

Support Reference: Idiom

ULT **the meek**
UST for those who are gentle
(οἱ πραεῖς)

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]

Support Reference: Nominal Adjectives

ULT **will inherit**
UST God will give
(κληρονομήσουσι)

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]

Support Reference: Metaphor

ULT **the earth**
UST the world {when he renews it}
(τὴν γῆν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Blessed {are}	It is very good
meek	for those who are gentle
will inherit	God will give
earth	the world {when he renews it}

Matthew 5:6

ULT	UST
Blessed {are} the ones hungering and thirsting for righteousness, for they will be fed.	*It is very good for those who greatly desire to do what is right. {That is} because God will enable them to do what they desire to do.*

ULT **Blessed {are} the ones hungering and thirsting for righteousness, for they will be fed**
UST { … It is very good for those who greatly desire to do what is right. That is} because God will enable them to do what they desire to do
(μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Blessed {are}**
UST It is very good
(μακάριοι)

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

Support Reference: Idiom

ULT **the ones hungering and thirsting for righteousness, for they will be fed**
UST { … for those who greatly desire to do what is right. That is} because God will enable them to do what they desire to do
(οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται)

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]

Support Reference: Metaphor

ULT **for righteousness**
UST what is right
(τὴν δικαιοσύνην)

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]

Support Reference: Abstract Nouns

ULT **they will be fed**
UST God will enable them to do what they desire to do
(αὐτοὶ χορτασθήσονται)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Blessed {are}	It is very good
for righteousness	what is right

Matthew 5:7

ULT	UST
Blessed {are} the merciful, for they will obtain mercy.	*It is very good for those who are merciful {to other people}. {That is} because God will be merciful to them.*

ULT **Blessed {are} the merciful, for they will obtain mercy**
UST It is very good for those who are merciful {to other people}. That is} because God will be merciful to them
(μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Blessed {are}**
UST It is very good
(μακάριοι)

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

Support Reference: Idiom

ULT **the merciful**
UST for those who are merciful {to other people}
(οἱ ἐλεήμονες)

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]

Support Reference: Nominal Adjectives

ULT **they will obtain mercy**
UST God will be merciful to them
(αὐτοὶ ἐλεηθήσονται)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Blessed {are}	It is very good
merciful	for those who are merciful {to other people}
will obtain mercy	God will be merciful to

Matthew 5:8

ULT	UST
Blessed {are} the pure in heart, for they will see God.	*It is very good for those who desire what is good. {That is} because they will be with God.*

ULT **Blessed {are} the pure in heart, for they will see God**
UST { … It is very good for those who desire what is good. That is} because they will be with God
(μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν Θεὸν ὄψονται)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Blessed {are}**
UST It is very good
(μακάριοι)

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

Support Reference: Idiom

ULT **the pure in heart**
UST for those who desire what is good
(οἱ καθαροὶ τῇ καρδίᾳ)

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]

Support Reference: Idiom

> ULT **the pure**
> UST for those who desire what is good
> (οἱ καθαροὶ)

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]

Support Reference: Nominal Adjectives

> ULT **they will see God**
> UST they will be with God
> (αὐτοὶ τὸν Θεὸν ὄψονται)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Blessed {are}	It is very good
pure	for those who desire what is good
God	God

Matthew 5:9

ULT	UST
Blessed {are} the peacemakers, for they will be called sons of God.	*It is very good for those who enable people to be peaceful {with each other}. {That is} because God will regard them as his own children.*

ULT **Blessed {are} the peacemakers, for they will be called sons of God**
UST It is very good for those who enable people to be peaceful {with each other}. That is} because God will regard them as his own children
(μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Blessed {are}**
UST It is very good
(μακάριοι)

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

Support Reference: Idiom

ULT **the peacemakers**
UST for those who enable people to be peaceful {with each other}
(οἱ εἰρηνοποιοί)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **they will be called sons of God**
UST God will regard them as his own children
(αὐτοὶ υἱοὶ Θεοῦ κληθήσονται)

If your language 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]

Support Reference: Active or Passive

ULT **will be called**
UST God will regard them as his own children
(κληθήσονται)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **sons of God**
UST God will regard them as his own children
(υἱοὶ Θεοῦ)

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]

Support Reference: Metaphor

ULT **sons**
UST God will regard them as his own children
(υἱοὶ)

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]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Blessed {are}	It is very good
will be called	God will regard them as his own children
sons of God	God will regard them as his own children

ULT	UST
of God	God will regard them as his own children

Matthew 5:10

ULT	UST
Blessed {are} the ones persecuted for the sake of righteousness, for theirs is the kingdom of the heavens.	*It is very good for those whom others mistreat because they do what is right. {That is} because they are part of God's heavenly kingdom.*

ULT **Blessed {are} the ones persecuted for the sake of righteousness, for theirs is the kingdom of the heavens**
UST { … It is very good for those whom others mistreat because they do what is right. That is} because they are part of God's heavenly kingdom
(μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστιν ἡ Βασιλεία τῶν Οὐρανῶν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Blessed {are}**
UST It is very good
(μακάριοι)

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

Support Reference: Idiom

ULT **the ones persecuted**
UST for those whom others mistreat
(οἱ δεδιωγμένοι)

If your language 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]

Support Reference: Active or Passive

> ULT **for the sake of righteousness**
> UST because they do what is right
> (ἕνεκεν δικαιοσύνης)

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]

Support Reference: Abstract Nouns

> ULT **theirs is the kingdom of the heavens**
> UST they are part of God's heavenly kingdom
> (αὐτῶν ἐστιν ἡ Βασιλεία τῶν Οὐρανῶν)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Blessed {are}	It is very good
persecuted	for those whom others mistreat
righteousness	they do what is right
kingdom of the heavens	God's heavenly kingdom
of the heavens	heavenly

Matthew 5:11

ULT	UST
Blessed are you when they insult you and persecute {you} and say every evil thing against you, lying,because of me.	*It is very good for you whenever {people act against you} because you are my apprentices. They may shame you, mistreat you, and tell many hurtful lies about you.*

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

UST It is very good for you whenever {people act against you} because you are my apprentices. They may shame you, mistreat you, and tell many hurtful lies about you

(μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ εἴπωσιν πᾶν πονηρὸν καθ’ ὑμῶν ψευδόμενοι ἕνεκεν ἐμοῦ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Blessed are you**

UST It is very good for you

(μακάριοί ἐστε)

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

Support Reference: Idiom

ULT **they insult**

UST They may shame

(ὀνειδίσωσιν)

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]

Support Reference: Pronouns — When to Use Them

ULT **every evil thing**
UST many hurtful
(πᾶν πονηρὸν)

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]

Support Reference: Hyperbole

ULT **lying**
UST lies
(ψευδόμενοι)

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.

Support Reference: Textual Variants

ULT **because of me**
UST {people act against you} because you are my apprentices
(ἕνεκεν ἐμοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Blessed	It is very good
they insult	They may shame
persecute {you}	mistreat you
evil thing	hurtful

Matthew 5:12

ULT	UST
Rejoice and be very glad, for your reward {is} great in the heavens, for in this way they persecuted the prophets before you.	*{When people treat you like that}, God is ready to reward you greatly from heaven. So, you should rejoice very much! Further, people mistreated the Jewish prophets long ago just as people mistreat you now.*

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

UST {When people treat you like that}, God is ready to reward you greatly from heaven. So, you should rejoice very much! Further, people mistreated the Jewish prophets long ago just as people mistreat you now

(χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς; οὕτως γὰρ ἐδίωξαν τοὺς προφήτας & πρὸ ὑμῶν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Rejoice and be very glad**

UST you should rejoice very much

(χαίρετε καὶ ἀγαλλιᾶσθε)

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]

Support Reference: Doublet

ULT **in the heavens**

UST from heaven

(ἐν τοῖς οὐρανοῖς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for**
UST Further
(γὰρ)

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,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **in this way**
UST just as people mistreat you now
(οὕτως)

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]

Support Reference: Pronouns — When to Use Them

ULT **before you**
UST long ago
(πρὸ ὑμῶν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Rejoice	you should rejoice very much
be very glad	you should rejoice very much
reward	{When people treat you like that}, God is ready to reward
heavens	from heaven
they persecuted	people mistreated
prophets	the Jewish prophets

Matthew 5:13

ULT	UST
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.	*You are like salt since you make people in this world better, just as salt seasons food. However, if salt were to stop seasoning food well, no one could make it season food well again. No one can use it for anything. So, people throw it away, and others walk on it. {In the same way, I will punish you if you do not make this world better.}*

ULT **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**

UST You are like salt since you make people in this world better, just as salt seasons food. However, if salt were to stop seasoning food well, no one could make it season food well again. No one can use it for anything. So, people throw it away, and others walk on it. {In the same way, I will punish you if you do not make this world better … }

(ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς; ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἁλισθήσεται? εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθὲν ἔξω, καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων)

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]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **the salt of the earth**

UST salt since you make people in this world better, just as salt seasons food

(τὸ ἅλας τῆς γῆς)

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]

Support Reference: Possession

> ULT **of the earth**
> UST since you make people in this world better, just as salt seasons food
> (τῆς γῆς)

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]

Support Reference: Metonymy

> ULT **if the salt is made tasteless, with what**
> UST if salt were to stop seasoning food well, no one
> (ἐὰν & τὸ ἅλας μωρανθῇ, ἐν τίνι)

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]

Support Reference: Connect — Hypothetical Conditions

> ULT **is made tasteless**
> UST were to stop seasoning food well
> (μωρανθῇ)

If your language 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]

Support Reference: Active or Passive

> ULT **with what might it be made salty again**
> UST no one could make it season food well again
> (ἐν τίνι ἁλισθήσεται)

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.]

Support Reference: Rhetorical Question

> ULT **might it be made salty again**
> UST could make it season food well again
> (ἁλισθήσεται)

If your language 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]

Support Reference: Active or Passive

> ULT **It is good for nothing any longer, except having been thrown out, to be trampled by men**
> UST No one can use it for anything. So, people throw it away, and others walk on it. {In the same way, I will punish you if you do not make this world better … }
> (εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθὲν ἔξω, καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων)

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]

Support Reference: Connect — Exception Clauses

> ULT **except having been thrown out, to be trampled by men**
> UST So, people throw it away, and others walk on it. {In the same way, I will punish you if you do not make this world better … }
> (εἰ μὴ βληθὲν ἔξω, καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων)

If your language 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]

Support Reference: Active or Passive

> ULT **men**
> UST others
> (τῶν ἀνθρώπων)

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]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the earth	since you make people in this world better, just as salt seasons food
to be trampled	and … walk on it. {In the same way, I will punish you if you do not make this world better … }

Matthew 5:14

ULT	UST
You are the light of the world. A city being set on top of a mountain is not able to be hidden.	*You are like a light that illuminates everyone in this world {since you tell people about me}. {You are like} a town on a hill that everyone can see {since everyone notices the good things that you do}.*

ULT **You are the light of the world**
UST You are like a light that illuminates everyone in this world {since you tell people about me}
(ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου)

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]

Support Reference: Metaphor

ULT **the light of the world**
UST a light that illuminates everyone in this world {since you tell people about me}
(τὸ φῶς τοῦ κόσμου)

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]

Support Reference: Possession

ULT **of the world**
UST that illuminates everyone in this world {since you tell people about me}
(τοῦ κόσμου)

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]

Support Reference: Metonymy

> ULT **A city being set on top of a mountain is not able to be hidden**
> UST You are like} a town on a hill that everyone can see {since everyone notices the good things that you do}
> (οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη)

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]

Support Reference: Metaphor

> ULT **A city being set on top of a mountain is not able to be hidden**
> UST You are like} a town on a hill that everyone can see {since everyone notices the good things that you do}
> (οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the world	that illuminates everyone in this world {since you tell people about me}

Matthew 5:15

ULT	UST
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.	*Further, when people light a lamp, they do not cover it with a basket. Instead, they put it on a lampstand. That way, it illuminates everyone in the house.*

ULT **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**

UST Further, when people light a lamp, they do not cover it with a basket. Instead, they put it on a lampstand. That way, it illuminates everyone in the house

(οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ’ ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ)

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.

Support Reference: When to Keep Information Implicit

ULT **do they light**

UST when people light

(καίουσιν)

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]

Support Reference: Pronouns — When to Use Them

ULT **under a basket**

UST with a basket

(ὑπὸ τὸν μόδιον)

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]

Support Reference: Translate Unknowns

ULT **but rather on**
UST Instead, they put it on
(ἀλλ᾽ ἐπὶ)

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]

Support Reference: Ellipsis

ULT **and**
UST That way
(καὶ)

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]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a lamp	a lamp
lampstand	a lampstand
house	house

Matthew 5:16

ULT	UST
Let your light shine before men in such a way so that they might see your good deeds and might glorify your Father in the heavens.	*Just as {the light from a lamp illuminates everyone in a house}, so you should publicly do what is right. That way, people will notice the good things that you do. Then, they will praise God, your Father, who rules from heaven.*

ULT **Let your light shine before men**
UST you should publicly do what is right
(λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων)

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]

Support Reference: Metaphor

ULT **Let your light shine**
UST you should … do what is right
(λαμψάτω τὸ φῶς ὑμῶν)

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]

Support Reference: Third-Person Imperatives

ULT **men**
UST publicly
(τῶν ἀνθρώπων)

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]

Support Reference: When Masculine Words Include Women

ULT **in such a way**
UST Just as {the light from a lamp illuminates everyone in a house}, so
(οὕτως)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **your Father**
UST God, your Father
(τὸν Πατέρα ὑμῶν)

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,]

Support Reference: Metaphor

ULT **in the heavens**
UST rules from heaven
(ἐν τοῖς οὐρανοῖς)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
good	good things
might glorify	they will praise
Father	God … Father
heavens	heaven

Matthew 5:17

ULT	UST
Do not think that I came to destroy the law or the prophets. I came not to destroy but to fulfill.	*You should not conclude that I am here to abolish any parts of the Scriptures. I am not here to abolish them. Rather, I am here so that they come true.*

ULT **I came … I came**
UST I am here … I am … here
(ἦλθον)

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]

Support Reference: Idiom

ULT **the law or the prophets**
UST any parts of the Scriptures
(τὸν νόμον ἢ τοὺς προφήτας)

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]

Support Reference: How to Translate Names

ULT **the prophets**
UST any parts of the Scriptures
(τοὺς προφήτας)

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]

Support Reference: Metonymy

ULT I came not to destroy but to fulfill

UST I am not here to abolish them. Rather, I am here so that they come true

(οὐκ ἦλθον καταλῦσαι, ἀλλὰ πληρῶσαι)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
law	any parts of the Scriptures
prophets	any parts of the Scriptures
to fulfill	so that they come true

Matthew 5:18

ULT	UST
For truly I say to you, until the heaven and the earth passes away, one jot or one tittle will certainly not pass away from the law until all things are accomplished.	*Every part of the Scriptures will be authoritative as long as what God has created continues to exist. {Further, the Scriptures will be authoritative} until everything {that their authors wrote about} happens. What I have said is true.*

ULT **For**
(γὰρ)

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,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **until the heaven and the earth passes away**
UST as long as what God has created continues to exist
(ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the heaven and the earth**
UST what God has created
(ὁ οὐρανὸς καὶ ἡ γῆ)

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]

Support Reference: Merism

> ULT **one jot or one tittle**
> UST Every part
> (ἰῶτα ἓν ἢ μία κερέα)

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]

Support Reference: Translate Unknowns

> ULT **one jot or one tittle**
> UST Every part
> (ἰῶτα ἓν ἢ μία κερέα)

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]

Support Reference: Doublet

> ULT **certainly not**
> UST will be authoritative
> (οὐ μὴ)

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]

Support Reference: Double Negatives

ULT **the law**
UST of the Scriptures
(τοῦ νόμου)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **all things are accomplished**
UST {Further, the Scriptures will be authoritative} until everything {that their authors wrote about} happens
(ἂν πάντα γένηται)

If your language 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]

Support Reference: Active or Passive

ULT **all things**
UST everything {that their authors wrote about}
(πάντα)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
truly	What I have said is true
heaven	what God has created
earth	what God has created
law	of the Scriptures

Matthew 5:19

ULT	UST
Therefore, 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. But whoever does and teaches {them}, that one will be called great in the kingdom of the heavens.	*So then, suppose that someone disregards even one of the most insignificant laws. Also, suppose that this person teaches other people to do the same thing. This person will be insignificant in God's heavenly kingdom. In contrast, suppose that someone obeys the laws and teaches other people to do the same thing. This person will be very important in God's heavenly kingdom.*

ULT **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**

UST suppose that someone disregards even one of the most insignificant laws. Also, suppose that this person teaches other people to do the same thing. This person will be insignificant in God's heavenly kingdom

(ὃς ἐὰν & λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων, καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ Βασιλείᾳ τῶν Οὐρανῶν)

If your language 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]

Support Reference: Active or Passive

ULT **of the least … least**

UST most insignificant … insignificant

(τῶν ἐλαχίστων & ἐλάχιστος)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **men**
UST other people
(τοὺς ἀνθρώπους)

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]

Support Reference: When Masculine Words Include Women

ULT **But whoever does and teaches {them}, that one will be called great in the kingdom of the heavens**
UST In contrast, suppose that someone obeys the laws and teaches other people to do the same thing. This person will be very important in God's heavenly kingdom
(ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ Βασιλείᾳ τῶν Οὐρανῶν)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
will be called	This person will be
of … heavens	heavenly
will be called	will be
kingdom of the heavens	God's heavenly kingdom
of the heavens	heavenly
kingdom of the heavens	God's heavenly kingdom

Matthew 5:20

ULT	UST
For I say to you that unless your righteousness abounds more than that of the scribes and Pharisees, you will certainly not enter into the kingdom of the heavens.	*Here is what I mean: You need to do what is right even more than the teachers of the Jewish law and the Pharisees do. That is the only way to participate in God's heavenly kingdom.*

ULT **For**
UST Here is what I mean
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **unless your righteousness abounds more than that of the scribes and Pharisees, you will certainly not enter into the kingdom of the heavens**
UST You need to do what is right even more than the teachers of the Jewish law and the Pharisees do. That is the only way to participate in God's heavenly kingdom
(ἐὰν μὴ περισσεύσῃ ὑμῶν ἡ δικαιοσύνη πλεῖον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν Βασιλείαν τῶν Οὐρανῶν)

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]

Support Reference: Connect — Exception Clauses

ULT **your righteousness abounds more than that of the scribes**
UST You … to do what is right even more than the teachers of the Jewish law
(περισσεύσῃ ὑμῶν ἡ δικαιοσύνη πλεῖον τῶν γραμματέων)

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]

Support Reference: Abstract Nouns

ULT **certainly not**
UST That is the only way
(οὐ μὴ)

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]

Support Reference: Double Negatives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
righteousness	what is right
of the scribes	than the teachers of the Jewish law
Pharisees	the Pharisees do
kingdom of the heavens	God’s heavenly kingdom
of the heavens	heavenly

Matthew 5:21

ULT	UST
You have heard that it was said to the ancient ones, 'Do not kill,' and, 'Whoever kills will be subject to the judgment.'	*You know that God said to our ancestors, 'You must not murder anyone. People who murder someone deserve to have a judge decide they are guilty and punish them.'*

ULT it was said to the ancient ones
UST God said to our ancestors
(ἐρρέθη τοῖς ἀρχαίοις)

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]

Support Reference: Quotations and Quote Margins

ULT it was said
UST God said
(ἐρρέθη)

If your language 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]

Support Reference: Active or Passive

ULT to the ancient ones
UST to our ancestors
(τοῖς ἀρχαίοις)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **Do not kill**
> UST You must not murder anyone
> (οὐ φονεύσεις)

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]

Support Reference: Forms of 'You' — Singular

> ULT **and**
> (δ')

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:]

Support Reference: Quotations and Quote Margins

> ULT **will be subject to the judgment**
> UST deserve to have a judge decide they are guilty and punish them
> (ἔνοχος ἔσται τῇ κρίσει)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the judgment**
> UST deserve to have a judge decide they are guilty and punish them
> (τῇ κρίσει)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
judgment	deserve to have a judge decide they are guilty and punish them

Matthew 5:22

ULT	UST
But I say to you that everyone being angry with his brotherwill be subject to the judgment. And whoever says to his brother, 'Raka!' will be subject to the council. And whoever says, 'You fool!' will be subject to the Gehenna of fire.	*Now here is what I want to tell you: people who become angry with fellow believers deserve to have a judge decide they are guilty and punish them. People who insult fellow believers deserve to have the Jewish council decide they are guilty and punish them. People who say {that fellow believers are} foolish deserve to have God punish them in hell.*

ULT **But**
UST Now
(δὲ)

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,]

Support Reference: Connect — Contrast Relationship

ULT **I say to you that**
UST here is what I want to tell you
(ἐγὼ & λέγω ὑμῖν, ὅτι)

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:]

Support Reference: Assumed Knowledge and Implicit Information

ULT **being angry with his brother**
UST people who become angry with fellow believers
(ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ)

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.

Support Reference: Textual Variants

> ULT **with his brother … to his brother**
> UST with fellow believers … fellow believers
> (τῷ ἀδελφῷ αὐτοῦ & τῷ ἀδελφῷ αὐτοῦ)

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]

Support Reference: Metaphor

> ULT **with his brother … to his brother**
> UST with fellow believers … fellow believers
> (τῷ ἀδελφῷ αὐτοῦ & τῷ ἀδελφῷ αὐτοῦ)

Although the terms **his** and **brother** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: [his or her brother or sister]

Support Reference: When Masculine Words Include Women

> ULT **will be subject to the judgment**
> UST deserve to have a judge decide they are guilty and punish them
> (ἔνοχος ἔσται τῇ κρίσει)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the judgment**
> UST a judge decide they are guilty and punish them
> (τῇ κρίσει)

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]

Support Reference: Abstract Nouns

ULT **says to his brother, 'Raka!' will be subject to … says, 'You fool!' will be subject**
UST insult fellow believers deserve to have … say {that fellow believers are} foolish deserve to have
(εἴπῃ τῷ ἀδελφῷ αὐτοῦ, ῥακά, ἔνοχος ἔσται & εἴπῃ, μωρέ, ἔνοχος ἔσται)

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]

Support Reference: Direct and Indirect Quotations

ULT **Raka**
UST insult
(ῥακά)

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]

Support Reference: Copy or Borrow Words

ULT **will be subject to the council**
UST deserve to have the Jewish council decide they are guilty and punish them
(ἔνοχος ἔσται τῷ Συνεδρίῳ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And whoever says**
UST People who say
(ὃς δ' ἂν εἴπῃ)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **You fool**
> UST {that fellow believers are} foolish
> (μωρέ)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **will be subject to the Gehenna of fire**
> UST deserve to have God punish them in hell
> (ἔνοχος ἔσται εἰς τὴν Γέενναν τοῦ πυρός)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the Gehenna of fire**
> UST God punish them in hell
> (τὴν Γέενναν τοῦ πυρός)

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]

Support Reference: Metaphor

> ULT **the Gehenna of fire**
> UST God punish them in hell
> (τὴν Γέενναν τοῦ πυρός)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
judgment	a judge decide they are guilty and punish them
Raka	insult
council	the Jewish council decide they are guilty and punish them
You fool	{that fellow believers are} foolish
Gehenna	God punish them in hell

Matthew 5:23

ULT	UST
Therefore, if you offer your gift at the altar and there you remember that your brother has something against you,	*So then, suppose that you are standing near the altar {in the temple} to present something {to God}. Then, you recall that you have offended a fellow believer.*

ULT **Therefore**
UST So then
(οὖν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **if you offer your gift at the altar and there you remember that your brother has something against you**
UST suppose that you are standing near the altar {in the temple} to present something {to God}. Then, you recall that you have offended a fellow believer
(ἐὰν & προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, κἀκεῖ μνησθῇς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ)

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]

Support Reference: Connect — Hypothetical Conditions

ULT **you offer your … you remember … your … you**
UST to present something {to God} … you recall … you have offended a fellow believer
(προσφέρῃς & σου & μνησθῇς & σου & σοῦ)

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.

Support Reference: Singular Pronouns that refer to Groups

> ULT **your gift at the altar**
> UST you are standing near the altar {in the temple} … something
> (τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **your brother**
> UST a fellow believer
> (ὁ ἀδελφός σου)

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]

Support Reference: Metaphor

> ULT **your brother**
> UST a fellow believer
> (ὁ ἀδελφός σου)

Although the term **brother** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: [your brother or sister]

Support Reference: When Masculine Words Include Women

> ULT **has something against you**
> UST you have offended
> (ἔχει τι κατὰ σοῦ)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
altar	you are standing near the altar {in the temple}

Matthew 5:24

ULT	UST
leave your gift there in front of the altar and go; first be reconciled with your brother, and then, having come, offer your gift.	*You should set down near the altar what you are presenting {to God} and depart {to visit that fellow believer}. You should resolve what happened to offend that fellow believer. Then, you can go back {to the altar} and present your gift {to God}.*

ULT **leave your … go … be reconciled … your … offer your**
UST You should set down … you … depart {to visit that fellow believer}. You should resolve what happened to offend that fellow believer … and present your … to God
(ἄφες & σου & ὕπαγε & διαλλάγηθι & σου & πρόσφερε & σου)

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.

Support Reference: Singular Pronouns that refer to Groups

ULT **go**
UST depart {to visit that fellow believer}
(ὕπαγε)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **first be reconciled with your brother, and then, having come, offer your gift**
UST You should resolve what happened to offend that fellow believer. Then, you can go back {to the altar} and present your gift {to God}
(πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν, πρόσφερε τὸ δῶρόν σου)

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]

Support Reference: Connect — Sequential Time Relationship

ULT **be reconciled with your brother**
UST You should resolve what happened to offend that fellow believer
(διαλλάγηθι τῷ ἀδελφῷ σου)

If your language 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]

Support Reference: Active or Passive

ULT **with your brother**
UST that fellow believer
(τῷ ἀδελφῷ σου)

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]

Support Reference: Metaphor

ULT **with your brother**
UST that fellow believer
(τῷ ἀδελφῷ σου)

Although the term **brother** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: [with your brother or sister]

Support Reference: When Masculine Words Include Women

ULT **having come**
UST you can go back {to the altar}
(ἐλθὼν)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **having come**
> UST you can go back {to the altar}
> (ἐλθὼν)

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [having gone]

Support Reference: Go and Come

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
altar	altar
be reconciled	You should resolve what happened to offend

Matthew 5:25

ULT	UST
Be in agreement with your accuser quickly while you are with him on the way, lest your accuser might hand you over to the judge, and the judge to the officer, and you will be thrown into prison.	*Suppose that someone intends to say to a judge that you did something wrong. You should try to resolve what happened before that person can speak to the judge. That way, the person does not bring you to the judge, who would command one of the officials to put you in jail.*

ULT **Be in agreement**
UST You should try to resolve what happened
(ἴσθι εὐνοῶν)

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]

Support Reference: Abstract Nouns

ULT **Be … your … you are … your … you … you will be thrown**
UST Suppose that someone intends to say to a judge that you did something wrong. You should try to resolve what happened before that person can speak to the judge … the person … you … to put you
(ἴσθι & σου & εἶ & σε & ὁ & βληθήσῃ)

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.

Support Reference: Singular Pronouns that refer to Groups

ULT **with your accuser … your accuser**
UST Suppose that someone intends to say to a judge that you did something wrong … the person
(τῷ ἀντιδίκῳ σου & ὁ ἀντίδικος)

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]

Support Reference: Possession

> ULT **you are with him on the way**
> UST before that person can speak to the judge
> (εἶ μετ’ αὐτοῦ ἐν τῇ ὁδῷ)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **him**
> UST before that person can speak to the judge
> (αὐτοῦ)

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]

Support Reference: When Masculine Words Include Women

> ULT **might hand you over**
> UST does … bring you
> (σε παραδῷ)

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]

Support Reference: Idiom

> ULT **the judge to the officer**
> UST who would command one of the officials
> (ὁ κριτὴς τῷ ὑπηρέτῃ)

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]

Support Reference: Ellipsis

> ULT **to the officer**
> UST would command one of the officials
> (τῷ ὑπηρέτῃ)

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]

Support Reference: Translate Unknowns

> ULT **you will be thrown into prison**
> UST to put you in jail
> (εἰς φυλακὴν βληθήσῃ)

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]

Support Reference: Idiom

> ULT **you will be thrown**
> UST to put you
> (βληθήσῃ)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to the judge	to the judge
judge	who

Matthew 5:26

ULT	UST
Truly I say to you, you will certainly not come out from there until you have paid the last quadrans.	*{If you go to jail,} you will never get out of there until you are able to pay every bit of what the judge says you owe. What I have said is true.*

ULT **to you, you will certainly not come out … you have paid**
UST {If you go to jail,} you will never get out … until you are able to pay … What I have said is true
(σοι, οὐ μὴ ἐξέλθῃς & ἂν ἀποδῷς)

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.

Support Reference: Singular Pronouns that refer to Groups

ULT **certainly not**
UST never
(οὐ μὴ)

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]

Support Reference: Double Negatives

ULT **you will certainly not come out**
UST {If you go to jail,} you will never get out
(οὐ μὴ ἐξέλθῃς)

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [you will certainly not go out]

Support Reference: Go and Come

> ULT **until you have paid the last quadrans**
> UST until you are able to pay every bit of what the judge says you owe
> (ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the last quadrans**
> UST every bit of what the judge says you owe
> (τὸν ἔσχατον κοδράντην)

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]

Support Reference: Biblical Money

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Truly	What I have said is true

Matthew 5:27

ULT	UST
You have heard that it was said, ‘Do not commit adultery.’	*You know that God said, ‘Married people must remain sexually faithful to their spouses.’*

> ULT **it was said**
> UST God said
> (ἐρρέθη)

If your language 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]

Support Reference: Active or Passive

> ULT **it was said**
> UST God said
> (ἐρρέθη)

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]

Support Reference: Quotations and Quote Margins

> ULT **Do not commit adultery**
> UST Married people must remain sexually faithful to their spouses
> (οὐ μοιχεύσεις)

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]

Support Reference: Forms of ‘You’ — Singular

> ULT **Do not commit adultery**
> UST Married people must remain sexually faithful to their spouses
> (οὐ μοιχεύσεις)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Do … commit adultery	Married people must remain sexually faithful to their spouses

Matthew 5:28

ULT	UST
But I say to you that everyone looking at a woman to lust after her has already committed adultery with her in his heart.	*Now here is what I want to tell you: suppose that a man stares at a woman who is not his wife so that he can think about having sex with her. Simply because of what he desires, he has been sexually unfaithful to his wife.*

ULT **But**
UST Now
(δὲ)

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,]

Support Reference: Connect — Contrast Relationship

ULT **I say to you that**
UST here is what I want to tell you
(ἐγὼ & λέγω ὑμῖν, ὅτι)

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:]

Support Reference: Assumed Knowledge and Implicit Information

ULT **a woman**
UST a woman who is not his wife
(γυναῖκα)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to lust after her**
UST so that he can think about having sex with her
(πρὸς τὸ ἐπιθυμῆσαι αὐτὴν)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **has already committed adultery**
UST Simply … he has been sexually unfaithful to his wife
(ἤδη ἐμοίχευσεν)

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]

Support Reference: Abstract Nouns

ULT **in his heart**
UST because of what he desires
(ἐν τῇ καρδίᾳ αὐτοῦ)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
lust after	so that he can think about having sex with
has … committed adultery	he has been sexually unfaithful to his wife

Matthew 5:29

ULT	UST
But if your right eye causes you to stumble, pluck it out and throw {it} away from you. For it is better for you that one of your members would perish and your whole body would not be thrown into Gehenna.	*Suppose that you sinned because you looked at something. You should never do that again, even if you have to remove your eyes to make sure of it! {You should respond that drastically} because it is better for you to have no eyes than to have a complete body but end up in hell.*

ULT **But**
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **your … you … pluck … out … throw {it} … you … for you … your … your**
UST you … because you looked at something. You should never do that again, even if you have to remove your eyes to make sure of it … for you … have no eyes … to have a … body
(σου & σε, ἔξελε & βάλε & σοῦ & σοι & σου & σου)

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.

Support Reference: Singular Pronouns that refer to Groups

ULT **if your right eye causes you to stumble**
UST Suppose that you sinned because you looked at something
(εἰ & ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε)

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]

Support Reference: Connect — Hypothetical Conditions

ULT **your right eye causes you to stumble**
UST you sinned because you looked at something
(ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε)

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]

Support Reference: Personification

ULT **causes you to stumble**
UST you sinned
(σκανδαλίζει σε)

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]

Support Reference: Metaphor

ULT **pluck it out and throw {it} away from you**
UST You should never do that again, even if you have to remove your eyes to make sure of it
(ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ)

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!]

Support Reference: Hyperbole

ULT **For**
UST {You should respond that drastically} because
(γάρ)

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,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **one of your members**
UST have no eyes
(ἓν τῶν μελῶν σου)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and**
UST than
(καὶ)

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]

Support Reference: Connecting Words and Phrases

ULT **your whole body would not be thrown into Gehenna**
UST than to have a complete body but end up in hell
(μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς Γέενναν)

If your language 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]

Support Reference: Active or Passive

ULT **Gehenna**
UST hell
(Γέενναν)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
causes … to stumble	sinned
it is better	it is better

ULT	UST
of … members	have no eyes
would perish	have no eyes
Gehenna	hell

Matthew 5:30

ULT	UST
And if your right hand causes you to stumble, cut it off and throw {it} away from you. For it is better for you that one of your members would perish and your whole body would not go into Gehenna.	*Suppose that you sinned because you touched something. You should never do that again, even if you have to chop off your hands to make sure of it! {You should respond that drastically} because it is better for you to have no hands than to have a complete body but end up in hell.*

ULT **And**
(καὶ)

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:]

Support Reference: Connecting Words and Phrases

ULT **your … you … cut … off … throw {it} … you … for you … your … your**
UST you … because you touched something. You should never do that again, even if you have to chop off your hands to make sure of it … for you … have no hands … have a … body
(σου & σε, ἔκκοψον & βάλε & σοῦ & σοι & σου & σου)

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.

Support Reference: Singular Pronouns that refer to Groups

ULT **if your right hand causes you to stumble**
UST Suppose that you sinned because you touched something
(εἰ ἡ δεξιά σου χεὶρ σκανδαλίζει σε)

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]

Support Reference: Connect — Hypothetical Conditions

ULT **your right hand causes you to stumble**
UST you sinned because you touched something
(ἡ δεξιά σου χεὶρ σκανδαλίζει σε)

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]

Support Reference: Personification

ULT **causes you to stumble**
UST you sinned
(σκανδαλίζει σε)

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]

Support Reference: Metaphor

ULT **cut it off and throw {it} away from you**
UST You should never do that again, even if you have to chop off your hands to make sure of it
(ἔκκοψον αὐτὴν καὶ βάλε ἀπὸ σοῦ)

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!]

Support Reference: Hyperbole

ULT **For**
UST {You should respond that drastically} because
(γάρ)

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,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **one of your members**
UST have no hands
(ἓν τῶν μελῶν σου)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and**
UST than to
(καὶ)

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]

Support Reference: Connecting Words and Phrases

ULT **your whole body would not go into Gehenna**
UST than to have a complete body but end up in hell
(μὴ ὅλον τὸ σῶμά σου εἰς Γέενναν ἀπέλθῃ)

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]

Support Reference: Personification

ULT **Gehenna**
UST hell
(Γέενναν)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
causes … to stumble	sinned
it is better	it is better
of … members	have no hands
would perish	have no hands
Gehenna	hell

Matthew 5:31

ULT	UST
Now it has been said, ‘Whoever divorces his wife, let him give her a certificate of divorce.’	*God said, ‘Suppose that a man wants to divorce his wife. He must present her with a document that states that he is divorcing her.’*

ULT Now
(δέ)

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,]

Support Reference: Connecting Words and Phrases

ULT it has been said
UST God said
(ἐρρέθη)

If your language 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]

Support Reference: Active or Passive

ULT it has been said
UST God said
(ἐρρέθη)

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]

Support Reference: Quotations and Quote Margins

> ULT **let him give**
> UST He must present … with
> (δότω)

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]

Support Reference: Third-Person Imperatives

> ULT **a certificate of divorce**
> UST a document that states that he is divorcing her
> (ἀποστάσιον)

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]

Support Reference: Translate Unknowns

Matthew 5:32

ULT	UST
But I say to you that everyone divorcing his wife, except for a report of sexual immorality, causes her to commit adultery. And whoever marries {the one who} has been divorced commits adultery.	*Now here is what I want to tell you: a man may divorce his wife only if she has had improper sex. When a man divorces his wife for any other reason, he makes her disobey what God commanded about being sexually faithful to one's spouse. Further, any man who marries a woman whose husband has divorced her also disobeys what God commanded about being sexually faithful to one's spouse.*

ULT **But**
UST Now
(δὲ)

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,]

Support Reference: Connect — Contrast Relationship

ULT **I say to you that**
UST here is what I want to tell you
(ἐγὼ & λέγω ὑμῖν, ὅτι)

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:]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **everyone divorcing his wife, except for a report of sexual immorality, causes her to commit adultery**
> UST a man may divorce his wife only if she has had improper sex. When a man divorces his wife for any other reason, he makes her disobey what God commanded about being sexually faithful to one's spouse
> (πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ, παρεκτὸς λόγου πορνείας, ποιεῖ αὐτὴν μοιχευθῆναι)

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]

Support Reference: Connect — Exception Clauses

> ULT **a report of sexual immorality**
> UST she has had improper sex
> (λόγου πορνείας)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **of sexual immorality**
> UST she has had improper sex
> (πορνείας)

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]

Support Reference: Abstract Nouns

ULT **causes her to commit adultery**
UST he makes her disobey what God commanded about being sexually faithful to one's spouse
(ποιεῖ αὐτὴν μοιχευθῆναι)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to commit adultery … commits adultery**
UST disobey what God commanded about being sexually faithful to one's spouse … also disobeys what God commanded about being sexually faithful to one's spouse
(μοιχευθῆναι & μοιχᾶται)

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]

Support Reference: Abstract Nouns

ULT **{the one who} has been divorced**
UST a woman whose husband has divorced her
(ἀπολελυμένην)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of sexual immorality	she has had improper sex
to commit adultery	disobey what God commanded about being sexually faithful to one's spouse
commits adultery	also disobeys what God commanded about being sexually faithful to one's spouse

Matthew 5:33

ULT	UST
Again, you have heard that it was said to the ancient ones, 'Do not break an oath, but carry out your oaths to the Lord.'	*Here are more examples: you know that God said to our ancestors, 'You must not promise to do anything that you will not do. Rather, you must always do what you promised the Lord {that you would do}.'*

ULT **Again**
UST Here are more examples
(πάλιν)

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]

Support Reference: Connecting Words and Phrases

ULT **it was said to the ancient ones**
UST God said to our ancestors
(ἐρρέθη τοῖς ἀρχαίοις)

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]

Support Reference: Quotations and Quote Margins

ULT **it was said**
UST God said
(ἐρρέθη)

If your language 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]

Support Reference: Active or Passive

ULT **to the ancient ones**
UST to our ancestors
(τοῖς ἀρχαίοις)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Do not break an oath, but carry out your oaths to the Lord**
UST You must not promise to do anything that you will not do. Rather, you must always do what you promised the Lord {that you would do}
(οὐκ ἐπιορκήσεις, ἀποδώσεις δὲ τῷ Κυρίῳ τοὺς ὅρκους σου)

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]

Support Reference: Forms of 'You' — Singular

ULT **Do not break an oath**
UST You must not promise to do anything that you will not do
(οὐκ ἐπιορκήσεις)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **but**
UST Rather
(δὲ)

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]

Support Reference: Connect — Contrast Relationship

> ULT **carry out your oaths to the Lord**
> UST you must always do what you promised the Lord {that you would do}
> (ἀποδώσεις & τῷ Κυρίῳ τοὺς ὅρκους σου)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
oaths	what you promised … that you would do
to the Lord	the Lord

Matthew 5:34

ULT	UST
But I tell you not to swear at all, neither by heaven, for it is the throne of God;	*Now here is what I want to tell you: you must never have someone or something guarantee what you promise. For example, you must not have heaven guarantee it. That is because heaven is where God rules.*

ULT **But**
UST Now
(δὲ)

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]

Support Reference: Connect — Contrast Relationship

ULT **I tell you not to swear**
UST here is what I want to tell you: you must never have someone or something guarantee what you promise
(ἐγὼ & λέγω ὑμῖν μὴ ὀμόσαι)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **at all, neither by heaven, for it is the throne of God**
UST never … For example, you must not have heaven guarantee it. That is because heaven is where God rules
(ὅλως; μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶν τοῦ Θεοῦ)

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]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **it is the throne of God**
> UST heaven is where God rules
> (θρόνος ἐστὶν τοῦ Θεοῦ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to swear	you must … have someone or something guarantee what you promise
heaven	you must … have heaven guarantee it
the throne	rules
of God	God

Matthew 5:35

ULT	UST
nor by the earth, for it is a footstool for his feet; nor by Jerusalem, for it is the city of the great King.	*You must not have the earth guarantee what you promise. That is because the earth is what God rules over. You must not have the city of Jerusalem guarantee it. That is because Jerusalem is a city that belongs to God, who is a powerful king.*

ULT **nor by the earth, for it is a footstool for his feet**
UST You must not have the earth guarantee what you promise. That is because the earth is what God rules over
(μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστιν τῶν ποδῶν αὐτοῦ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **it is a footstool for his feet**
UST the earth is what God rules over
(ὑποπόδιόν ἐστιν τῶν ποδῶν αὐτοῦ)

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]

Support Reference: Metaphor

ULT **nor by Jerusalem, for it is the city of the great King**
UST You must not have the city of Jerusalem guarantee it. That is because Jerusalem is a city that belongs to God, who is a powerful king
(μήτε εἰς Ἰεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ μεγάλου Βασιλέως)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the city of the great King**
UST Jerusalem … a city that belongs to God, who is a powerful king
(πόλις & τοῦ μεγάλου Βασιλέως)

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]

Support Reference: Possession

ULT **of the great King**
UST a city that belongs to God, who is a powerful king
(τοῦ μεγάλου Βασιλέως)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
earth	have the earth guarantee what you promise
a footstool	what God rules over
Jerusalem	have the city of Jerusalem guarantee it
of the … King	a city that belongs to God, who is a powerful king

Matthew 5:36

ULT	UST
Neither should you swear by your head, for you are not able to make one hair white or black.	*You must not have your own head guarantee what you promise. That is because you cannot even control the color of one of your hairs.*

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

UST You must not have your own head guarantee what you promise. That is because you cannot even control the color of one of your hairs

(μήτε ἐν τῇ κεφαλῇ σου ὀμόσῃς, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ποιῆσαι ἢ μέλαιναν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **should you swear … your … you are not able**

UST have your own head guarantee what you promise … you cannot even

(σου ὀμόσῃς & οὐ δύνασαι)

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.

Support Reference: Singular Pronouns that refer to Groups

ULT **one hair**

UST of one of your hairs

(μίαν τρίχα)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
should you swear	have … guarantee what you promise

Matthew 5:37

ULT	UST
But let your word be ‘Yes, yes,’ {or} ‘No, no.’ But anything greater than this is from the evil one.	*When you promise something, just say ‘Yes, I will do it,’ or ‘No, I will not do it.’ When you say more to guarantee what you promised, you are doing what Satan wants {you to do}.*

ULT But
(δὲ)

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,]

Support Reference: Connect — Contrast Relationship

ULT let your word be
UST When you promise something, just say
(ἔστω & ὁ λόγος ὑμῶν)

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]

Support Reference: Third-Person Imperatives

ULT your word
UST When you promise something
(ὁ λόγος ὑμῶν)

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]

Support Reference: Metonymy

ULT **Yes, yes,' {or} 'No, no**
UST Yes, I will do it,' or 'No, I will not do it
(ναὶ ναί, οὒ οὔ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **anything greater than this**
UST When you say more to guarantee what you promised
(τὸ & περισσὸν τούτων)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the evil one**
UST you are doing what Satan wants {you to do}
(τοῦ πονηροῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the evil one	you are doing what Satan wants {you to do}

Matthew 5:38

ULT	UST
You have heard that it was said, ‘An eye in exchange for an eye, and a tooth in exchange for a tooth.’	*You know that God said, ‘{You must punish people in a way that matches how they hurt others. For example,} consider a person who blinded someone. You should punish that person by blinding him or her too. Consider a person who knocked out someone’s tooth. You should punish that person by knocking out his or her tooth too.’*

> ULT **it was said**
> UST God said
> (ἐρρέθη)

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]

Support Reference: Active or Passive

> ULT **it was said**
> UST God said
> (ἐρρέθη)

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]

Support Reference: Quotations and Quote Margins

ULT **An eye in exchange for an eye, and a tooth in exchange for a tooth**
UST {You must punish people in a way that matches how they hurt others. For example,} consider a person who blinded someone. You should punish that person by blinding him or her too. Consider a person who knocked out someone's tooth. You should punish that person by knocking out his or her tooth too
(ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος)

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]

Support Reference: Assumed Knowledge and Implicit Information

Matthew 5:39

ULT	UST
But I tell you not to resist the evil one. Instead, whoever strikes you on the right cheek, turn to him the other also.	*Now here is what I want to tell you: do not try to stop people who do bad things to you. Rather, suppose that someone {insults you by} hitting you on the right side of your face. You should turn your face so that the person can hit the left side also.*

ULT **But**
UST Now
(δὲ)

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]

Support Reference: Connect — Contrast Relationship

ULT **I tell you not to resist**
UST here is what I want to tell you: do not try to stop
(ἐγὼ & λέγω ὑμῖν, μὴ ἀντιστῆναι)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to resist**
UST do … try to stop
(ἀντιστῆναι)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the evil one**
UST people who do bad things to you
(τῷ πονηρῷ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **whoever strikes you on the right cheek, turn to him the other also**
UST suppose that someone {insults you by} hitting you on the right side of your face. You should turn your face so that the person can hit the left side also
(ὅστις σε ῥαπίζει εἰς τὴν δεξιὰν σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην)

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]

Support Reference: Connect — Hypothetical Conditions

ULT **you … turn**
UST you … You should turn your face
(σε & στρέψον)

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.

Support Reference: Singular Pronouns that refer to Groups

ULT **turn to him the other also**
UST You should turn your face so that the person can hit the left side also
(στρέψον αὐτῷ καὶ τὴν ἄλλην)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **to him**
> UST so that the person can hit
> (αὐτῷ)

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]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil one	people who do bad things to you

Matthew 5:40

ULT	UST
And to the one wanting to have judgment passed upon you and to take away your tunic, let him also have your cloak.	*Suppose that someone wants to sue you for your shirt. You should give that person your coat as well.*

ULT **to the one wanting to have judgment passed upon you and to take away your tunic, let him also have your cloak**
UST Suppose that someone wants to sue you for your shirt. You should give that person your coat as well
(τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον)

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]

Support Reference: Hypothetical Situations

ULT **to have judgment passed upon you**
UST to sue you
(σοι κριθῆναι)

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]

Support Reference: Abstract Nouns

ULT **you … your … let … have your**
UST you … your … You should give … your coat
(σοι & σου & ἄφες & τὸ)

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.

Support Reference: Singular Pronouns that refer to Groups

ULT **and to take away your tunic**
UST for your shirt
(καὶ τὸν χιτῶνά σου λαβεῖν)

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]

Support Reference: Connecting Words and Phrases

ULT **tunic … cloak**
UST shirt … your coat
(τὸν χιτῶνά & ἱμάτιον)

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]

Support Reference: Translate Unknowns

ULT **him**
UST that person
(αὐτῷ)

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]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to have judgment passed upon	to sue
tunic	shirt

Matthew 5:41

ULT	UST
And whoever will press you into service for one mile, go with him two.	*Suppose that someone requires you to carry his or her burden for one section of road. You should continue to carry that person's burden for a second {section of road}.*

ULT **whoever will press you into service for one mile, go with him two**
UST Suppose that someone requires you to carry his or her burden for one section of road. You should continue to carry that person's burden for a second {section of road}
(ὅστις σε ἀγγαρεύσει μίλιον ἕν, ὕπαγε μετ' αὐτοῦ δύο)

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]

Support Reference: Hypothetical Situations

ULT **will press you into service**
UST requires you to carry his or her burden
(σε ἀγγαρεύσει)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **you … go**
UST you … You should continue to carry
(σε & ὕπαγε)

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.

Support Reference: Singular Pronouns that refer to Groups

> ULT **for one mile**
> UST for one section of road
> (μίλιον ἕν)

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]

Support Reference: Biblical Distance

> ULT **go with him two**
> UST You should continue to carry that person's burden for a second {section of road}
> (ὕπαγε μετ' αὐτοῦ δύο)

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]

Support Reference: Ellipsis

> ULT **him**
> UST that person's burden
> (αὐτοῦ)

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]

Support Reference: When Masculine Words Include Women

Matthew 5:42

ULT	UST
Give to the one asking you, and do not turn away from the one wanting to borrow from you.	*Suppose that someone requests something from you. You should give that person {what they requested}. Suppose that someone wants to receive a loan from you. You should lend money to that person.*

ULT **Give to the one asking you**
UST Suppose that someone requests something from you. You should give that person {what they requested}
(τῷ αἰτοῦντί σε, δός)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Give … you … do not turn away from … you**
UST you. You should give that person {what they requested} … you. You should lend money to that person
(σε, δός & σοῦ & μὴ ἀποστραφῇς)

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.

Support Reference: Singular Pronouns that refer to Groups

ULT **do not turn away from**
UST You should lend money to that person
(μὴ ἀποστραφῇς)

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]

Support Reference: Metaphor

> ULT **to borrow**
> UST to receive a loan
> (δανίσασθαι)

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]

Support Reference: Assumed Knowledge and Implicit Information

Matthew 5:43

ULT	UST
You have heard that it was said, ‘Love your neighbor and hate your enemy.’	*You know that God said, ‘Care for your fellow Jews.’ {Some people add,} ‘Despise those who oppose you.’*

ULT **it was said**
UST God said
(ἐρρέθη)

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]

Support Reference: Active or Passive

ULT **that it was said**
UST that God said
(ὅτι ἐρρέθη)

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]

Support Reference: Quotations and Quote Margins

ULT **Love your neighbor and hate your enemy**
UST Care for your fellow Jews.’ {Some people add,} ‘Despise those who oppose you
(ἀγαπήσεις τὸν πλησίον σου, καὶ μισήσεις τὸν ἐχθρόν σου)

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]

Support Reference: Forms of ‘You’ — Singular

> ULT **your neighbor … your enemy**
> UST your fellow Jews … those who oppose you
> (τὸν πλησίον σου & τὸν ἐχθρόν σου)

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]

Support Reference: Generic Noun Phrases

> ULT **your neighbor**
> UST your fellow Jews
> (τὸν πλησίον σου)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Love	Care for
neighbor	fellow Jews
enemy	those who oppose

Matthew 5:44

ULT	UST
But I say to you, love your enemiesand pray on behalf of the ones persecuting you	*Now here is what I want to tell you: you should care for those who oppose you. You should pray for those who mistreat you.*

ULT **But**
UST Now
(δὲ)

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]

Support Reference: Connect — Contrast Relationship

ULT **I say to you**
UST here is what I want to tell you
(ἐγὼ & λέγω ὑμῖν)

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:]

Support Reference: Assumed Knowledge and Implicit Information

ULT **your enemies and pray**
UST those who oppose you. You should pray
(τοὺς ἐχθροὺς ὑμῶν, καὶ προσεύχεσθε)

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.

Support Reference: Textual Variants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
love	you should care for

ULT	UST
enemies	those who oppose
pray	You should pray
persecuting	those who mistreat

Matthew 5:45

ULT	UST
so that you might be sons of your Father in the heavens. For he makes his sun to rise on the evil and the good, and he sends rain on the just and the unjust.	*God causes the sun to shine on people who are wicked and on people who are good. God makes it rain on people who do what is right and on people who do what is wrong. So, when you {care and pray for people who oppose you}, you are like children of God, your Father, who rules from heaven.*

> ULT **so that**
> UST when you {care and pray for people who oppose you}
> (ὅπως)

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]

Support Reference: Connect — Goal (Purpose) Relationship

> ULT **sons of your Father**
> UST children of God, your Father
> (υἱοὶ τοῦ Πατρὸς ὑμῶν)

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]

Support Reference: Metaphor

> ULT **of your Father**
> UST of God, your Father
> (τοῦ Πατρὸς ὑμῶν)

Father is an important title for the first person in the Trinity. He is the **Father** also of Jesus.

Support Reference: Translating Son and Father

ULT **in the heavens**
UST rules from heaven
(ἐν οὐρανοῖς)

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]

Support Reference: Metonymy

ULT **For**
UST So
(ὅτι)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the evil and the good … the just and the unjust**
UST people who are wicked and on people who are good … people who do what is right and on people who do what is wrong
(πονηροὺς καὶ ἀγαθοὺς & δικαίους καὶ ἀδίκους)

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]

Support Reference: Information Structure

> ULT **the evil and the good … the just and the unjust**
> UST people who are wicked and on people who are good … people who do what is right and on people who do what is wrong
> (πονηροὺς καὶ ἀγαθοὺς & δικαίους καὶ ἀδίκους)

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]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sons of … Father	children of God … Father
of … Father	of God … Father
the heavens	rules from heaven
the evil	people who are wicked
the good	on people who are good
the just	people who do what is right
the unjust	on people who do what is wrong

Matthew 5:46

ULT	UST
For if you love the ones loving you, what reward do you have? Do not even the tax collectors do the same thing?	*Further, if you care for {only} those who care for you, do not expect God to reward you for doing that. Even {unkind} tax collectors care for those who care for them.*

ULT **For**
UST Further
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **what reward do you have**
UST do not expect God to reward you for doing that
(τίνα μισθὸν ἔχετε)

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!]

Support Reference: Rhetorical Question

ULT **Do not even the tax collectors do the same thing**
UST Even {unkind} tax collectors care for those who care for them
(οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν)

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!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you love	you care for

ULT	UST
loving	care for
reward	do not expect God to reward you for doing that
tax collectors	{unkind} tax collectors

Matthew 5:47

ULT	UST
And if you greet only your brothers, what do you do more? Do not even the Gentilesdo the same thing?	*If you say hello {only} to fellow believers, you are not behaving any differently {than unbelievers do}. Even {unbelieving} non-Jews say hello to their friends.*

ULT **your brothers**
UST fellow believers
(τοὺς ἀδελφοὺς ὑμῶν)

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]

Support Reference: Metaphor

ULT **brothers**
UST fellow believers
(τοὺς ἀδελφοὺς)

Although the term **brothers** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: [brother or sister]

Support Reference: When Masculine Words Include Women

ULT **what do you do more**
UST you are not behaving any differently {than unbelievers do}
(τί περισσὸν ποιεῖτε)

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!]

Support Reference: Rhetorical Question

ULT **more**
UST you are not behaving any differently {than unbelievers do}
(περισσὸν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Do not even the Gentiles do the same thing**
UST Even {unbelieving} non-Jews say hello to their friends
(οὐχὶ καὶ οἱ ἐθνικοὶ τὸ αὐτὸ ποιοῦσιν)

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!]

Support Reference: Rhetorical Question

ULT **the Gentiles**
UST {unbelieving} non-Jews
(οἱ ἐθνικοὶ)

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.

Support Reference: Textual Variants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gentiles	{unbelieving} non-Jews

Matthew 5:48

ULT	UST
Therefore, you shall be perfect, as your heavenly Father is perfect.	*So, you should always do what is right, just as God, your Father, who rules from heaven, always does what is right.*

ULT Therefore
UST So
(οὖν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT your heavenly Father
UST God, your Father, who rules from heaven
(ὁ Πατὴρ ὑμῶν ὁ οὐράνιος)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
perfect	always do what is right
heavenly	who rules from heaven
Father	God … Father
perfect	always does what is right

Matthew 6

Matthew 6 Chapter Introduction

Structure and Formatting

1. 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)

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)

Matthew 6:1

ULT	UST
Now take heed not to do your righteousness before men to be seen by them, otherwise, you do not have a reward with your Father in the heavens.	*When you do what God desires, make sure that you are not doing it so that people praise you for it. When you do what God desires so that others praise you, God your Father, who rules from heaven, will not reward you.*

ULT **Now**
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **your righteousness**
UST When you do what God desires
(τὴν δικαιοσύνην ὑμῶν)

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]

Support Reference: Abstract Nouns

ULT **before men**
UST so that people praise you for it
(ἔμπροσθεν τῶν ἀνθρώπων)

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]

Support Reference: When Masculine Words Include Women

> ULT **to be seen**
> UST so that people praise you for it
> (πρὸς τὸ θεαθῆναι)

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]

Support Reference: Metonymy

> ULT **to be seen by them**
> UST so that people praise you for it
> (πρὸς τὸ θεαθῆναι αὐτοῖς)

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]

Support Reference: Active or Passive

> ULT **otherwise**
> UST When you do what God desires so that others praise you
> (εἰ δὲ μή γε)

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]

Support Reference: Connect — Contrast Relationship

> ULT **your Father**
> UST God your Father
> (τῷ Πατρὶ ὑμῶν)

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,]

Support Reference: Metaphor

> ULT **in the heavens**
> UST who rules from heaven
> (ἐν τοῖς οὐρανοῖς)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
righteousness	When you do what God desires
a reward	will … reward
Father	God … Father
heavens	who rules from heaven

Matthew 6:2

ULT	UST
So when you give alms, do not sound a trumpet before yourself even as the hypocrites do in the synagogues and in the streets so that they may be glorified by men. Truly I say to you, they have their reward in full.	*Whenever some people give money to help poor people, they have someone announce what they are doing by playing a loud instrument in the Jewish meeting places and in the main roads. They pretend to help others, but they just want other people to praise them. God will not reward them any more than that. What I have said is true. So, you should not behave like that.*

ULT **So**
UST So
(οὖν)

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,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **you give … do not sound a trumpet … yourself**
UST some people give … they have someone announce what they are doing by playing a loud instrument … you should not behave
(ποιῇς & μὴ σαλπίσῃς & σου)

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.

Support Reference: Singular Pronouns that refer to Groups

ULT **do not sound a trumpet before yourself**
UST they have someone announce what they are doing by playing a loud instrument … you should not behave
(μὴ σαλπίσῃς ἔμπροσθέν σου)

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,]

Support Reference: Metaphor

ULT **do not sound a trumpet before yourself**
UST they have someone announce what they are doing by playing a loud instrument … you should not behave
(μὴ σαλπίσῃς ἔμπροσθέν σου)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in the synagogues and in the streets**
UST in the Jewish meeting places and in the main roads
(ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **so that they may be glorified by men**
UST but they just want other people to praise them
(ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων)

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]

Support Reference: Active or Passive

ULT **men**
UST other people
(τῶν ἀνθρώπων)

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]

Support Reference: When Masculine Words Include Women

ULT **they have their reward in full**
UST God will not reward them any more than that
(ἀπέχουσιν τὸν μισθὸν αὐτῶν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
alms	money to help poor people
do … sound a trumpet	they have someone announce … by playing a loud instrument
hypocrites	They pretend to help others
synagogues	Jewish meeting places
they may be glorified	but they just want … to praise them
Truly	is true
reward	God will not reward them any more than that
they have … in full	God will not reward them any more than that

Matthew 6:3

ULT	UST
But you, giving alms, do not let your left hand know what your right hand is doing	*Instead, when you give money to help poor people, you should do it as privately as possible.*

ULT **you … your … your**
UST you … you should do it as privately as possible
(σοῦ & σου & σου)

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.

Support Reference: Singular Pronouns that refer to Groups

ULT **giving alms**
UST when … give money to help poor people
(ποιοῦντος ἐλεημοσύνην)

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]

Support Reference: Connect — Simultaneous Time Relationship

ULT **do not let your left hand know what your right hand is doing**
UST you should do it as privately as possible
(μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιά σου)

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]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
alms	money to help poor people
do … let … know	you should do it as privately as possible

Matthew 6:4

ULT	UST
so that your alms may be in secret, and your Father seeing in secret will reward you.	*That way, only God your Father will know that you have given money to help poor people. When he observes you doing that privately, he will reward you.*

ULT **so that**
UST That way
(ὅπως)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **your Father**
UST he
(ὁ Πατήρ σου)

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,]

Support Reference: Metaphor

ULT **will reward you**
UST he will reward you
(ἀποδώσει σοι)

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.

Support Reference: Textual Variants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
alms	that you have given money to help poor people

ULT	UST
Father	he
will reward	he will reward

Matthew 6:5

ULT	UST
And when you pray, do not be like the hypocrites, for they love to pray, having stood in the synagogues and on the corners of the street, so that they may be seen by men. Truly I say to you, they have their reward in full.	*Whenever some people pray to God, they enjoy doing so while standing in the Jewish meeting places and on the street corners. They pretend to focus on praying, but they just want other people to recognize them. God will not reward them any more than that. What I have said is true. So, you should not behave like that.*

ULT **you pray, do not be**
UST some people pray to God … So, you should not behave
(προσεύχῃ, οὐκ ἔσεσθε)

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.

Support Reference: Forms of You

ULT **they love to pray, having stood**
UST they enjoy doing so while standing
(φιλοῦσιν & ἑστῶτες προσεύχεσθαι)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in the synagogues and on the corners of the street**
UST in the Jewish meeting places and on the street corners
(ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **they may be seen by men**
> UST but they just want other people to recognize them
> (φανῶσιν τοῖς ἀνθρώποις)

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]

Support Reference: Active or Passive

> ULT **they may be seen**
> UST but they just want … to recognize them
> (φανῶσιν)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **by men**
> UST other people
> (τοῖς ἀνθρώποις)

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]

Support Reference: When Masculine Words Include Women

> ULT **they have their reward in full**
> UST God will not reward them any more than that
> (ἀπέχουσι τὸν μισθὸν αὐτῶν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you pray	some people pray to God
hypocrites	They pretend to focus on praying

ULT	UST
they love	they enjoy
to pray	doing so
synagogues	Jewish meeting places
Truly	is true
reward	God will not reward them any more than that
they have … in full	God will not reward them any more than that

Matthew 6:6

ULT	UST
But you, when you pray, enter into your inner chamber, and having shut your door, pray to your Father in secret, and your Father seeing in secret will reward you.	*In contrast, when you want to pray to God, you should go to a private room in your house and close the door. Then, you can pray to God your Father, who is there with you in private. When he observes you doing that privately, he will reward you.*

ULT **But you**
UST In contrast … you
(σὺ δὲ)

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]

Support Reference: Connect — Contrast Relationship

ULT **you … enter … your … your … pray … your … your … you**
UST you … you should go … a private room in your house … the door. Then, you can pray to God your Father … he … you
(σὺ & εἴσελθε & σου & σου, πρόσευξαι & σου & σου & σοι)

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.

Support Reference: Singular Pronouns that refer to Groups

ULT **your inner chamber**
UST a private room in your house
(τὸ ταμεῖόν σου)

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]

Support Reference: Translate Unknowns

> **ULT to your Father … your Father**
> **UST** to God your Father … he
> (τῷ Πατρί σου & ὁ Πατήρ σου)

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,]

Support Reference: Metaphor

> **ULT to your Father in secret**
> **UST** to God your Father … in private
> (τῷ Πατρί σου & ἐν τῷ κρυπτῷ)

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]

Support Reference: Assumed Knowledge and Implicit Information

> **ULT will reward you**
> **UST** he will reward you
> (ἀποδώσει σοι)

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.

Support Reference: Textual Variants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you pray	want to pray to God
pray	Then, you can pray
to … Father	to God your Father
Father	he

ULT	UST
will reward	he will reward

Matthew 6:7

ULT	UST
Now praying, do not make useless repetitions even as the Gentiles, for they think that because of their many words they will be heard.	*Further, as you are praying, do not repeat yourself as non-Jews do. They suppose that their gods will listen to them if they use many words.*

ULT **Now praying**
UST Further, as you are praying
(προσευχόμενοι δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **do not make useless repetitions**
UST do not repeat yourself
(μὴ βατταλογήσητε)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **do not make useless repetitions**
UST do not repeat yourself
(μὴ βατταλογήσητε)

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]

Support Reference: Abstract Nouns

ULT **the Gentiles**
UST non-Jews do
(οἱ ἐθνικοί)

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]

Support Reference: Ellipsis

ULT **for**
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **they will be heard**
UST their gods will listen to them
(εἰσακουσθήσονται)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
praying	as you are praying
Gentiles	non-Jews do

Matthew 6:8

ULT	UST
Therefore, you should not be like them, for your Father knows what need you have before you ask him.	*So then, do not pray to God as they do. In fact, before you ask him {for anything that you need}, God your Father is already aware of what you need.*

ULT **Therefore**
UST So then
(οὖν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **you should not be like them**
UST do not pray to God as they do
(μὴ & ὁμοιωθῆτε αὐτοῖς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for**
UST In fact
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **your Father**
UST God your Father
(ὁ Πατὴρ ὑμῶν)

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,]

Support Reference: Metaphor

ULT **before you ask him**
UST before you ask him {for anything that you need}
(πρὸ & ὑμᾶς αἰτῆσαι αὐτόν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Father	God your Father
knows	is already aware

Matthew 6:9

ULT	UST
Therefore, you must pray like this: ‘Our Father in the heavens, let your name be made holy.	*Here is how you should pray to God: ‘{I pray to} God our Father, who rules from heaven. May all people glorify you.*

ULT Therefore
(οὖν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT Our Father
UST {I pray to} God our Father
(Πάτερ ἡμῶν)

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]

Support Reference: Metaphor

ULT Our
UST {I pray to} God our Father
(ἡμῶν)

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.

Support Reference: Exclusive and Inclusive ‘We’

> ULT **in the heavens**
> UST who rules from heaven
> (ἐν τοῖς οὐρανοῖς)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **let your name be made holy**
> UST May all people glorify you
> (ἁγιασθήτω τὸ ὄνομά σου)

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]

Support Reference: Third-Person Imperatives

> ULT **let your name be made holy**
> UST May all people glorify you
> (ἁγιασθήτω τὸ ὄνομά σου)

If your language 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]

Support Reference: Active or Passive

> ULT **your name**
> UST you
> (τὸ ὄνομά σου)

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]

Support Reference: Metonymy

> ULT **your**
> UST you
> (σου)

Since Jesus is praying to God the Father, the word **your** here is singular.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
must pray	should pray to God
Father	{I pray to} God our Father
heavens	who rules from heaven
let … be made holy	May all people glorify

Matthew 6:10

ULT	UST
Let your kingdom come, let your will be done as in heaven also on earth.	*May you establish your kingdom. May everyone do what you want here on earth, just as {they already do} in heaven.*

ULT **Let your kingdom come, let your will be done**
UST May you establish your kingdom. May everyone do what you want
(ἐλθέτω ἡ βασιλεία σου, γενηθήτω τὸ θέλημά σου)

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]

Support Reference: Third-Person Imperatives

ULT **Let your kingdom come**
UST May you establish your kingdom
(ἐλθέτω ἡ βασιλεία σου)

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]

Support Reference: Personification

ULT **your … your**
UST your … what you want
(σου)

Since Jesus is praying to God the Father, the word **your** here is singular.

Support Reference: Forms of 'You' — Singular

ULT **let your will be done**
UST May everyone do what you want
(γενηθήτω τὸ θέλημά σου)

If your language 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]

Support Reference: Active or Passive

ULT **your will**
UST what you want
(τὸ θέλημά σου)

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]

Support Reference: Abstract Nouns

ULT **as in heaven also on earth**
UST here on earth, just as {they already do} in heaven
(ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
kingdom	kingdom
heaven	heaven
earth	earth
your will	what you want

Matthew 6:11

ULT	UST
Give us today our daily bread;	*Please give us the food we need each day.*

ULT **Give us**
UST Please give us
(δὸς ἡμῖν)

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]

Support Reference: Imperatives — Other Uses

ULT **our daily bread**
UST the food we need
(τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **our daily bread**
UST the food we need
(τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον)

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]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
bread	the food

Matthew 6:12

ULT	UST
and forgive us our debts, as we also forgave our debtors;	*We have forgiven people for when they did not treat us rightly. In the same way, please forgive us for when we do not act rightly.*

ULT forgive us
UST please forgive us
(ἄφες ἡμῖν)

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]

Support Reference: Imperatives — Other Uses

ULT our debts … our debtors
UST people for when they did not treat us rightly … for when we do not act rightly
(τὰ ὀφειλήματα ἡμῶν & τοῖς ὀφειλέταις ἡμῶν)

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]

Support Reference: Metaphor

ULT our debtors
UST people for when they did not treat us rightly
(τοῖς ὀφειλέταις ἡμῶν)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
forgive	please forgive

ULT	UST
forgave	have forgiven

Matthew 6:13

ULT	UST
and do not bring us into temptation, but deliver us from the evil one.'	*Please protect us from everything that tries to make us sin. Please rescue us when Satan tries to harm us.'*

ULT **do not bring us into temptation, but deliver us from the evil one**
UST Please protect us from everything that tries to make us sin. Please rescue us when Satan tries to harm us
(μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ)

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]

Support Reference: Imperatives — Other Uses

ULT **do not bring us into**
UST Please protect us from everything that tries to make us sin
(μὴ εἰσενέγκῃς ἡμᾶς εἰς)

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]

Support Reference: Metaphor

ULT **do not bring us into temptation**
UST Please protect us from everything that tries to make us sin
(μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν)

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]

Support Reference: Abstract Nouns

ULT **but**
(ἀλλὰ)

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,]

Support Reference: Connect — Contrast Relationship

ULT **the evil one**
UST when Satan tries to harm us
(τοῦ πονηροῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the evil one**
UST when Satan tries to harm us
(τοῦ πονηροῦ)

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.

Support Reference: Textual Variants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
temptation	from everything that tries to make us sin
deliver	Please rescue
evil one	when Satan tries to harm us

Matthew 6:14

ULT	UST
For if you forgive men their trespasses, your heavenly Father will also forgive you.	*God your Father, who rules from heaven, will forgive you as long as you forgive the people who sin against you.*

ULT For
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT men
UST the people
(τοῖς ἀνθρώποις)

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]

Support Reference: When Masculine Words Include Women

ULT their trespasses
UST who sin against you
(τὰ παραπτώματα αὐτῶν)

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]

Support Reference: Abstract Nouns

> ULT **your heavenly Father**
> UST God your Father, who rules from heaven
> (ὁ Πατὴρ ὑμῶν ὁ οὐράνιος)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you forgive	you forgive
trespasses	who sin against you
heavenly	who rules from heaven
Father	God … Father
will … forgive	will forgive

Matthew 6:15

ULT	UST
But if you do not forgive the men, neither will your Father forgive your trespasses.	*However, God your Father will not forgive you when you sin against him as long as you do not forgive other people.*

ULT **the men**
UST other people
(τοῖς ἀνθρώποις)

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]

Support Reference: When Masculine Words Include Women

ULT **the men**
UST other people
(τοῖς ἀνθρώποις)

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.

Support Reference: Textual Variants

ULT **your Father**
UST God your Father
(ὁ Πατὴρ ὑμῶν)

See how you translated the phrase **your Father** in the previous verse (6:14). Alternate translation: [your Father, God,]

Support Reference: Metaphor

ULT **your trespasses**
UST you when you sin against him
(τὰ παραπτώματα ὑμῶν)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you do … forgive	you do … forgive
Father	God … Father
will … forgive	will … forgive
trespasses	you when you sin against him

Matthew 6:16

ULT	UST
Now when you fast, do not be mournful as the hypocrites, for they disfigure their faces so that they may be seen as fasting by men. Truly I say to you, they have their reward in full.	*Whenever some people do not eat in order to please God, they change how their faces look. They pretend to be sad, but they just want other people to recognize that they are not eating. God will not reward them any more than that. What I have said is true. So, you should not behave like that.*

ULT **Now**
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **as the hypocrites**
UST They pretend … like that
(ὡς οἱ ὑποκριταὶ)

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]

Support Reference: Ellipsis

ULT **they disfigure their faces**
UST they change how their faces look
(ἀφανίζουσιν & τὰ πρόσωπα αὐτῶν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **they may be seen as fasting by men**
UST but they just want other people to recognize that they are not eating
(φανῶσιν τοῖς ἀνθρώποις νηστεύοντες)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **they may be seen as fasting by men**
UST but they just want other people to recognize that they are not eating
(φανῶσιν τοῖς ἀνθρώποις νηστεύοντες)

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]

Support Reference: Active or Passive

ULT **by men**
UST other people
(τοῖς ἀνθρώποις)

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]

Support Reference: When Masculine Words Include Women

ULT **they have their reward in full**
UST God will not reward them any more than that
(ἀπέχουσιν τὸν μισθὸν αὐτῶν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you fast	some people do not eat in order to please God
hypocrites	They pretend
as fasting	that they are not eating
Truly	is true
reward	God will not reward them any more than that
they have … in full	God will not reward them any more than that

Matthew 6:17

ULT	UST
But you, {when} fasting, anoint your head and wash your face	*In contrast, when you do not eat in order to please God, you should keep yourselves neat and clean.*

ULT But you
UST In contrast … you
(σὺ δὲ)

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]

Support Reference: Connect — Contrast Relationship

ULT you … your … your
UST you should keep yourselves neat … clean
(σὺ & σου & σου)

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.

Support Reference: Singular Pronouns that refer to Groups

ULT anoint your head and wash your face
UST should keep yourselves neat and clean
(ἄλειψαί σου τὴν κεφαλὴν καὶ τὸ πρόσωπόν σου νίψαι)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{when} fasting	when you do not eat in order to please God

ULT	UST
anoint	should keep yourselves neat

Matthew 6:18

ULT	UST
so that you would not be seen as fasting by men, but only by your Father in secret; and your Father, seeing in secret, will reward you.	*That way, other people do not know that you are not eating. Only God your Father, who is there with you in private, {will know}. When he observes you doing that privately, he will reward you*

ULT **so that**
UST That way
(ὅπως)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **you would not be seen … your … your … you**
UST do not know … your … he … you
(μὴ φανῇς & σου & σου & σοι)

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.

Support Reference: Singular Pronouns that refer to Groups

ULT **you would not be seen as fasting by men, but only by your Father**
UST other people do not know that you are not eating. Only God your Father … will know
(μὴ φανῇς τοῖς ἀνθρώποις νηστεύων, ἀλλὰ τῷ Πατρί σου)

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]

Support Reference: Active or Passive

ULT **by your Father in secret**
UST God your Father … in private
(τῷ Πατρί σου & ἐν τῷ κρυφαίῳ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **by your Father … your Father**
UST God your Father … he
(τῷ Πατρί σου & ὁ Πατήρ σου)

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]

Support Reference: Metaphor

ULT **will reward you**
UST he will reward you
(ἀποδώσει σοι)

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.

Support Reference: Textual Variants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
as fasting	that you are not eating
by … Father	God … Father
Father	he
will reward	he will reward

Matthew 6:19

ULT	UST
Do not store up for yourselves treasures on the earth, where moth and rust destroy, and where thieves break in and steal.	*You should not collect many valuable things for yourselves in this world. In this world, insects eat clothes, and metal objects corrode. Further, robbers force their way into people's houses to take their goods.*

ULT **moth**
UST insects
(σὴς)

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]

Support Reference: Translate Unknowns

ULT **moth**
UST insects
(σὴς)

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]

Support Reference: Generic Noun Phrases

ULT **rust**
UST metal objects corrode
(βρῶσις)

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]

Support Reference: Translate Unknowns

> ULT **break in**
> UST force their way into people’s houses
> (διορύσσουσιν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
earth	this world
thieves	robbers

Matthew 6:20

ULT	UST
Instead, store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in nor steal.	*Rather, you should collect many valuable things for yourselves in heaven. In heaven, insects do not eat clothes, and metal objects do not corrode. Further, robbers do not force their way into people's houses to take their goods.*

ULT neither moth nor rust

UST insects … not … and metal objects do not corrode

(οὔτε σὴς οὔτε βρῶσις)

See how you translated these words in 6:19. Alternate translation: [neither flies nor corrosion]

Support Reference: Translate Unknowns

ULT do not break in

UST do not force their way into people's houses

(οὐ διορύσσουσιν)

See how you translated this phrase in 6:19. Alternate translation: [do not break in to houses]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
heaven	heaven
thieves	robbers

Matthew 6:21

ULT	UST
For where your treasure is, there will your heart be also.	*{That is important} because you think and care most about the place where you collect valuable things.*

ULT **For**
UST {That is important} because
(γάρ)

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,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **where your treasure is, there will your heart be also**
UST you think and care most about the place where you collect valuable things
(ὅπου & ἐστιν ὁ θησαυρός σου, ἐκεῖ ἔσται καὶ ἡ καρδία σου)

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]

Support Reference: Information Structure

ULT **there will your heart be also**
UST you think and care most about the place
(ἐκεῖ ἔσται καὶ ἡ καρδία σου)

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]

Support Reference: Metaphor

> ULT **your heart**
> UST you think and care most
> (ἡ καρδία σου)

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]

Support Reference: Metonymy

Matthew 6:22

ULT	UST
The lamp of the body is the eye. Therefore, if your eye is healthy, your whole body will be illuminated.	*Your eyes are like a lamp since they enable you to see. If your eyes are working properly, then your whole body will benefit.*

ULT **The lamp of the body is the eye**
UST Your eyes are like a lamp since they enable you to see
(ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός)

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]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **The lamp of the body is the eye**
UST Your eyes are like a lamp since they enable you to see
(ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός)

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]

Support Reference: Generic Noun Phrases

ULT **your … your**
UST your … then your
(σου & σου)

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.

Support Reference: Singular Pronouns that refer to Groups

> ULT **your eye is**
> UST your eyes are
> (ἦ ὁ ὀφθαλμός σου)

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]

Support Reference: Collective Nouns

> ULT **healthy**
> UST working properly
> (ἁπλοῦς)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **your whole body will be illuminated**
> UST then your whole body will benefit
> (ὅλον τὸ σῶμά σου φωτεινὸν ἔσται)

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]

Support Reference: Biblical Imagery — Extended Metaphors

> ULT **will be**
> UST will
> (ἔσται)

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]

Support Reference: Irregular Use of Tenses

> ULT **illuminated**
> UST benefit
> (φωτεινὸν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
lamp	a lamp

Matthew 6:23

ULT	UST
But if your eye is evil, your whole body will be dark. Therefore, if the light in you is darkness, how great {is} the darkness!	*However, if your eyes are not working properly, then your whole body does not benefit at all. So consider how bad it is when what you see as bright light is actually very dark!*

ULT **your … your … you**
UST your … then your … what you see as bright light
(σου & σου & σοὶ)

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.

Support Reference: Singular Pronouns that refer to Groups

ULT **your eye is**
UST your eyes are
(ὁ ὀφθαλμός σου & ᾖ)

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]

Support Reference: Collective Nouns

ULT **evil**
UST not working properly
(πονηρὸς)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **your whole body will be dark**
> UST then your whole body does not benefit at all
> (ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται)

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]

Support Reference: Biblical Imagery — Extended Metaphors

> ULT **will be**
> UST does not benefit at all
> (ἔσται)

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]

Support Reference: Irregular Use of Tenses

> ULT **will be dark**
> UST does not benefit at all
> (σκοτεινὸν ἔσται)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **is darkness, how great {is} the darkness**
> UST how bad it is … is actually very dark
> (σκότος, ἐστίν τὸ σκότος πόσον)

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]

Support Reference: Abstract Nouns

ULT **Therefore**
UST So consider
(οὖν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **if the light in you is darkness, how great {is} the darkness**
UST how bad it is when what you see as bright light is actually very dark
(εἰ & τὸ φῶς & ἐν σοὶ σκότος, ἐστίν τὸ σκότος πόσον)

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]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **the light in you is darkness, how great {is} the darkness**
UST how bad it is … what you see as bright light is actually very dark
(τὸ φῶς & ἐν σοὶ σκότος, ἐστίν τὸ σκότος πόσον)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **how great {is} the darkness**
> UST how bad it is
> (τὸ σκότος πόσον)

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]

Support Reference: Exclamations

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	not working properly

Matthew 6:24

ULT	UST
No one is able to serve two masters, 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. You are not able to serve God and wealth.	*Servants cannot serve two different masters {at the same time}. {If they tried to do that,} they would hate one of them and love the other one, or they would be loyal to one of them and consider the other one to be unimportant. {In the same way,} you cannot devote your life to serving God if you are also devoting your life to acquiring money and other material possessions.*

ULT **two masters**
UST two different masters
(δυσὶ κυρίοις)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **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**
UST {If they tried to do that,} they would hate one of them and love the other one, or they would be loyal to one of them and consider the other one to be unimportant
(ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἑνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει)

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]

Support Reference: Parallelism

ULT the one … the other … one … the other
UST one of them … the other one … to one of them … the other one
(τὸν ἕνα & τὸν ἕτερον & ἑνὸς & τοῦ ἑτέρου)

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]

Support Reference: Nominal Adjectives

ULT You are not able
UST {In the same way,} you cannot
(οὐ δύνασθε)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT You are not able to serve God and wealth
UST {In the same way,} you cannot devote your life to serving God if you are also devoting your life to acquiring money and other material possessions
(οὐ δύνασθε Θεῷ δουλεύειν καὶ μαμωνᾷ)

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]

Support Reference: Personification

ULT wealth
UST money and other material possessions
(μαμωνᾷ)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to serve	Servants … serve

ULT	UST
masters	masters
will love	love
to serve	devote your life to serving
God	God

Matthew 6:25

ULT	UST
Because of this I say to you, do not worry about your life, what you might eat or what you might drink,nor about your body, what you might wear. Is not life more than food, and the body, {than} clothing?	*So then, here is what I want to tell you: do not worry about whether you will have enough to eat or drink to stay alive. Do not worry about whether you will have enough clothes to wear to stay warm. After all, your life is more important than the food you eat, and your body is more important than the clothes you put on it.*

ULT **Because of this**
UST So then
(διὰ τοῦτο)

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,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **I say to you, do not worry**
UST here is what I want to tell you: do not worry
(λέγω ὑμῖν, μὴ μεριμνᾶτε)

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]

ULT **about your life … life**
UST to stay alive … your life
(τῇ ψυχῇ ὑμῶν & ἡ ψυχὴ)

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]

Support Reference: Abstract Nouns

ULT **or what you might drink**
UST or drink
(ἢ τί πίητε)

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.

Support Reference: Textual Variants

ULT **Is not life more than food, and the body, {than} clothing**
UST After all, your life is more important than the food you eat, and your body is more important than the clothes you put on it
(οὐχὶ ἡ ψυχὴ πλεῖόν ἐστι τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος)

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!]

Support Reference: Rhetorical Question

ULT **Is not life more than food, and the body, {than} clothing**
UST After all, your life is more important than the food you eat, and your body is more important than the clothes you put on it
(οὐχὶ ἡ ψυχὴ πλεῖόν ἐστι τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **and the body, {than} clothing**
> UST and your body is more important than the clothes you put on it
> (καὶ τὸ σῶμα τοῦ ἐνδύματος)

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]

Support Reference: Ellipsis

> ULT **the body**
> UST your body
> (τὸ σῶμα)

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]

Support Reference: Generic Noun Phrases

Matthew 6:26

ULT	UST
Look at the birds of the sky, that they do not sow nor reap nor gather into barns, but your heavenly Father feeds them. {Are} you not more valuable than they?	*Think about the birds {that fly} in the sky. They do not plant seeds, and they do not harvest crops. They do not store crops, but God your Father, who rules from heaven, provides food for them. You are certainly much more important than they are{, so you can be sure that God will give you what you need}.*

ULT **Look at**
UST Think about
(ἐμβλέψατε εἰς)

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]

Support Reference: Metonymy

ULT **the birds of the sky**
UST the birds {that fly} in the sky
(τὰ πετεινὰ τοῦ οὐρανοῦ)

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]

Support Reference: Possession

ULT **barns**
UST They do … store crops
(ἀποθήκας)

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]

Support Reference: Translate Unknowns

ULT **your heavenly Father**
UST God your Father, who rules from heaven
(ὁ Πατὴρ ὑμῶν ὁ οὐράνιος)

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]

Support Reference: Metaphor

ULT **{Are} you not more valuable than they**
UST You are certainly much more important than they are{, so you can be sure that God will give you what you need}
(οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν)

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!]

Support Reference: Rhetorical Question

ULT **they**
UST than they are{, so you can be sure that God will give you what you need}
(αὐτῶν)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the sky	{that fly} in the sky
they do … sow	They do … plant seeds
reap	they do … harvest crops
heavenly	who rules from heaven
Father	God … Father

Matthew 6:27

ULT	UST
But which of you, being anxious, is able to add one cubit to his lifespan?	*You cannot add even a minute to your life by worrying about it!*

ULT **But**
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **which of you, being anxious, is able to add one cubit to his lifespan**
UST You cannot add even a minute to your life by worrying about it
(τίς & ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα)

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!]

Support Reference: Rhetorical Question

ULT **being anxious**
UST by worrying about it
(μεριμνῶν)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **is able to add one cubit to his lifespan**
UST cannot add even a minute to your life
(δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα)

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]

Support Reference: Metaphor

ULT **one cubit**
UST even a minute
(πῆχυν ἕνα)

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.

Support Reference: Biblical Distance

ULT **his**
UST your
(αὐτοῦ)

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]

Support Reference: When Masculine Words Include Women

Matthew 6:28

ULT	UST
And why are you anxious about clothing? Consider the lilies of the field—how they grow. They do not labor, neither do they spin.	*So, you should not worry about whether you will have enough clothes to wear. Observe the way that flowers grow in a field. They do not work {to earn money}, and they do not make their own clothes.*

ULT **And why are you anxious about clothing**
UST So, you should not worry about whether you will have enough clothes to wear
(καὶ περὶ ἐνδύματος τί μεριμνᾶτε)

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!]

Support Reference: Rhetorical Question

ULT **Consider the lilies of the field—how they grow**
UST Observe the way that flowers grow in a field
(καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνουσιν)

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]

Support Reference: Information Structure

ULT **the lilies**
UST flowers
(τὰ κρίνα)

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]

Support Reference: Translate Unknowns

> ULT **the lilies of the field**
> UST flowers … in a field
> (τὰ κρίνα τοῦ ἀγροῦ)

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]

Support Reference: Possession

> ULT **of the field**
> UST in a field
> (τοῦ ἀγροῦ)

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]

Support Reference: Generic Noun Phrases

> ULT **neither do they spin**
> UST and they do not make their own clothes
> (οὐδὲ νήθουσιν)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
They do … labor	They do … work {to earn money}

Matthew 6:29

ULT	UST
But I say to you that not even Solomon in all his glory clothed himself like one of these.	*However, here is what I want to tell you: King Solomon, who {lived long ago and} wore glorious clothes, never dressed as beautifully as a single flower.*

ULT **in all his glory**
UST { … and} wore glorious clothes
(ἐν πάσῃ τῇ δόξῃ αὐτοῦ)

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,]

Support Reference: Abstract Nouns

ULT **in all his glory**
UST { … and} wore glorious clothes
(ἐν πάσῃ τῇ δόξῃ αὐτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **like one of these**
UST as beautifully as a single flower
(ὡς ἓν τούτων)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Solomon	King Solomon, who {lived long ago … }

ULT	UST
glory	{ … and} wore glorious clothes

Matthew 6:30

ULT	UST
But if God thus clothes the grass of the field, existing today and tomorrow being thrown into an oven, {will he} not much more you, ones of little faith?	*God makes plants beautiful, even though they grow for only a short time. Then people {cut them down and} throw them into the fire. {But you are very precious to God.} He will care for you even more than he cares for the plants. You should trust God more than you do!*

ULT But
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT if
(εἰ)

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]

Support Reference: Connect — Factual Conditions

ULT God thus clothes the grass of the field
UST God makes plants beautiful
(τὸν χόρτον τοῦ ἀγροῦ & ὁ Θεὸς οὕτως ἀμφιέννυσιν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **clothes the grass of the field**
UST makes plants beautiful
(τὸν χόρτον τοῦ ἀγροῦ & ἀμφιέννυσιν)

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]

Support Reference: Metaphor

ULT **the grass of the field**
UST plants
(τὸν χόρτον τοῦ ἀγροῦ)

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]

Support Reference: Possession

ULT **grass**
UST plants
(χόρτον)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **of the field**
UST plants
(τοῦ ἀγροῦ)

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]

Support Reference: Generic Noun Phrases

> ULT **existing today and tomorrow being thrown into an oven**
> UST even though they grow for only a short time. Then people {cut them down and} throw them into the fire
> (σήμερον ὄντα, καὶ αὔριον εἰς κλίβανον βαλλόμενον)

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]

Support Reference: Connect — Contrast Relationship

> ULT **existing today and tomorrow being thrown into an oven**
> UST even though they grow for only a short time. Then people {cut them down and} throw them into the fire
> (σήμερον ὄντα, καὶ αὔριον εἰς κλίβανον βαλλόμενον)

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]

Support Reference: Hypothetical Situations

> ULT **being thrown into an oven**
> UST people {cut them down and} throw them into the fire
> (εἰς κλίβανον βαλλόμενον)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **being thrown**
UST people {cut them down and} throw them
(βαλλόμενον)

If your language 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]

Support Reference: Active or Passive

ULT **{will he} not much more**
UST But you are very precious to God … even more than he cares for the plants
(οὐ πολλῷ μᾶλλον)

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]

Support Reference: Ellipsis

ULT **{will he} not much more you, ones of little faith**
UST {But you are very precious to God.} He will care for you even more than he cares for the plants. You should trust God more than you do
(οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλιγόπιστοι)

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!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
ones of little faith	You should trust God more than you do

Matthew 6:31

ULT	UST
Therefore, you should not be anxious, saying, 'What might we eat?' or, 'What might we drink?' or, 'What might we wear?'	*So then, do not worry by asking about whether you have anything to eat or drink, or whether you have clothes to wear.*

ULT **saying, 'What might we eat?' or, 'What might we drink?' or, 'What might we wear**
UST by asking about whether you have anything to eat or drink, or whether you have clothes to wear
(λέγοντες, τί φάγωμεν, ἤ, τί πίωμεν, ἤ, τί περιβαλώμεθα)

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.]

Support Reference: Direct and Indirect Quotations

ULT **might we eat … might we drink … might we wear**
UST you have anything to eat … drink … you have clothes to wear
(φάγωμεν & πίωμεν & περιβαλώμεθα)

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.

Support Reference: Exclusive and Inclusive 'We'

Matthew 6:32

ULT	UST
For the Gentiles seek all these things; for your heavenly Father knows that you need all of these things.	*The people who do not know God worry about such things. {However, you should not worry about such things} because God your Father, who rules from heaven, knows that you need them all.*

ULT For
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT seek
UST worry about
(ἐπιζητοῦσιν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT all these things … all of these things
UST such things … them all
(πάντα & ταῦτα & τούτων ἁπάντων)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for**
UST {However, you should not worry about such things} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **your heavenly Father**
UST God your Father, who rules from heaven
(ὁ Πατὴρ ὑμῶν ὁ οὐράνιος)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gentiles	The people who do not know God
seek	worry about
heavenly	who rules from heaven
Father	God … Father
knows	knows

Matthew 6:33

ULT	UST
But seek first the kingdomand his righteousness, and all these things will be added to you.	*You should concentrate primarily on what you can do for God's kingdom and on doing what God considers to be right. When you do those things, {you can trust God} to provide everything you need.*

ULT **But**
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **seek first**
UST You should concentrate primarily
(ζητεῖτε & πρῶτον)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **first**
UST primarily
(πρῶτον)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the kingdom**
UST on what you can do for God's kingdom
(τὴν βασιλείαν)

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.

Support Reference: Textual Variants

ULT **his righteousness**
UST on doing what God considers to be right
(τὴν δικαιοσύνην αὐτοῦ)

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]

Support Reference: Possession

ULT **his righteousness**
UST on doing what God considers to be right
(τὴν δικαιοσύνην αὐτοῦ)

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]

Support Reference: Abstract Nouns

ULT **and**
UST When you do those things
(καὶ)

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]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **all these things will be added to you**
> UST {you can trust God} to provide everything you need
> (ταῦτα πάντα προστεθήσεται ὑμῖν)

If your language 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]

Support Reference: Active or Passive

> ULT **all these things**
> UST everything … need
> (ταῦτα πάντα)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **will be added to you**
> UST {you can trust God} to provide … you
> (προστεθήσεται ὑμῖν)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
seek	You should concentrate
kingdom	on what you can do for God's kingdom
righteousness	on doing what God considers to be right

Matthew 6:34

ULT	UST
Therefore, you should not be anxious for tomorrow, for tomorrow will be anxious for itself. Sufficient for the day {is} its evil.	*So then, do not worry about {what will happen} tomorrow. You can worry tomorrow about what will happen during that day. Enough bad things happen each day {that you should not worry about bad things that might happen tomorrow}.*

ULT **Therefore**
UST So then
(οὖν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **tomorrow will be anxious for itself**
UST You can worry tomorrow about what will happen during that day
(ἡ & αὔριον μεριμνήσει ἑαυτῆς)

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]

Support Reference: Personification

ULT **Sufficient for the day {is} its evil**
UST Enough bad things happen each day {that you should not worry about bad things that might happen tomorrow}
(ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{is} its evil**
UST bad things happen
(ἡ κακία αὐτῆς)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for the day	each day
is … evil	bad things happen

Matthew 7

Matthew 7 Chapter Introduction

Structure and Formatting

1. 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)

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 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)

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)

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)

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)

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)

Matthew 7:1

ULT	UST
Do not judge, so that you will not be judged.	*Do not harshly criticize {other people}. That way, God will not harshly criticize you.*

ULT **Do not judge**
UST Do not harshly criticize {other people}
(μὴ κρίνετε)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **so that**
UST That way
(ἵνα)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **you will not be judged**
UST God will not harshly criticize you
(μὴ κριθῆτε)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Do … judge	Do … harshly criticize {other people}
you will … be judged	God will … harshly criticize you

Matthew 7:2

ULT	UST
For with the judgment by which you judge, you will be judged, and with the measure by which you measure, it will be measured to you.	*{I say that} because God will harshly criticize you in the same way that you harshly criticize others. In fact, God will treat you in the same way that you treat others.*

ULT **For**
UST {I say that} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **with the judgment by which you judge**
UST in the same way that you harshly criticize others
(ἐν ᾧ & κρίματι κρίνετε)

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]

Support Reference: Abstract Nouns

ULT **you will be judged**
UST God will harshly criticize you
(κριθήσεσθε)

If your language 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]

Support Reference: Active or Passive

ULT **and**
UST In fact
(καὶ)

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,]

Support Reference: Connecting Words and Phrases

ULT **with the measure by which you measure, it will be measured to you**
UST God will treat you in the same way that you treat others
(ἐν ᾧ μέτρῳ μετρεῖτε, μετρηθήσεται ὑμῖν)

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]

Support Reference: Proverbs

ULT **with the measure by which you measure**
UST in the same way that you treat others
(ἐν ᾧ μέτρῳ μετρεῖτε)

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]

Support Reference: Abstract Nouns

ULT **it will be measured to you**
UST God will treat you
(μετρηθήσεται ὑμῖν)

If your language 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]

Support Reference: Active or Passive

> ULT **it will be measured**
> UST God will treat
> (μετρηθήσεται)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the judgment	in the same way
you judge	that you harshly criticize others
you will be judged	God will harshly criticize you

Matthew 7:3

ULT	UST
Now 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?	*{None of you should concentrate on the small faults of another person. You should concentrate on your own serious faults.} Otherwise, that would be like noticing a speck in the eye of that person while not noticing a huge wooden plank in your own eye.*

ULT Now
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT 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
UST {None of you should concentrate on the small faults of another person. You should concentrate on your own serious faults.} Otherwise, that would be like noticing a speck in the eye of that person while not noticing a huge wooden plank in your own eye
(τί & βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς)

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!]

Support Reference: Rhetorical Question

> ULT **do you look at … your … you do not notice … your eye**
> UST concentrate on … of another person. You should concentrate on … Otherwise, that would be like noticing … of that person … not noticing … in your own eye
> (βλέπεις & σου & τῷ σῷ ὀφθαλμῷ & οὐ κατανοεῖς)

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.

Support Reference: Singular Pronouns that refer to Groups

> ULT **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**
> UST { … concentrate on the small faults of another person. You should concentrate on your own serious faults.} Otherwise, that would be like noticing a speck in the eye of that person while not noticing a huge wooden plank in your own eye
> (βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς)

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]

Support Reference: Biblical Imagery — Extended Metaphors

> ULT **the speck of wood**
> UST the small faults … a speck
> (τὸ κάρφος)

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]

Support Reference: Translate Unknowns

> ULT **of your brother**
> UST of another person … of that person
> (τοῦ ἀδελφοῦ σου)

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]

Support Reference: Metaphor

> ULT **of your brother**
> UST of another person … of that person
> (τοῦ ἀδελφοῦ σου)

Although the term **brother** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: [of your brother or sister]

Support Reference: When Masculine Words Include Women

> ULT **the log**
> UST your own serious faults … a huge wooden plank in your own eye
> (τὴν & δοκὸν)

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]

Support Reference: Hyperbole

> ULT **the log**
> UST your own serious faults … a huge wooden plank in your own eye
> (τὴν & δοκὸν)

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]

Support Reference: Translate Unknowns

Matthew 7:4

ULT	UST
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?	*You should not tell another believer, ‘Let me help you correct your faults,’ while you have not yet dealt with your own faults.*

ULT **Or**

UST not

(ἢ)

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,]

Support Reference: Connecting Words and Phrases

ULT **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**

UST You should not tell another believer, ‘Let me help you correct your faults,’ while you have not yet dealt with your own faults

(ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου, ἄφες ἐκβάλω τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ σου, καὶ ἰδοὺ, ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σοῦ)

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!]

Support Reference: Rhetorical Question

> ULT **to your brother**
> UST another believer
> (τῷ ἀδελφῷ σου)

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]

Support Reference: Metaphor

> ULT **to your brother**
> UST another believer
> (τῷ ἀδελφῷ σου)

Although the term **brother** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: [to your brother or sister]

Support Reference: When Masculine Words Include Women

> ULT **your … Let … your … your**
> UST another believer, ‘Let me … you … your own
> (σου, ἄφες & σου & σοῦ)

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.

Support Reference: Singular Pronouns that refer to Groups

ULT **Let me take out the speck of wood from your eye,' while behold, the log {is} in your eye**
UST Let me help you correct your faults,' while you have not yet dealt with your own faults
(ἄφες ἐκβάλω τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ σου, καὶ ἰδοὺ, ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σοῦ)

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]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **the speck of wood**
UST your faults
(τὸ κάρφος)

Translate the phrase **speck of wood** as you did in 7:3. Alternate translation: [the grain of sand] or [the tiny object]

Support Reference: Translate Unknowns

ULT **behold**
UST while you have not yet dealt with
(ἰδοὺ)

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]

Support Reference: Metaphor

> ULT **the log**
> UST faults
> (ἡ δοκὸς)

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]

Support Reference: Hyperbole

> ULT **the log**
> UST faults
> (ἡ δοκὸς)

Translate the word **log** as you did in 7:3. Alternate translation: [the beam] or [the plank] or [the large object]

Support Reference: Translate Unknowns

Matthew 7:5

ULT	UST
You hypocrite! 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.	*If you do that, you are a hypocrite! You should first {stop committing your own sins. That will be like} removing a large plank from your own eye. Then, as a result, you will have the spiritual insight you need to help others get rid of the {smaller faults that are like} little specks in their eyes.*

ULT **You hypocrite … take out … your … you will see clearly … your**
UST If you do that, you are a hypocrite! You should … stop committing your own … { … That will be like} removing … from your own eye … you will have the spiritual insight you need … others … their
(ὑποκριτά, ἔκβαλε & σοῦ & διαβλέψεις & σου)

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.

Support Reference: Singular Pronouns that refer to Groups

ULT **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**
UST You should first {stop committing your own sins. That will be like} removing a large plank from your own eye. Then, as a result, you will have the spiritual insight you need to help others get rid of the {smaller faults that are like} little specks in their eyes
(ἔκβαλε πρῶτον ἐκ τοῦ ὀφθαλμοῦ σοῦ τὴν δοκόν, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου)

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]

Support Reference: Biblical Imagery — Extended Metaphors

> ULT **the log**
> UST sins … a large plank
> (τὴν δοκόν)

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]

Support Reference: Hyperbole

> ULT **the log**
> UST sins … a large plank
> (τὴν δοκόν)

Translate the word **log** as you did in 7:3. Alternate translation: [the beam] or [the plank] or [the large object]

Support Reference: Translate Unknowns

> ULT **the speck of wood**
> UST the {smaller faults that are like} little specks
> (τὸ κάρφος)

Translate the phrase **speck of wood** as you did in 7:3. Alternate translation: [the grain of sand] or [the tiny object]

Support Reference: Translate Unknowns

> ULT **of your brother**
> UST others … their
> (τοῦ ἀδελφοῦ σου)

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]

Support Reference: Metaphor

> ULT **of your brother**
> UST others … their
> (τοῦ ἀδελφοῦ σου)

Although the term **brother** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: [of your brother or sister]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
You hypocrite	If you do that, you are a hypocrite

Matthew 7:6

ULT	UST
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.	*{Apply this saying to how you live:} do not present sacred things to dogs, and do not put valuable things in front of pigs. {I say that} because the pigs will crush your valuable things, and the dogs will destroy the sacred things and then attack you.*

ULT **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**

UST {Apply this saying to how you live:} do not present sacred things to dogs, and do not put valuable things in front of pigs. {I say that} because the pigs will crush your valuable things, and the dogs will destroy the sacred things and then attack you

(μὴ δῶτε τὸ ἅγιον τοῖς κυσίν, μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων, μήποτε καταπατήσουσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν, καὶ στραφέντες ῥήξωσιν ὑμᾶς)

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]

Support Reference: Information Structure

ULT **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**
UST {Apply this saying to how you live:} do not present sacred things to dogs, and do not put valuable things in front of pigs. {I say that} because the pigs will crush your valuable things, and the dogs will destroy the sacred things and then attack you
(μὴ δῶτε τὸ ἅγιον τοῖς κυσίν, μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων, μήποτε καταπατήσουσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν, καὶ στραφέντες ῥήξωσιν ὑμᾶς)

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]

Support Reference: Metaphor

ULT **the holy**
UST sacred things
(τὸ ἅγιον)

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]

Support Reference: Nominal Adjectives

ULT **to the dogs**
UST to dogs
(τοῖς κυσίν)

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.

Support Reference: Translate Unknowns

ULT **pearls**
UST valuable things
(τοὺς μαργαρίτας)

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]

Support Reference: Translate Unknowns

ULT **they will trample them under their feet, and having turned, they will tear you to pieces**
UST the pigs will crush your valuable things, and the dogs will destroy the sacred things and then attack you
(καταπατήσουσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν, καὶ στραφέντες ῥήξωσιν ὑμᾶς)

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]

Support Reference: Pronouns — When to Use Them

ULT **them**
UST your valuable things
(αὐτοὺς)

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]

Support Reference: Pronouns — When to Use Them

ULT **having turned**
UST the dogs will destroy the sacred things and then
(στραφέντες)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
holy	sacred things
pigs	pigs
they will trample	the pigs will crush

Matthew 7:7

ULT	UST
Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.	*Keep asking {God for the things you need}, and he will give them to you. Keep seeking {those things from God}, and you will receive them. Ask God to make things possible for you, and he will act on your behalf.*

ULT **Ask, and it will be given to you; seek, and you will find**
UST Keep asking {God for the things you need}, and he will give them to you. Keep seeking {those things from God}, and you will receive them
(αἰτεῖτε καὶ δοθήσεται ὑμῖν; ζητεῖτε καὶ εὑρήσετε)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **it will be given to you**
UST he will give them to you
(δοθήσεται ὑμῖν)

If your language 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]

Support Reference: Active or Passive

ULT **knock**
UST Ask God to make things possible for you
(κρούετε)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **knock, and it will be opened to you**
UST Ask God to make things possible for you, and he will act on your behalf
(κρούετε καὶ ἀνοιγήσεται ὑμῖν)

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]

Support Reference: Metaphor

ULT **it will be opened to you**
UST he will act on your behalf
(ἀνοιγήσεται ὑμῖν)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
seek	Keep seeking {those things from God}

Matthew 7:8

ULT	UST
For everyone asking receives; and the one seeking finds; and to the one knocking, it will be opened.	*{You should do those things} because everyone who keeps asking {God for the things they need} will receive them. Everyone who seeks {those things from God} will receive them. If people ask God to make things possible for them, God will act on their behalf.*

ULT **For**
UST {You should do those things} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **everyone asking receives; and the one seeking finds**
UST everyone who keeps asking {God for the things they need} will receive them. Everyone who seeks {those things from God} will receive them
(πᾶς & ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὑρίσκει)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to the one knocking**
UST If people ask God to make things possible for them
(τῷ κρούοντι)

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]

Support Reference: Translate Unknowns

ULT to the one knocking, it will be opened
UST If people ask God to make things possible for them, God will act on their behalf
(τῷ κρούοντι ἀνοιγήσεται)

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]

Support Reference: Metaphor

ULT it will be opened
UST God will act on their behalf
(ἀνοιγήσεται)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
receives	will receive them
seeking	Everyone who seeks {those things from God}

Matthew 7:9

ULT	UST
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?	*Suppose one of you had a child who asked you for bread {to eat}. You certainly would not give your child a rock {to eat}!*

ULT **Or**
(ἢ)

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,]

Support Reference: Connecting Words and Phrases

ULT **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**
UST Suppose one of you had a child who asked you for bread {to eat}. You certainly would not give your child a rock {to eat}
(ἢ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος, ὃν αἰτήσει ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ)

Alternate translation: [Or what man is there from among you who will give his son a stone when he asks for bread]

ULT **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**
UST Suppose one of you had a child who asked you for bread {to eat}. You certainly would not give your child a rock {to eat}
(ἢ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος, ὃν αἰτήσει ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ)

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!]

Support Reference: Rhetorical Question

> ULT **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**
> UST Suppose one of you had a child who asked you for bread {to eat}. You certainly would not give your child a rock {to eat}
> (ἢ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος, ὃν αἰτήσει ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ)

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]

Support Reference: Hypothetical Situations

> ULT **what man is there from among you, of whom his son will ask for bread—he will not give him a stone, will he**
> UST Suppose one of you had a child who asked you for bread {to eat}. You certainly would not give your child a rock {to eat}
> (τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος, ὃν αἰτήσει ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ)

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]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
bread	bread {to eat}

Matthew 7:10

ULT	UST
Or he will also ask for a fish—he will not give him a snake, will he?	*Similarly, suppose that your child asked you for a fish {to eat}. You certainly would not give your child a poisonous snake {to eat}!*

ULT **Or**
UST Similarly, suppose that
(ἢ)

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,]

Support Reference: Connecting Words and Phrases

ULT **Or he will also ask for a fish—he will not give him a snake, will he**
UST Similarly, suppose that your child asked you for a fish {to eat}. You certainly would not give your child a poisonous snake {to eat}
(ἢ καὶ ἰχθὺν αἰτήσει, μὴ ὄφιν ἐπιδώσει αὐτῷ)

Alternate translation: [Or he will not give him a snake when he asks for a fish, will he]

ULT **Or he will also ask for a fish—he will not give him a snake, will he**
UST Similarly, suppose that your child asked you for a fish {to eat}. You certainly would not give your child a poisonous snake {to eat}
(ἢ καὶ ἰχθὺν αἰτήσει, μὴ ὄφιν ἐπιδώσει αὐτῷ)

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.]

Support Reference: Rhetorical Question

ULT **Or he will also ask for a fish—he will not give him a snake, will he**
UST Similarly, suppose that your child asked you for a fish {to eat}. You certainly would not give your child a poisonous snake {to eat}
(ἢ καὶ ἰχθὺν αἰτήσει, μὴ ὄφιν ἐπιδώσει αὐτῷ)

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]

Support Reference: Hypothetical Situations

ULT **he will also ask for a fish—he will not give him a snake, will he**
UST Similarly, suppose that your child asked you for a fish {to eat}. You certainly would not give your child a poisonous snake {to eat}
(καὶ ἰχθὺν αἰτήσει, μὴ ὄφιν ἐπιδώσει αὐτῷ)

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]

Support Reference: When Masculine Words Include Women

ULT **a snake**
UST a poisonous snake {to eat}
(ὄφιν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a snake	a poisonous snake {to eat}

Matthew 7:11

ULT	UST
Therefore, if you, being evil, know how to give good gifts to your children, how much more will your Father in the heavens give good things to the ones asking him?	*So, even though you people are sinful, you still know how to give good gifts to your children. Therefore, it is even more certain that God your Father, who rules from heaven, will give good things to those who ask him.*

ULT **if**
UST Therefore
(εἰ)

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]

Support Reference: Connect — Factual Conditions

ULT **being evil**
UST are sinful
(πονηροὶ ὄντες)

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]

Support Reference: Connect — Contrast Relationship

ULT **how much more will your Father in the heavens give good things to the ones asking him**
UST it is even more certain that God your Father, who rules from heaven, will give good things to those who ask him
(πόσῳ μᾶλλον ὁ Πατὴρ ὑμῶν & ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν)

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!]

Support Reference: Rhetorical Question

ULT **your Father**
UST God your Father
(ὁ Πατὴρ ὑμῶν)

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,]

Support Reference: Metaphor

ULT **in the heavens**
UST who rules from heaven
(ἐν τοῖς οὐρανοῖς)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	sinful
know how	you still know how
good	good
Father	God … Father
heavens	who rules from heaven

ULT	UST
good things	good things

Matthew 7:12

ULT	UST
Therefore, all things in as much as you desire that men do to you, in this manner also, you do to them, for this is the Law and the Prophets.	*In conclusion, in whatever way you want others to act toward you, that is the way you should act toward them. Then, you will be doing what it says in all the parts of the Scriptures.*

ULT **Therefore**
UST In conclusion
(οὖν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **all things in as much as you desire that men do to you, in this manner also, you do to them**
UST in whatever way you want others to act toward you, that is the way you should act toward them
(πάντα & ὅσα ἐὰν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς)

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]

Support Reference: Information Structure

ULT **men**
UST others
(οἱ ἄνθρωποι)

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]

Support Reference: When Masculine Words Include Women

ULT **for**
UST Then
(γάρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **this is the Law and the Prophets**
UST you will be doing what it says in all the parts of the Scriptures
(οὗτος & ἐστιν ὁ νόμος καὶ οἱ προφῆται)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Law and the Prophets**
UST what it says in all the parts of the Scriptures
(ὁ νόμος καὶ οἱ προφῆται)

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]

Support Reference: How to Translate Names

ULT **the Prophets**
UST what it says in all the parts of the Scriptures
(οἱ προφῆται)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Law	what it says in all the parts of the Scriptures
Prophets	what it says in all the parts of the Scriptures

Matthew 7:13

ULT	UST
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.	*{When you choose how to live, you are like a traveler choosing which path to take.} There is an easy path and a large gate, and many people go that way. However, if you go that way, God will punish you. There is also a hard path and a small gate, and only a few people go that way. You should use that small gate, because that is how you will truly live. (vv13-14)*

ULT **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**

UST There is an easy path and a large gate, and many people go that way. However, if you go that way, God will punish you … path and … gate, and … go … You should use that small gate, because that is how you will truly live … path and … gate, and … go … However, if you go that way, God will punish you. There is also a hard path and a small gate, and only a few people go that way … because that is how you will truly live

(εἰσέλθατε διὰ τῆς στενῆς πύλης; ὅτι πλατεῖα ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοί εἰσιν οἱ εἰσερχόμενοι δι’ αὐτῆς; ὅτι στενὴ ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωήν, καὶ ὀλίγοι εἰσὶν οἱ εὑρίσκοντες αὐτήν) (7:13-14)

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]

Support Reference: Verse Bridges

ULT **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**
UST There is an easy path and a large gate, and many people go that way. However, if you go that way, God will punish you … path and … gate, and … go … You should use that small gate, because that is how you will truly live
(εἰσέλθατε διὰ τῆς στενῆς πύλης; ὅτι πλατεῖα ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοί εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς)

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]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **For**
(ὅτι)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **to destruction**
UST However, if you go that way, God will punish you … because that is how you will truly live
(εἰς τὴν ἀπώλειαν)

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]

Support Reference: Abstract Nouns

> ULT **many**
> UST many people
> (πολλοί)

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]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
gate	gate
is … gate	gate … gate

Matthew 7:14

ULT	UST
For the gate {is} narrow and the road has been made narrowthat is leading to life, and there are few finding it.	*{When you choose how to live, you are like a traveler choosing which path to take.} There is an easy path and a large gate, and many people go that way. However, if you go that way, God will punish you. There is also a hard path and a small gate, and only a few people go that way. You should use that small gate, because that is how you will truly live. (vv13-14)*

ULT **For the gate {is} narrow and the road has been made narrow**
UST path and … gate … There is also a hard path and a small gate
(ὅτι στενὴ ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς)

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.

Support Reference: Textual Variants

ULT **For**
(ὅτι)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the gate {is} narrow and the road has been made narrow that is leading to life, and there are few finding it**
UST path and … gate, and … go … However, if you go that way, God will punish you. There is also a hard path and a small gate, and only a few people go that way … because that is how you will truly live
(στενὴ ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωήν, καὶ ὀλίγοι εἰσὶν οἱ εὑρίσκοντες αὐτήν)

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]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **the road has been made narrow**
UST path … There is also a hard path
(τεθλιμμένη ἡ ὁδὸς)

If your language 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]

Support Reference: Active or Passive

ULT **life**
UST God will punish you … you will truly live
(τὴν ζωήν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to life**
UST However, if you go that way, God will punish you … because that is how you will truly live
(εἰς τὴν ζωήν)

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]

Support Reference: Abstract Nouns

ULT **few**
UST only a few people
(ὀλίγοι)

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]

Support Reference: Nominal Adjectives

ULT **it**
UST that way
(αὐτήν)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
gate	gate … gate

Matthew 7:15

ULT	UST
Beware of the false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves.	*Watch out for people who lie when they claim to speak messages from God. They may look like they are part of God's people, but really they want to hurt God's people.*

ULT **who come to you in sheep's clothing, but inwardly they are ravenous wolves**
UST They may look like they are part of God's people, but really they want to hurt God's people
(οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων, ἔσωθεν δέ εἰσιν λύκοι ἅρπαγες)

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]

Support Reference: Metaphor

ULT **in sheep's clothing**
UST may look like they are part of God's people
(ἐν ἐνδύμασι προβάτων)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **ravenous wolves**
UST really they want to hurt God's people
(λύκοι ἅρπαγες)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
false prophets	people who lie when they claim to speak messages from God
sheep’s	may look like they are part of God’s people
wolves	really they want to hurt God’s people

Matthew 7:16

ULT	UST
By their fruits you will recognize them. They do not gather grapes from a thornbush or figs from thistles, do they?	*You can tell what people are really like by the things that they do. So, people are like plants in this way. A bush with thorns does not produce grapes. A thorny plant does not produce figs.*

ULT **By their fruits you will recognize them. They do not gather grapes from a thornbush or figs from thistles, do they**

UST You can tell what people are really like by the things that they do. So, people are like plants in this way. A bush with thorns does not produce grapes. A thorny plant does not produce figs

(ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὰς, ἢ ἀπὸ τριβόλων σῦκα)

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]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **By their fruits you will recognize them**

UST You can tell what people are really like by the things that they do. So, people are like plants in this way

(ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς)

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]

Support Reference: Pronouns — When to Use Them

ULT **They do not gather grapes from a thornbush or figs from thistles, do they**
UST A bush with thorns does not produce grapes. A thorny plant does not produce figs
(μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὰς, ἢ ἀπὸ τριβόλων σῦκα)

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!]

Support Reference: Rhetorical Question

ULT **They do not gather … do they**
UST does not produce
(μήτι συλλέγουσιν)

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]

Support Reference: Pronouns — When to Use Them

ULT **grapes from a thornbush or figs from thistles**
UST A bush with thorns … grapes. A thorny plant does not produce figs
(ἀπὸ ἀκανθῶν σταφυλὰς, ἢ ἀπὸ τριβόλων σῦκα)

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]

Support Reference: Parallelism

ULT **thistles**
UST A thorny plant
(τριβόλων)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
fruits	by the things that they do. So, people are like plants in this way
you will recognize	You can tell what … are really like
grapes	grapes
a thornbush	A bush with thorns
figs	does not produce figs

Matthew 7:17

ULT	UST
In the same way, every good tree produces good fruits, but the rotten tree produces bad fruits.	*Similarly, all healthy fruit trees produce fruit that is good to eat. All unhealthy fruit trees produce fruit that is bad to eat.*

ULT **In the same way, every good tree produces good fruits, but the rotten tree produces bad fruits**

UST Similarly, all healthy fruit trees produce fruit that is good to eat. All unhealthy fruit trees produce fruit that is bad to eat

(οὕτως πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ; τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ)

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]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **the rotten tree produces**

UST All unhealthy fruit trees produce

(τὸ & σαπρὸν δένδρον & ποιεῖ)

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]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
good	healthy
good	that is good to eat
fruits	fruit
rotten	unhealthy
fruits	fruit

Matthew 7:18

ULT	UST
A good tree is not able to produce bad fruits, nor a rotten tree to produce good fruits.	*Healthy fruit trees cannot produce fruit that is bad to eat. Unhealthy fruit trees cannot produce fruit that is good to eat.*

ULT **A good tree is not able to produce bad fruits, nor a rotten tree to produce good fruits**
UST Healthy fruit trees cannot produce fruit that is bad to eat. Unhealthy fruit trees cannot produce fruit that is good to eat
(οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν)

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]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **nor a rotten tree**
UST Unhealthy fruit trees cannot
(οὐδὲ δένδρον σαπρὸν)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
good	Healthy
fruits	fruit
rotten	Unhealthy
good	that is good to eat
fruits	fruit

Matthew 7:19

ULT	UST
Every tree not producing good fruit is cut down and thrown into a fire.	*People chop down every tree that does not produce fruit that is good to eat. Then, they burn those trees {for fuel}. {In the same way, God will punish everyone who does not do what is right.}*

ULT **Every tree not producing good fruit is cut down and thrown into a fire**
UST People chop down every tree that does not produce fruit that is good to eat. Then, they burn those trees {for fuel}. {In the same way, God will punish everyone who does not do what is right … }
(πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται)

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]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **Every tree not producing good fruit is cut down and thrown into a fire**
UST People chop down every tree that does not produce fruit that is good to eat. Then, they burn those trees {for fuel}. {In the same way, God will punish everyone who does not do what is right … }
(πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται)

If your language 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]

Support Reference: Active or Passive

ULT **good fruit**
UST fruit that is good to eat
(καρπὸν καλὸν)

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]

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
good	that is good to eat
fruit	fruit

Matthew 7:20

ULT	UST
So then, by their fruits you will recognize them.	*Therefore, you can tell if a plant is healthy or unhealthy by what kind of fruit it produces. In the same way, you can tell what people are really like by the things that they do.*

ULT **So then**
UST Therefore
(ἄρα γε)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **by their fruits you will recognize them**
UST you can tell if a plant is healthy or unhealthy by what kind of fruit it produces. In the same way, you can tell what people are really like by the things that they do
(ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς)

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]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **by their fruits you will recognize them**
UST you can tell if a plant is healthy or unhealthy by what kind of fruit it produces. In the same way, you can tell what people are really like by the things that they do
(ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
fruits	by what kind of fruit it produces … by the things that they do
you will recognize	you can tell if … is healthy or unhealthy … In the same way, you can tell what … are really like

Matthew 7:21

ULT	UST
Not everyone saying to me, 'Lord, Lord,' will enter into the kingdom of the heavens, but the one doing the will of my Father in the heavens.	*Just calling me your Lord is not enough for you to participate in God's heavenly kingdom. Rather, you need to do what God my Father, who rules from heaven, wants {you to do}.*

ULT **to me, 'Lord, Lord**
UST me your Lord
(μοι, Κύριε, Κύριε)

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]

Support Reference: Reduplication

ULT **but the one doing**
UST Rather, you need to do
(ἀλλ' ὁ ποιῶν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the one doing**
UST you need to do
(ὁ ποιῶν)

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]

Support Reference: Generic Noun Phrases

> ULT **the will of my Father in the heavens**
> UST what God my Father, who rules from heaven, wants {you to do}
> (τὸ θέλημα τοῦ Πατρός μου & ἐν τοῖς οὐρανοῖς)

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]

Support Reference: Abstract Nouns

> ULT **of my Father**
> UST God my Father
> (τοῦ Πατρός μου)

Father is an important title that describes the relationship between God the **Father** and Jesus.

Support Reference: Translating Son and Father

> ULT **in the heavens**
> UST who rules from heaven
> (ἐν τοῖς οὐρανοῖς)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **in the heavens**
> UST who rules from heaven
> (ἐν τοῖς οὐρανοῖς)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lord	your Lord
Lord	your Lord
of … heavens	heavenly
will of … Father	what God … Father … wants {you to do}
of … Father	God … Father

ULT	UST
heavens	who rules from heaven
kingdom of the heavens	God’s heavenly kingdom

Matthew 7:22

ULT	UST
Many will say to me in that day, ‘Lord, Lord, did we not prophesy in your name, and in your name cast out demons, and in your name do many mighty deeds?’	*On the day when God will judge everyone, many people will tell me, ‘Our Lord, we represented you when we proclaimed what God says! We represented you when we drove evil spiritual beings out of people! We represented you when we did many powerful things!’*

ULT **Many**
UST many people
(πολλοὶ)

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]

Support Reference: Nominal Adjectives

ULT **in that day**
UST On the day when God will judge everyone
(ἐν ἐκείνῃ τῇ ἡμέρᾳ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **day, ‘Lord, Lord**
UST On the day when God will judge everyone … Our Lord
(τῇ ἡμέρᾳ, Κύριε, Κύριε)

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]

Support Reference: Reduplication

ULT **did we not prophesy in your name, and in your name cast out demons, and in your name do many mighty deeds**
UST we represented you when we proclaimed what God says! We represented you when we drove evil spiritual beings out of people! We represented you when we did many powerful things
(οὐ τῷ σῷ ὀνόματι ἐπροφητεύσαμεν, καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν)

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!]

Support Reference: Rhetorical Question

ULT **in your name … in your name … in your name**
UST we represented you … We represented you … We represented you
(τῷ σῷ ὀνόματι & τῷ σῷ ὀνόματι & τῷ σῷ ὀνόματι)

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]

Support Reference: Metonymy

ULT **your … your … your**
UST we represented you … We represented you … We represented you
(σῷ)

Since the speakers are talking to Jesus, the word **your** in this verse is singular.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
day	On the day when God will judge everyone
Lord	Our Lord
Lord	Our Lord
did we … prophesy	when we proclaimed what God says
cast out	when we drove … out of people
demons	evil spiritual beings

ULT	UST
mighty deeds	powerful things

Matthew 7:23

ULT	UST
And then I will publicly declare to them, 'I never knew you! Go away from me, the ones practicing lawlessness!'	*I will then respond to them, 'You were never part of my people. You do what is wrong. Leave me!'*

ULT **I never knew you**
UST You were never part of my people
(οὐδέποτε ἔγνων ὑμᾶς)

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]

Support Reference: Idiom

ULT **the ones practicing lawlessness**
UST You do what is wrong
(οἱ ἐργαζόμενοι τὴν ἀνομίαν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **lawlessness**
UST what is wrong
(τὴν ἀνομίαν)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I will publicly declare	I will … respond
I … knew	were … part of my people
practicing	You do
lawlessness	what is wrong

Matthew 7:24

ULT	UST
Therefore, everyone who hears these words of mine and does them will be compared to a wise man who built his house upon the rock.	*So, all people who hear my teachings and obey them are acting as wise people who construct their homes on top of solid rock.*

ULT **Therefore**
UST So
(οὖν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **these words of mine**
UST my teachings
(μου τοὺς λόγους τούτους)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **will be compared to a wise man who built his house upon the rock**
UST are acting as wise people who construct their homes on top of solid rock
(ὁμοιωθήσεται ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν πέτραν)

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]

Support Reference: Simile

> ULT **will be compared to**
> UST are acting as
> (ὁμοιωθήσεται)

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]

Support Reference: Irregular Use of Tenses

> ULT **will be compared to**
> UST are acting as
> (ὁμοιωθήσεται)

If your language 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]

Support Reference: Active or Passive

> ULT **a wise man … his**
> UST wise people … their
> (ἀνδρὶ φρονίμῳ & αὐτοῦ)

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]

Support Reference: When Masculine Words Include Women

> ULT **rock**
> UST solid rock
> (πέτραν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wise	wise

ULT	UST
house	homes

Matthew 7:25

ULT	UST
And the rain came down, and the floods came, and the winds blew and struck against that house, but it did not fall down, for it had been founded on the rock.	*There may be heavy rain, and there may be floods, and there may be strong winds that buffet those homes. However, they will not collapse. That is because the wise people constructed them on top of solid rock.*

ULT **struck against that house**
UST buffet those homes
(προσέπεσαν τῇ οἰκίᾳ ἐκείνῃ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **it had been founded**
UST the wise people constructed them
(τεθεμελίωτο)

If your language 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]

Support Reference: Active or Passive

ULT **the rock**
UST solid rock
(τὴν πέτραν)

Express the idea as you did in 7:25. Alternate translation: [the bedrock] or [the solid ground]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
house	homes
it had been founded	the wise people constructed them

Matthew 7:26

ULT	UST
But everyone hearing these words of mine and not doing them will be compared to a foolish man who built his house upon the sand.	*However, all people who hear my teachings and do not obey them are like foolish people who construct their homes on top of shifting sand.*

ULT **these words of mine**
UST my teachings
(μου τοὺς λόγους τούτους)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **will be compared to a foolish man who built his house upon the sand**
UST are like foolish people who construct their homes on top of shifting sand
(ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν ἄμμον)

Jesus compares those who do not do as he instructed to a person who builds **his houseupon 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]

Support Reference: Simile

ULT **will be compared to**
UST are like
(ὁμοιωθήσεται)

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]

Support Reference: Irregular Use of Tenses

ULT **will be compared to**
UST are like
(ὁμοιωθήσεται)

If your language 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]

Support Reference: Active or Passive

ULT **a foolish man … his**
UST foolish people … their
(ἀνδρὶ μωρῷ & αὐτοῦ)

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]

Support Reference: When Masculine Words Include Women

ULT **upon the sand**
UST on top of shifting sand
(ἐπὶ τὴν ἄμμον)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
foolish	foolish
house	homes

Matthew 7:27

ULT	UST
And the rain came down, and the floods came, and the winds blew and struck against that house, and it fell, and its destruction was great.”	*There may be heavy rain, and there may be floods, and there may be strong winds that buffet those homes. Then, they will collapse completely.”*

ULT **struck against that house**
UST buffet those homes
(προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ)

Express the idea as you did in 7:25. Alternate translation: [stressed that house] or [strained the house]

Support Reference: Assumed Knowledge and Implicit Information

ULT **its destruction was great**
UST completely
(ἦν ἡ πτῶσις αὐτῆς μεγάλη)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
house	homes

Matthew 7:28

ULT	UST
And it happened that when Jesus finished speaking these words, the crowds were astonished at his teaching,	*When Jesus finished teaching, the large groups of people {who had listened to him} felt amazed at the way he taught.*

ULT **And it happened that when Jesus finished speaking these words, the crowds were astonished at his teaching**

UST When Jesus finished teaching, the large groups of people {who had listened to him} felt amazed at the way he taught

(καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ)

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]

Support Reference: End of Story

ULT **at his teaching**

UST at the way he taught

(ἐπὶ τῇ διδαχῇ αὐτοῦ)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus

Matthew 7:29

ULT	UST
for he was teaching them as having authority, and not as their scribes.	*{They felt amazed} because he did not teach as the teachers of the Jewish law did. Rather, he taught them like someone whom God had authorized to do so.*

ULT **for**
UST {They felt amazed} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **having authority**
UST someone whom God had authorized to do so
(ἐξουσίαν ἔχων)

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]

Support Reference: Abstract Nouns

ULT **not as their scribes**
UST he did not teach as the teachers of the Jewish law did
(οὐχ ὡς οἱ γραμματεῖς αὐτῶν)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
authority	someone whom God had authorized to do so
scribes	the teachers of the Jewish law did

Matthew 8

Matthew 8 Chapter Introduction

Structure and Formatting

1. 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)

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)

Matthew 8:1

ULT	UST
Now {when} he had come down from the mountain, large crowds followed him.	*When Jesus went down from the hill, large groups of people went wherever he went.*

ULT **Now**
UST When
(δὲ)

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,]

Support Reference: Introduction of a New Event

ULT **the mountain**
UST the hill
(τοῦ ὄρους)

Express this phrase as you did in 5:1. Alternate translation: [the high place] or [the small mountain]

Support Reference: When to Keep Information Implicit

Matthew 8:2

ULT	UST
And behold, a leper, having approached, bowed before him, saying, "Lord, if you are willing, you are able to make me clean."	*Then, a man who had a skin disease came and knelt before Jesus. He said to Jesus, "Lord, {please heal me!} I know that you are able to heal me if you are willing!"*

ULT **behold, a leper, having approached, bowed before**
UST Then, a man who had a skin disease came and knelt before
(ἰδοὺ, λεπρὸς προσελθὼν, προσεκύνει)

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]

Support Reference: Introduction of New and Old Participants

ULT **behold**
UST Then
(ἰδοὺ)

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]

Support Reference: Metaphor

ULT **him**
UST Jesus
(αὐτῷ)

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]

Support Reference: Pronouns — When to Use Them

> ULT **you are able to make me clean**
> UST I know that you are able to heal me
> (δύνασαί με καθαρίσαι)

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]

Support Reference: Statements — Other Uses

> ULT **to make me clean**
> UST to heal me
> (με καθαρίσαι)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a leper	a man who had a skin disease
bowed before	knelt before
Lord	Lord, {please heal me … }

Matthew 8:3

ULT	UST
And having reached out his hand, he touched him, saying, "I am willing. Be clean." And immediately his leprosy was cleansed.	*Then Jesus stretched out his hand and touched the man. He said, "I am willing {to heal you}, and I heal you now!" At that time, Jesus healed the man from his skin disease.*

ULT having reached out his hand, he touched him
UST Jesus stretched out his hand and touched the man
(ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ)

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]

Support Reference: Pronouns — When to Use Them

ULT saying
UST He said
(λέγων)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he declared]

Support Reference: Quotations and Quote Margins

ULT I am willing
UST I am willing {to heal you}
(θέλω)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **his leprosy was cleansed**
> UST Jesus healed the man from his skin disease
> (ἐκαθαρίσθη αὐτοῦ ἡ λέπρα)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
leprosy	from his skin disease

Matthew 8:4

ULT	UST
And Jesus says to him, "See that you tell no one, but go, show yourself to the priest and offer the gift that Moses commanded, for a testimony to them."	*Then Jesus told him, "Do not tell anyone what just happened. Instead, go and show yourself to a priest {so that he can examine you and see that you no longer have the skin disease}. Also, present the offering that Moses required {for people whom God has healed from skin disease}. This will prove to the community {that you no longer have the skin disease}."*

ULT **says**
UST told
(λέγει)

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]

Support Reference: Irregular Use of Tenses

ULT **you tell no one**
UST not tell anyone what just happened
(μηδενὶ εἴπῃς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **show yourself to the priest**
UST and show yourself to a priest {so that he can examine you and see that you no longer have the skin disease}
(σεαυτὸν, δεῖξον τῷ ἱερεῖ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **offer the gift that Moses commanded**
UST present the offering that Moses required {for people whom God has healed from skin disease}
(προσένεγκον τὸ δῶρον ὃ προσέταξεν Μωϋσῆς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for a testimony to them**
UST This will prove to the community {that you no longer have the skin disease}
(εἰς μαρτύριον αὐτοῖς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for a testimony to them**
UST This will prove to the community {that you no longer have the skin disease}
(εἰς μαρτύριον αὐτοῖς)

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]

Support Reference: Abstract Nouns

ULT **to them**
UST to the community
(αὐτοῖς)

The pronoun **them** could refer to: (1) Jewish people in general. Alternate translation: [to people]; (2) the priests specifically. Alternate translation: [to the priests]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus

ULT	UST
to the priest	to a priest
Moses	Moses
a testimony	This will prove … that you no longer have the skin disease

Matthew 8:5

ULT	UST
Now {when} he had entered into Capernaum, a centurion came to him, begging him	*While Jesus was visiting the city of Capernaum, an important Roman officer came to him. He urged Jesus {to help him}.*

ULT Now
(δὲ)

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,]

Support Reference: Introduction of a New Event

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Capernaum	the city of Capernaum
a centurion	an important Roman officer
begging	He urged … to help him

Matthew 8:6

ULT	UST
and saying, “Lord, my servant has been lying in the house paralyzed, being tormented terribly.”	*He said, “Lord, one of my servants is lying in bed at my home because he cannot move. He is suffering very much. {Please help him.}”*

ULT saying
UST He said
(λέγων)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [telling him]

Support Reference: Quotations and Quote Margins

ULT paralyzed
UST because he cannot move
(παραλυτικός)

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]

Support Reference: Translate Unknowns

ULT being tormented terribly
UST He is suffering very much. {Please help him … }
(δεινῶς βασανιζόμενος)

If your language 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]

Support Reference: Active or Passive

> ULT **being tormented terribly**
> UST He is suffering very much. {Please help him … }
> (δεινῶς βασανιζόμενος)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lord	Lord
servant	one of … servants
house	in bed at my home
being tormented	He is suffering

Matthew 8:7

ULT	UST
And he says to him, "I, {when} I have come, will heal him."	*Jesus answered, "I will go {to your home} and cure him."*

> ULT **he says to him**
> UST Jesus answered
> (λέγει αὐτῷ)

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]

Support Reference: Pronouns — When to Use Them

> ULT **he says**
> UST Jesus answered
> (λέγει)

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]

Support Reference: Irregular Use of Tenses

> ULT **{when} I have come**
> UST will go {to your home}
> (ἐλθὼν)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **{when} I have come**
> UST will go {to your home}
> (ἐλθὼν)

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [when I have gone]

Support Reference: Go and Come

Matthew 8:8

ULT	UST
And answering, the centurion said, "Lord, I am not worthy that you might enter under my roof, but only speak a word, and my servant will be healed.	*The important officer responded, "Lord, I am not important enough for you to come into my house. Instead {of going to my house}, you can cure my servant just by speaking a command.*

ULT **you might enter under my roof**
UST you to come into my house
(μου ὑπὸ τὴν στέγην εἰσέλθῃς)

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]

Support Reference: Idiom

ULT **only speak a word**
UST just by speaking a command
(μόνον εἰπὲ λόγῳ)

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]

Support Reference: Imperatives — Other Uses

ULT **a word**
UST a command
(λόγῳ)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **my servant will be healed**
> UST you can cure my servant
> (ἰαθήσεται ὁ παῖς μου)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
centurion	The important officer
Lord	Lord
servant	servant

Matthew 8:9

ULT	UST
For I also am a man placed under authority, having soldiers under me, 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}."	*{I know that you can do this} because I myself am a man who must obey the orders of my superiors. I also have soldiers who must obey my orders. When I say to one of them, 'Go there!' he goes there. When I say to another one, 'Come here!' he comes {to me}. When I say to my slave, 'Perform this task!' he does it."*

ULT **placed under authority**
UST who must obey the orders of my superiors
(ὑπὸ ἐξουσίαν, τασσόμενος)

If your language 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]

Support Reference: Active or Passive

ULT **under me**
UST who must obey my orders
(ὑπ' ἐμαυτὸν)

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]

Support Reference: Metaphor

ULT **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}**
UST When I say to one of them, 'Go there!' he goes there. When I say to another one, 'Come here!' he comes {to me}. When I say to my slave, 'Perform this task!' he does it
(καὶ λέγω τούτῳ, πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ, ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου, ποίησον τοῦτο, καὶ ποιεῖ)

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]

Support Reference: Quotes within Quotes

ULT and to another one … and to my servant
UST When I say to another one … When I say to my slave
(καὶ ἄλλῳ & καὶ τῷ δούλῳ μου)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
placed	who must obey the orders of my superiors
authority	who must obey the orders of my superiors
soldiers	soldiers
to … servant	When I say to … slave

Matthew 8:10

ULT	UST
But having heard this, Jesus was amazed and said to the ones following him, "Truly I say to you, I have found such great faith from no one in Israel.	*What the officer said impressed Jesus. Jesus declared to the people who were with him, "I have not met any Israelite who trusts me as much as this man does! What I have said is true.*

ULT **was amazed**
UST impressed
(ἐθαύμασεν)

If your language 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]

Support Reference: Active or Passive

ULT **to you**
UST What I have said is true
(ὑμῖν)

Here, the word **you** is plural because Jesus is speaking to everyone who follows him.

Support Reference: Forms of 'You' — Singular

ULT **I have found such great faith from no one in Israel**
UST I have not met any Israelite who trusts me as much as this man does
(παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὗρον)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **I have found such great faith from no one in Israel**
> UST I have not met any Israelite who trusts me as much as this man does
> (παρ᾽ οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὗρον)

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.

Support Reference: Textual Variants

> ULT **I have found**
> UST I have … met
> (εὗρον)

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]

Support Reference: Idiom

> ULT **such great faith from no one in Israel**
> UST not … any Israelite who trusts me as much as this man does
> (παρ᾽ οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ)

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]

Support Reference: Abstract Nouns

> ULT **in Israel**
> UST Israelite
> (ἐν τῷ Ἰσραὴλ)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Truly	What I have said is true

ULT	UST
faith	who trusts me
Israel	Israelite

Matthew 8:11

ULT	UST
But I tell you that many will come from east and west, and they will recline to eat with Abraham and Isaac and Jacob in the kingdom of the heavens.	*So, here is what I want to tell you: many people from every part of the world{, including many non-Jewish people,} will arrive in God's heavenly kingdom. They will feast along with {our Jewish ancestors,} Abraham, Isaac, and Jacob.*

ULT **But**
UST So
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **you**
UST you
(ὑμῖν)

Here, the word **you** is plural because Jesus is speaking to everyone who follows him.

Support Reference: Forms of 'You' — Singular

ULT **many**
UST many people
(πολλοὶ)

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]

Support Reference: Nominal Adjectives

ULT **from east and west**
UST from every part of the world{, including many non-Jewish people … }
(ἀπὸ ἀνατολῶν καὶ δυσμῶν)

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]

Support Reference: Merism

ULT **they will recline to eat**
UST They will feast
(ἀνακλιθήσονται)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **they will recline to eat**
UST They will feast
(ἀνακλιθήσονται)

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]

Support Reference: Metaphor

ULT **with Abraham and Isaac and Jacob**
UST along with {our Jewish ancestors,} Abraham, Isaac, and Jacob
(μετὰ Ἀβραὰμ, καὶ Ἰσαὰκ, καὶ Ἰακὼβ)

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,]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Abraham	Abraham
Isaac	Isaac
Jacob	Jacob
kingdom of the heavens	God’s heavenly kingdom
of the heavens	heavenly

Matthew 8:12

ULT	UST
But the sons of the kingdom will be thrown out into the outer darkness, where there will be weeping and grinding of the teeth."	*However, God will cast out many people who think that they will participate in his kingdom. He will punish them in a dark place, where they will cry and sorrowfully grind their teeth."*

ULT **the sons of the kingdom will be thrown out**
UST God will cast out many people who think that they will participate in his kingdom
(οἱ & υἱοὶ τῆς βασιλείας ἐκβληθήσονται)

If your language 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]

Support Reference: Active or Passive

ULT **the sons of the kingdom**
UST many people who think that they will participate in his kingdom
(οἱ & υἱοὶ τῆς βασιλείας)

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]

Support Reference: Idiom

ULT **the sons**
UST many people who think that they will participate in his kingdom
(οἱ & υἱοὶ)

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]

Support Reference: When Masculine Words Include Women

ULT **into the outer darkness**
UST He will punish them in a dark place
(εἰς τὸ σκότος τὸ ἐξώτερον)

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]

Support Reference: Metaphor

ULT **the outer darkness**
UST He will punish them in a dark place
(τὸ σκότος τὸ ἐξώτερον)

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]

Support Reference: Abstract Nouns

ULT **grinding of the teeth**
UST sorrowfully grind their teeth
(ὁ βρυγμὸς τῶν ὀδόντων)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the kingdom	many people who think that they will participate in his kingdom
will be thrown out	God will cast out

Matthew 8:13

ULT	UST
And Jesus said to the centurion, "Go! As you believed, let it be done for you." And the servant was healed at that hour.	*Then, Jesus told the important officer, "Return home. I will do for you what you have trusted me to do." Jesus healed the servant at that exact time.*

> ULT **Go**
> UST Return home
> (ὕπαγε)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **let it be done for you**
> UST I will do for you
> (γενηθήτω σοι)

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]

Support Reference: Active or Passive

> ULT **let it be done**
> UST I will do
> (γενηθήτω)

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]

Support Reference: Third-Person Imperatives

> ULT **the servant was healed**
> UST Jesus healed the servant
> (ἰάθη ὁ παῖς)

If your language 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]

Support Reference: Active or Passive

> ULT **at that hour**
> UST at that exact time
> (ἐν τῇ ὥρᾳ ἐκείνῃ)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
to the centurion	the important officer
you believed	you have trusted me to do
servant	the servant
hour	at that exact time

Matthew 8:14

ULT	UST
And {when} Jesus had come into the house of Peter, he saw his mother-in-law having been laid down and being sick with a fever.	*After that, Jesus went to Peter's home. There, he saw that Peter's mother-in-law was lying in bed because she had a fever.*

ULT **{when} Jesus had come**
UST Jesus went
(ἐλθὼν ὁ Ἰησοῦς)

In a context such as this, your language might say "gone" instead of **come**. Alternate translation: [when Jesus had gone]

Support Reference: Go and Come

ULT **his**
UST Peter's
(αὐτοῦ)

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]

Support Reference: Pronouns — When to Use Them

ULT **mother-in-law**
UST mother-in-law
(τὴν πενθερὰν)

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.

Support Reference: Kinship

ULT **having been laid down**
UST was lying in bed
(βεβλημένην)

If your language 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]

Support Reference: Active or Passive

> ULT **being sick with a fever**
> UST she had a fever
> (πυρέσσουσαν)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
house	home
of Peter	Peter’s

Matthew 8:15

ULT	UST
And he touched her hand, and the fever left her, and she got up and began to serve him.	*He touched her hand, and she recovered from the fever. Then she stood up and offered Jesus some food.*

ULT **the fever left her**
UST she recovered from the fever
(ἀφῆκεν αὐτὴν ὁ πυρετός)

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]

Support Reference: Personification

ULT **began to serve him**
UST offered Jesus some food
(διηκόνει αὐτῷ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
began to serve	offered … some food

Matthew 8:16

ULT	UST
Now evening having come, they brought to him many being possessed by demons, and he cast out the spirits with a word and healed all the ones having sickness,	*When it was evening, people brought to Jesus many men and women whom evil spiritual beings controlled. Jesus drove these evil spiritual beings out of those men and women just by speaking words. Also, he cured everyone who was sick.*

> ULT **Now**
> (δὲ)

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,]

Support Reference: Introduction of a New Event

> ULT **they brought**
> UST people brought
> (προσήνεγκαν)

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]

Support Reference: Pronouns — When to Use Them

> ULT **many being possessed by demons**
> UST many men and women whom evil spiritual beings controlled
> (δαιμονιζομένους πολλούς)

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]

Support Reference: Active or Passive

ULT **many**
UST many
(πολλούς)

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]

Support Reference: Nominal Adjectives

ULT **the spirits**
UST these evil spiritual beings
(τὰ πνεύματα)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **with a word**
UST just by speaking words
(λόγῳ)

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]

Support Reference: Metonymy

ULT **the ones having sickness**
UST who was sick
(τοὺς κακῶς ἔχοντας)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
being possessed by demons	men and women whom evil spiritual beings controlled
he cast out	Jesus drove … out of those men and women

ULT	UST
spirits	these evil spiritual beings

Matthew 8:17

ULT	UST
so that might be fulfilled that which had been spoken by Isaiah the prophet, saying, “He himself took our sicknesses and bore our diseases.”	*So, what God said by speaking through the prophet Isaiah came true: “When we were sick, he helped us. When we were ill, he cured us.”*

ULT **so that might be fulfilled**
UST So … came true
(ὅπως πληρωθῇ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **might be fulfilled**
UST came true
(πληρωθῇ)

If your language 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]

Support Reference: Active or Passive

ULT **that which had been spoken**
UST what God said
(τὸ ῥηθὲν)

If your language 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]

Support Reference: Active or Passive

> ULT **saying**
> (λέγοντος)

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]

Support Reference: Quotations and Quote Margins

> ULT **He himself took our sicknesses and bore our diseases**
> UST When we were sick, he helped us. When we were ill, he cured us
> (αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν)

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]

Support Reference: Parallelism

> ULT **He himself took our sicknesses and bore our diseases**
> UST When we were sick, he helped us. When we were ill, he cured us
> (αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
might be fulfilled	came true
Isaiah	Isaiah
prophet	prophet
bore	he cured us

Matthew 8:18

ULT	UST
Now Jesus, having seen a crowdaround him, commanded to depart to the other side.	*When Jesus saw that there was a large group of people around him, he told his apprentices to take him {by boat} to the other side of the Sea of Galilee.*

ULT Now
(δὲ)

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,]

Support Reference: Introduction of a New Event

ULT having seen
UST When … saw
(ἰδὼν)

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]

Support Reference: Connect — Sequential Time Relationship

ULT a crowd
UST that there was a large group of people
(ὄχλον)

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.

Support Reference: Textual Variants

ULT **commanded to depart to the other side**
UST he told his apprentices to take him {by boat} to the other side of the Sea of Galilee
(ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν)

It may be more natural in your language to have a direct quotation here. Alternate translation: [commanded, “Let us depart to the other side”]

Support Reference: Direct and Indirect Quotations

ULT **commanded to depart**
UST he told his apprentices to take him {by boat}
(ἐκέλευσεν ἀπελθεῖν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to the other side**
UST to the other side of the Sea of Galilee
(εἰς τὸ πέραν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus

Matthew 8:19

ULT	UST
And having approached, a scribe said to him, "Teacher, I will follow you wherever you go."	*{Before they got into the boat}, a teacher of the Jewish law came up to Jesus and said to him, "My instructor, I want to go with you and be your apprentice."*

ULT And having approached, a scribe
UST {Before they got into the boat}, a teacher of the Jewish law came up to Jesus
(καὶ προσελθὼν, εἷς γραμματεὺς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT I will follow you wherever you go
UST I want to go with you and be your apprentice
(ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
scribe	{Before they got into the boat}, a teacher of the Jewish law
Teacher	My instructor

Matthew 8:20

ULT	UST
And Jesus says to him, "The foxes have dens, and the birds of the sky, nests, but the Son of Man does not have {a place} where he might lay his head."	*Jesus replied, "Foxes have holes in the ground to live in, and birds have nests to live in, but I, the Son of Man, do not have a home to sleep in!"*

ULT **says**
UST replied
(λέγει)

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]

Support Reference: Irregular Use of Tenses

ULT **The foxes have dens, and the birds of the sky, nests**
UST Foxes have holes in the ground to live in, and birds have nests to live in
(αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις)

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]

Support Reference: Merism

ULT **The foxes have dens**
UST Foxes have holes in the ground to live in
(αἱ ἀλώπεκες φωλεοὺς ἔχουσιν)

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]

Support Reference: Translate Unknowns

> ULT **the birds of the sky, nests**
> UST birds have nests to live in
> (τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις)

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]

Support Reference: Ellipsis

> ULT **the birds of the sky**
> UST birds
> (τὰ πετεινὰ τοῦ οὐρανοῦ)

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]

Support Reference: Possession

> ULT **the birds of the sky**
> UST birds
> (τὰ πετεινὰ τοῦ οὐρανοῦ)

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]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

> ULT **but the Son of Man does not have {a place} where he might lay his head**
> UST but I, the Son of Man, do not have a home to sleep in
> (ὁ δὲ Υἱὸς τοῦ Ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ)

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]

Support Reference: First, Second or Third Person

ULT **but the Son of Man**
UST but I, the Son of Man
(ὁ δὲ Υἱὸς τοῦ Ἀνθρώπου)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **does not have {a place} where he might lay his head**
UST do not have a home to sleep in
(οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **does not have {a place} where he might lay his head**
UST do not have a home to sleep in
(οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ)

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]

Support Reference: Idiom

ULT does not have {a place} where he might lay his head
UST do not have a home to sleep in
(οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ)

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]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
of the sky	birds
Son of Man	I, the Son of Man

Matthew 8:21

ULT	UST
Now another of the disciples said to him, "Lord, permit me first to go away and to bury my father."	*A different person who was one of Jesus' apprentices said to him, "Lord, let me first go home and stay there until I bury my father. {Then I will go with you}."*

ULT Now
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT permit me first to go away and to bury my father
UST let me first go home and stay there until I bury my father. {Then I will go with you}
(ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT first to go away and to bury my father
UST first go home and stay there until I bury my father. {Then I will go with you}
(πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the disciples	who was one of Jesus' apprentices
Lord	Lord

ULT	UST
to bury	stay there until I bury

Matthew 8:22

ULT	UST
But Jesus says to him, "Follow me, and let the dead bury their own dead."	*Jesus responded, "Come with me and be my apprentice {now}. You cannot help anyone who has died."*

ULT **says**
UST responded
(λέγει)

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]

Support Reference: Irregular Use of Tenses

ULT **let the dead bury their own dead**
UST You cannot help anyone who has died
(ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the dead … their own dead**
UST You cannot help anyone who has died
(τοὺς νεκροὺς & τοὺς ἑαυτῶν νεκρούς)

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]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus

ULT	UST
bury	You cannot help anyone who has died

Matthew 8:23

ULT	UST
And {when} he had gotten into a boat, his disciples followed him.	*After that, Jesus got on the boat, and his apprentices went with him. {They started sailing to the other side of the Sea of Galilee.}*

ULT {when} he had gotten into a boat, his disciples followed him
UST Jesus got on the boat, and his apprentices went with him. {They started sailing to the other side of the Sea of Galilee … }
(ἐμβάντι αὐτῷ εἰς πλοῖον, ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT his disciples followed him
UST and his apprentices went with him
(ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	apprentices

Matthew 8:24

ULT	UST
And behold, a great storm happened on the sea, so that the boat was covered by the waves. But he was sleeping.	*{As they were sailing} a strong windstorm developed over the Sea of Galilee! Very high waves were splashing into the boat and filling it, but Jesus was asleep.*

ULT **behold**
UST As they were sailing
(ἰδοὺ)

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]

Support Reference: Metaphor

ULT **the boat was covered by the waves**
UST Very high waves were splashing into the boat and filling it
(τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων)

If your language 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]

Support Reference: Active or Passive

ULT **the boat was covered by the waves**
UST Very high waves were splashing into the boat and filling it
(τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **he**
> UST Jesus
> (αὐτὸς)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sea	the Sea of Galilee

Matthew 8:25

ULT	UST
And having approached, they woke him, saying, "Lord, save us; we are perishing!"	*So Jesus' apprentices came over to wake him up. They said to him, "Lord, please help us! We are all going to die!"*

ULT **they woke him**
UST to wake him up
(ἤγειραν αὐτὸν)

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]

Support Reference: Pronouns — When to Use Them

ULT **saying**
UST They said to him
(λέγοντες)

Consider natural ways of introducing direct quotations in your language. Alternate translation without the preceding comma: [and they said]

Support Reference: Quotations and Quote Margins

ULT **we are perishing**
UST We are all going to die
(ἀπολλύμεθα)

Here, the word **we** includes both Jesus and the disciples. Your language may require you to mark this form.

Support Reference: Exclusive and Inclusive 'We'

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lord	Lord
save us	please help us
we are perishing	We are all going to die

Matthew 8:26

ULT	UST
And he says to them, "Why are you cowardly, you of little faith?" Then, having gotten up, he rebuked the winds and the sea, and a great calm happened.	*Jesus answered, "You should not be so afraid. You should trust God more than you do!" Then he stood up. He scolded the wind and the water, and everything became calm.*

ULT **he says**
UST Jesus answered
(λέγει)

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]

Support Reference: Irregular Use of Tenses

ULT **Why are you cowardly, you of little faith**
UST You should not be so afraid. You should trust God more than you do
(τί δειλοί ἐστε, ὀλιγόπιστοι)

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!]

Support Reference: Rhetorical Question

ULT **are you … you of little faith**
UST You … be … You should trust God more than you do
(ἐστε, ὀλιγόπιστοι)

Here, the word **you** is plural because Jesus is speaking to all the disciples who are in the boat with him.

Support Reference: Forms of 'You' — Singular

> ULT **you of little faith**
> UST You should trust God more than you do
> (ὀλιγόπιστοι)

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]

Support Reference: Abstract Nouns

> ULT **a great calm happened**
> UST everything became calm
> (ἐγένετο γαλήνη μεγάλη)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you of little faith	You should trust God more than you do
he rebuked	He scolded
sea	the water

Matthew 8:27

ULT	UST
But the men marveled, saying, "What sort of {man} is he, that even the winds and the sea obey him?"	*{What happened} impressed the apprentices. They wondered, "What kind of person is Jesus? The wind and the water do what he says!"*

ULT **the men**
UST the apprentices
(οἱ & ἄνθρωποι)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **saying**
UST They wondered
(λέγοντες)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said]

Support Reference: Quotations and Quote Margins

ULT **What sort of {man} is he, that even the winds and the sea obey him**
UST What kind of person is Jesus? The wind and the water do what he says
(ποταπός ἐστιν οὗτος, ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα αὐτῷ ὑπακούουσιν)

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!]

Support Reference: Information Structure

> ULT **What sort of {man} is he, that even the winds and the sea obey him**
> UST What kind of person is Jesus? The wind and the water do what he says
> (ποταπός ἐστιν οὗτος, ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα αὐτῷ ὑπακούουσιν)

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]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sea	water

Matthew 8:28

ULT	UST
And {when} he had come to the other side, to the region of the Gadarenes, 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.	*After that, they arrived on the other side {of the Sea of Galilee}, in the region where the Gadarene people lived. {When they landed}, two men whom demons controlled came up to Jesus. They came from the burial caves. They were strong and dangerous. Because of them, no one could travel on the road {that went near the burial caves}.*

ULT **he**
UST they
(αὐτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to the other side**
UST on the other side {of the Sea of Galilee}
(εἰς τὸ πέραν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **of the Gadarenes**
UST where the Gadarene people lived
(τῶν Γαδαρηνῶν)

The name **Gadarenes** refers to people from the town of Gadara.

Support Reference: How to Translate Names

ULT **of the Gadarenes**
UST where the Gadarene people lived
(τῶν Γαδαρηνῶν)

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.

Support Reference: Textual Variants

ULT **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**
UST When they landed}, two men whom demons controlled came up to Jesus. They came from the burial caves. They were strong and dangerous. Because of them, no one could travel on the road {that went near the burial caves}
(ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λείαν ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης)

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]

Support Reference: Background Information

ULT **being possessed by demons**
UST whom demons controlled
(δαιμονιζόμενοι)

If your language 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]

Support Reference: Active or Passive

ULT **coming out of the tombs**
UST They came from the burial caves
(ἐκ τῶν μνημείων ἐξερχόμενοι)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **that road**
UST on the road {that went near the burial caves}
(τῆς ὁδοῦ ἐκείνης)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
being possessed by demons	whom demons controlled
of the tombs	the burial caves

Matthew 8:29

ULT	UST
And behold, they cried out, saying, "What to us and to you, Son of God? Have you come here to torment us before the set time?"	*They shouted to Jesus, "Leave us alone, you who are God's Son! You should not arrive to punish us before it is the time {that God has appointed}."*

ULT behold
(ἰδοὺ)

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]

Support Reference: Metaphor

ULT saying
(λέγοντες)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said]

Support Reference: Quotations and Quote Margins

ULT What to us and to you, Son of God
UST Leave us alone, you who are God's Son
(τί ἡμῖν καὶ σοί, Υἱὲ τοῦ Θεοῦ)

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!]

Support Reference: Rhetorical Question

ULT **What to us and to you**
UST Leave us alone
(τί ἡμῖν καὶ σοί)

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]

Support Reference: Idiom

ULT **Son of God**
UST you who are God's Son
(Υἱὲ τοῦ Θεοῦ)

Son of God is an important title for Jesus that describes his relationship with God the Father.

Support Reference: Translating Son and Father

ULT **Have you come here to torment us before the set time**
UST You should not arrive to punish us before it is the time {that God has appointed}
(ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς)

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!]

Support Reference: Rhetorical Question

ULT **before the set time**
UST before it is the time {that God has appointed}
(πρὸ καιροῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they cried out	They shouted to Jesus
Son of God	you who are God's Son

ULT	UST
to torment	to punish
the set time	it is the time {that God has appointed}

Matthew 8:30

ULT	UST
Now a herd of many pigs was feeding at a distance from them.	*Now there was a large herd of pigs grazing relatively far away from them.*

ULT **Now**
UST Now
(δὲ)

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,]

Support Reference: Background Information

ULT **at a distance from them**
UST relatively far away from them
(μακρὰν ἀπ᾽ αὐτῶν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of … pigs	of pigs

Matthew 8:31

ULT	UST
But the demons were begging him, saying, "If you cast us out, send us away into the herd of the pigs."	*The demons pleaded with Jesus, "When you drive us out {of these two men}, please allow us to control that herd of pigs!"*

ULT But
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT saying
(λέγοντες)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said]

Support Reference: Quotations and Quote Margins

ULT If you cast us out
UST When you drive us out {of these two men}
(εἰ ἐκβάλλεις ἡμᾶς)

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]

Support Reference: Connect — Factual Conditions

ULT **us**
UST us
(ἡμᾶς)

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.

Support Reference: Exclusive and Inclusive 'We'

ULT **send us away**
UST please allow us
(ἀπόστειλον ἡμᾶς)

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]

Support Reference: Imperatives — Other Uses

ULT **into the herd of the pigs**
UST to control that herd of pigs
(εἰς τὴν ἀγέλην τῶν χοίρων)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
demons	demons
were begging	pleaded with
you cast … out	you drive … out {of these two men}
of the pigs	of pigs

Matthew 8:32

ULT	UST
And he said to them, "Go!" And they, having come out, went away into the pigs; and behold, the whole herd rushed down the steep slope into the sea, and they died in the water.	*Jesus answered, "I will allow that!" So, the demons left the men and began to control the pigs. Then, the whole herd of pigs rushed down the steep bank into the Sea of Galilee! They died there in the sea.*

ULT **Go**
UST I will allow that
(ὑπάγετε)

Here, the command is plural because Jesus is speaking to all the demons.

Support Reference: Forms of 'You' — Singular

ULT **having come out**
UST the demons left the men
(ἐξελθόντες)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **into the pigs**
UST and began to control the pigs
(εἰς τοὺς χοίρους)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **behold**
(ἰδοὺ)

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]

Support Reference: Metaphor

> ULT **they died**
> UST They died
> (ἀπέθανον)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
pigs	pigs
sea	Sea of Galilee
they died	They died

Matthew 8:33

ULT	UST
Now the ones feeding them ran away and, having gone away to the city, they reported everything, and the {things concerning} the ones possessed by demons.	*Then those who were taking care of the pigs ran away. They went to the nearby town, where they told people about everything that had happened, including what had happened to the men whom the demons had controlled.*

ULT **Now**
UST Then
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **the ones feeding them**
UST those who were taking care of the pigs
(οἱ & βόσκοντες)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the city**
UST the nearby town
(τὴν πόλιν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and**
UST including
(καὶ)

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]

Support Reference: Connecting Words and Phrases

ULT **the ones possessed by demons**
UST to the men whom the demons had controlled
(τῶν δαιμονιζομένων)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they reported	where they told people
possessed by demons	to the men whom the demons had controlled

Matthew 8:34

ULT	UST
And behold, the whole city came out to meet Jesus. And having seen him, they begged him that he would depart from their region.	*Then many people who lived in that town went to see Jesus! When they met him, they pleaded with him to leave their area.*

ULT behold
(ἰδοὺ)

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]

Support Reference: Metaphor

ULT the whole city
UST many people who lived in that town
(πᾶσα ἡ πόλις)

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]

Support Reference: Hyperbole

ULT the whole city
UST many people who lived in that town
(πᾶσα ἡ πόλις)

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]

Support Reference: Metonymy

> ULT **they begged him that he would depart from their region**
> UST they pleaded with him to leave their area
> (παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν)

It may be more natural in your language to have a direct quotation here. Alternate translation: [they begged, “Please depart from our region”]

Support Reference: Direct and Indirect Quotations

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
they begged him	they pleaded with him

Matthew 9

Matthew 9 Chapter Introduction

Structure and Formatting

1. 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)
2. 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)

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)

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)

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)

Matthew 9:1

ULT	UST
And having gotten into a boat, he crossed over and came to his own city.	*After that, Jesus and his apprentices got into a boat. They sailed across the Sea of Galilee and arrived back in the city of Capernaum, where Jesus was living.*

ULT **he crossed over**
UST They sailed across the Sea of Galilee
(διεπέρασεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he crossed over**
UST They sailed across the Sea of Galilee
(διεπέρασεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **came**
UST arrived back
(ἦλθεν)

In a context such as this, your language might say “went” instead of **came**. Alternate translation: [went]

Support Reference: Go and Come

> ULT **his own city**
> UST the city of Capernaum, where Jesus was living
> (τὴν ἰδίαν πόλιν)

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]

Support Reference: Assumed Knowledge and Implicit Information

Matthew 9:2

ULT	UST
And behold, they were bringing to him a paralytic lying on a mat. And Jesus, having seen their faith, said to the paralytic, "Child, have courage. Your sins are forgiven."	*Some people brought to Jesus a man who could not move! He was lying on a sleeping pad. Jesus perceived that these people believed {that he could heal the man}. So, he said to the man who could not move, "Do not worry, young man. I forgive you for your sins!"*

ULT **behold**
(ἰδοὺ)

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]

Support Reference: Metaphor

ULT **they were bringing … their**
UST Some people brought … these people
(προσέφερον & αὐτῶν)

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]

Support Reference: Pronouns — When to Use Them

ULT **a paralytic … to the paralytic**
UST a man who could not move … to the man who could not move
(παραλυτικὸν & τῷ παραλυτικῷ)

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]

Support Reference: Translate Unknowns

ULT **a mat**
UST a sleeping pad
(κλίνης)

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]

Support Reference: Translate Unknowns

ULT **having seen their faith**
UST perceived that these people believed {that he could heal the man}
(ἰδὼν & τὴν πίστιν αὐτῶν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **their faith**
UST that these people believed {that he could heal the man}
(τὴν πίστιν αὐτῶν)

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]

Support Reference: Abstract Nouns

ULT **Child**
UST young man
(τέκνον)

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]

Support Reference: Metaphor

ULT **have courage**
UST Do not worry
(θάρσει)

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]

Support Reference: Abstract Nouns

ULT **Your sins are forgiven**
UST I forgive you for your sins
(ἀφίενταί σου αἱ ἁμαρτίαι)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
faith	that … believed {that he could heal the man}
have courage	Do not worry
sins	you for your sins
are forgiven	I forgive

Matthew 9:3

ULT	UST
And behold, some of the scribes said among themselves, "This one blasphemes."	*Some teachers of the Jewish law thought to themselves, "He is insulting God!"*

ULT **behold**
(ἰδού)

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]

Support Reference: Metaphor

ULT **among themselves**
UST to themselves
(ἐν ἑαυτοῖς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **This one**
UST He
(οὗτος)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the scribes	teachers of the Jewish law
blasphemes	is insulting God

Matthew 9:4

ULT	UST
And Jesus, having seen their thoughts, said, "For what reason do you think evil in your hearts?	*Jesus realized what they were thinking. He said, "You should not be thinking what is wrong!*

ULT **having seen their thoughts**
UST realized what they were thinking
(ἰδὼν & τὰς ἐνθυμήσεις αὐτῶν)

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]

Support Reference: Metaphor

ULT **For what reason do you think evil in your hearts**
UST You should not be thinking what is wrong
(ἵνα τί ἐνθυμεῖσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν)

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!]

Support Reference: Rhetorical Question

ULT **do you think … your**
UST You … be thinking
(ἐνθυμεῖσθε & ὑμῶν)

Here, the words **you** and **you** are plural because Jesus is speaking to the scribes.

Support Reference: Forms of 'You' — Singular

ULT **evil**
UST what is wrong
(πονηρὰ)

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]

Support Reference: Nominal Adjectives

ULT **in your hearts**
UST You … be thinking
(ἐν ταῖς καρδίαις ὑμῶν)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
evil	what is wrong

Matthew 9:5

ULT	UST
For which is easier, to say, 'Your sins have been forgiven,' or to say, 'Get up and walk'?	*You may think that it is easy to claim to forgive other people for their sins{, since it is difficult to prove whether this has happened}. Similarly, you may think that it is difficult to tell {someone who cannot move} to stand up and walk around{, since it is easy to prove whether this has happened}.*

ULT **For**
(γάρ)

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]

Support Reference: Connecting Words and Phrases

ULT **which is easier, to say, 'Your sins have been forgiven,' or to say, 'Get up and walk**
UST You may think that it is easy to claim to forgive other people for their sins{, since it is difficult to prove whether this has happened}. Similarly, you may think that it is difficult to tell {someone who cannot move} to stand up and walk around{, since it is easy to prove whether this has happened}
(τί & ἐστιν εὐκοπώτερον εἰπεῖν, ἀφέωνται σου αἱ ἁμαρτίαι, ἢ εἰπεῖν, ἔγειρε καὶ περιπάτει)

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.]

Support Reference: Rhetorical Question

> ULT **to say, ‘Your sins have been forgiven,’ or to say, ‘Get up and walk**
> UST to claim to forgive other people for their sins … Similarly, you may think that it is difficult to tell {someone who cannot move} to stand up and walk around{, since it is easy to prove whether this has happened}
> (εἰπεῖν, ἀφέωνται σου αἱ ἁμαρτίαι, ἢ εἰπεῖν, ἔγειρε καὶ περιπάτει)

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]

Support Reference: Quotes within Quotes

> ULT **Your sins have been forgiven**
> UST to forgive other people for their sins
> (ἀφέωνται σου αἱ ἁμαρτίαι)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sins	other people for their sins
have been forgiven	to forgive

Matthew 9:6

ULT	UST
But 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, pick up your mat, and go to your house.”	*However, I want you to know that God has authorized me, the Son of Man, to forgive people on earth for their sins.” So, he said to the man who could not move, “Stand up, carry your sleeping pad, and go home!”*

ULT **But**
UST However
(δὲ)

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,]

Support Reference: Connect — Contrast Relationship

ULT **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**
UST I want you to know that God has authorized me, the Son of Man, to forgive people on earth for their sins.” So, he said to the man who could not move, “Stand up
(ἵνα & εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ Υἱὸς τοῦ Ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας (τότε λέγει τῷ παραλυτικῷ), ἐγερθεὶς)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **you might know … your … your**
UST you to know … your … home
(εἰδῆτε & σου & σου)

Here, the **you** is plural and is addressed to the scribes, but both instances of **your** are singular and are addressed to the paralytic.

Support Reference: Forms of ‘You’ — Singular

ULT **the Son of Man has**
UST God has authorized me, the Son of Man
(ἔχει ὁ Υἱὸς τοῦ Ἀνθρώπου)

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]

Support Reference: First, Second or Third Person

ULT **has authority**
UST God has authorized
(ἐξουσίαν ἔχει)

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]

Support Reference: Abstract Nouns

ULT **to the paralytic**
UST to the man who could not move
(τῷ παραλυτικῷ)

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]

Support Reference: Translate Unknowns

ULT **mat**
UST sleeping pad
(τὴν κλίνην)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you might know	you to know
Son of Man	me, the Son of Man
authority	God has authorized
earth	people on earth
to forgive	to forgive
sins	for their sins

ULT	UST
house	home

Matthew 9:7

ULT	UST
And having gotten up, he went away to his house.	*Then, the man stood up and went home.*

> ULT **having gotten up, he went away**
> UST the man stood up and went
> (ἐγερθεὶς, ἀπῆλθεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
house	home

Matthew 9:8

ULT	UST
Now {when} the crowds had seen this, they were afraidand glorified God, having given such authority to men.	*Once the large groups of people {who were near Jesus} saw what had happened, they felt afraid. Also, they praised God for enabling people to do such amazing things.*

ULT Now
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT {when} the crowds had seen this
UST Once the large groups of people {who were near Jesus} saw what had happened
(ἰδόντες & οἱ ὄχλοι)

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]

Support Reference: Pronouns — When to Use Them

ULT they were afraid
UST they felt afraid
(ἐφοβήθησαν)

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.

Support Reference: Textual Variants

> ULT **having given such authority to men**
> UST for enabling people to do such amazing things
> (τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **having given such authority to men**
> UST for enabling people to do such amazing things
> (τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις)

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]

Support Reference: Abstract Nouns

> ULT **to men**
> UST people
> (τοῖς ἀνθρώποις)

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]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they were afraid	they felt afraid
glorified	they praised
God	God
authority	to do such amazing things

Matthew 9:9

ULT	UST
And Jesus, passing on from there, saw a man named Matthew sitting at the tax collector's office, and he says to him, "Follow me." And having gotten up, he followed him.	*As Jesus was walking away from that place, he noticed a man whom people called Matthew. Matthew was sitting in the booth {where the people came to pay him the taxes that the government required}. Jesus said to him, "Come with me and be my apprentice!" So Matthew stood up and went with him as his apprentice.*

ULT **from there**
UST away from that place
(ἐκεῖθεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **saw a man named Matthew sitting at the tax collector's office**
UST he noticed a man whom people called Matthew. Matthew was sitting in the booth {where the people came to pay him the taxes that the government required}
(εἶδεν ἄνθρωπον καθήμενον ἐπὶ τὸ τελώνιον Ματθαῖον λεγόμενον)

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]

Support Reference: Introduction of New and Old Participants

ULT **named Matthew**
UST whom people called Matthew
(Ματθαῖον λεγόμενον)

If your language 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]

Support Reference: Active or Passive

ULT **sitting at the tax collector's office**
UST Matthew was sitting in the booth {where the people came to pay him the taxes that the government required}
(καθήμενον ἐπὶ τὸ τελώνιον)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he says to him**
UST Jesus said to him
(λέγει αὐτῷ)

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]

Support Reference: Pronouns — When to Use Them

ULT **he says**
UST Jesus said
(λέγει)

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]

Support Reference: Irregular Use of Tenses

ULT **he followed him**
UST and went with him as his apprentice
(ἠκολούθησεν αὐτῷ)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus

ULT	UST
Matthew	Matthew
tax collector’s office	in the booth {where the people came to pay him the taxes that the government required}

Matthew 9:10

ULT	UST
And it happened that he was reclining to eat in the house, and behold, many tax collectors and sinners, having come, were dining with Jesus and his disciples.	*Later, Jesus was feasting in Matthew's home. Many people who collected taxes and other sinful people arrived! They feasted with Jesus and his apprentices.*

> ULT **And it happened that**
> UST Later
> (καὶ ἐγένετο)

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,]

Support Reference: Idiom

> ULT **was reclining to eat**
> UST was feasting
> (ἀνακειμένου)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the house**
> UST Matthew's home
> (τῇ οἰκίᾳ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT behold
(ἰδοὺ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
house	Matthew's home
tax collectors	people who collected taxes
sinners	other sinful people
Jesus	with Jesus
disciples	apprentices

Matthew 9:11

ULT	UST
And the Pharisees, having seen this, were saying to his disciples, "Why does your teacher eat with tax collectors and sinners?"	*When the Pharisees saw {what Jesus was doing}, they told Jesus' apprentices, "Your instructor should not be feasting with people who collect taxes and other sinful people."*

ULT **having seen this**
UST When … saw {what Jesus was doing}
(ἰδόντες)

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]

Support Reference: Pronouns — When to Use Them

ULT **his**
UST Jesus
(αὐτοῦ)

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']

Support Reference: Pronouns — When to Use Them

ULT **Why does your teacher eat with tax collectors and sinners**
UST Your instructor should not be feasting with people who collect taxes and other sinful people
(διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν)

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!]

Support Reference: Rhetorical Question

> ULT **your**
> UST Your
> (ὑμῶν)

Here, the word **you** is plural because the Pharisees are speaking to Jesus' disciples.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Pharisees	Pharisees
to … disciples	apprentices
teacher	instructor
tax collectors	people who collect taxes
sinners	other sinful people

Matthew 9:12

ULT	UST
But he, having heard this, said, "The ones being healthy do not have need of a physician, but the ones having sickness.	*Jesus learned what they said. He answered, "People who are well do not need a doctor. Rather, people who are sick need a doctor.*

ULT **he**
UST Jesus
(ὁ)

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]

Support Reference: Pronouns — When to Use Them

ULT **having heard this**
UST learned what they said
(ἀκούσας)

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]

Support Reference: Pronouns — When to Use Them

ULT **The ones being healthy do not have need of a physician, but the ones having sickness**
UST People who are well do not need a doctor. Rather, people who are sick need a doctor
(οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλὰ οἱ κακῶς ἔχοντες)

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]

Support Reference: Proverbs

> ULT **the ones having sickness**
> UST people who are sick need a doctor
> (οἱ κακῶς ἔχοντες)

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]

Support Reference: Ellipsis

> ULT **the ones having sickness**
> UST people who are sick need a doctor
> (οἱ κακῶς ἔχοντες)

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]

Support Reference: Abstract Nouns

Matthew 9:13

ULT	UST
But having gone, learn what this is: 'I desire mercy and not sacrifice.' For I did not come to call the righteous, but sinners."	*You should study and learn from what God has said in the Scriptures: 'What I most want is that people treat each other mercifully, not that people present offerings to me.' Much like that, I am here not to invite those who think they are righteous to come to me. Rather, {I invite} those who know that they have sinned {to come to me}."*

ULT But
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT having gone, learn
UST You should study and learn
(πορευθέντες & μάθετε)

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]

Support Reference: Idiom

ULT learn
UST and learn
(μάθετε)

Here the command is in plural form because Jesus is speaking to the Pharisees.

Support Reference: Forms of 'You' — Singular

ULT **what this is**
UST from what God has said in the Scriptures
(τί ἐστιν)

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]

Support Reference: Idiom

ULT **what this is: 'I desire mercy and not sacrifice**
UST from what God has said in the Scriptures: 'What I most want is that people treat each other mercifully, not that people present offerings to me
(τί ἐστιν: ἔλεος θέλω καὶ οὐ θυσίαν)

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]

Support Reference: Quotations and Quote Margins

ULT **I desire mercy and not sacrifice**
UST What I most want is that people treat each other mercifully, not that people present offerings to me
(ἔλεος θέλω καὶ οὐ θυσίαν)

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]

Support Reference: Hyperbole

ULT **mercy and not sacrifice**
UST that people treat each other mercifully, not that people present offerings to me
(ἔλεος & καὶ οὐ θυσίαν)

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]

Support Reference: Abstract Nouns

ULT **For**
UST Much like that
(γὰρ)

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,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **For I did not come**
UST Much like that, I am here not
(οὐ γὰρ ἦλθον)

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]

Support Reference: Idiom

ULT **the righteous**
UST those who think they are righteous
(δικαίους)

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]

Support Reference: Nominal Adjectives

ULT but sinners

UST Rather, {I invite} those who know that they have sinned {to come to me}
(ἀλλὰ ἁμαρτωλούς)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
mercy	that people treat each other mercifully
sacrifice	that people present offerings to me
to call	to invite … to come to me
the righteous	those who think they are righteous
sinners	I invite} those who know that they have sinned {to come to me}

Matthew 9:14

ULT	UST
Then the disciples of John come to him, saying, "For what reason do we and the Pharisees often fast, but your disciples do not fast?"	*Sometime later, the apprentices of John the Baptizer visited Jesus. They asked him, "We and the Pharisees frequently do not eat in order to please God. However, your apprentices do not do so. Why not?"*

ULT **Then**
UST Sometime later
(τότε)

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,]

Support Reference: Introduction of a New Event

ULT **of John**
UST of John the Baptizer
(Ἰωάννου)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **come**
UST visited
(προσέρχονται)

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]

Support Reference: Irregular Use of Tenses

ULT **to him**
UST Jesus
(αὐτῷ)

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]

Support Reference: Pronouns — When to Use Them

ULT **saying**
UST They asked him
(λέγοντες)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said]

Support Reference: Quotations and Quote Margins

ULT **For what reason do we and the Pharisees often fast, but your disciples do not fast**
UST We and the Pharisees frequently do not eat in order to please God. However, your apprentices do not do so. Why not
(διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλά, οἱ δὲ μαθηταί σου οὐ νηστεύουσιν)

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?]

Support Reference: Information Structure

ULT **we**
UST We
(ἡμεῖς)

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.

Support Reference: Exclusive and Inclusive 'We'

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	the apprentices
of John	of John the Baptizer
Pharisees	the Pharisees
do … fast	do not eat in order to please God
do … fast	do … do so

ULT	UST
disciples	apprentices

Matthew 9:15

ULT	UST
And Jesus said to them, "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.	*Jesus answered, "The friends of the bridegroom do not grieve while the wedding celebration is still going on. However, someday the bridegroom will no longer be with his friends. Then they will not eat.*

ULT **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**

UST The friends of the bridegroom do not grieve while the wedding celebration is still going on. However, someday the bridegroom will no longer be with his friends. Then they will not eat

(μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν, ἐφ' ὅσον μετ' αὐτῶν ἐστιν ὁ νυμφίος? ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν)

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.]

Support Reference: Parables

ULT **The sons of the bridal chamber are not able to mourn while the bridegroom is still with them, are they**

UST The friends of the bridegroom do not grieve while the wedding celebration is still going on

(μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν, ἐφ' ὅσον μετ' αὐτῶν ἐστιν ὁ νυμφίος)

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!]

Support Reference: Rhetorical Question

ULT **The sons of the bridal chamber**
UST The friends of the bridegroom
(οἱ υἱοὶ τοῦ νυμφῶνος)

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]

Support Reference: Idiom

ULT **days will come when**
UST someday
(ἐλεύσονται & ἡμέραι ὅταν)

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]

Support Reference: Idiom

ULT **the bridegroom will be taken away**
UST the bridegroom will no longer be
(ἀπαρθῇ & ὁ νυμφίος)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
to mourn	grieve
bridegroom	the wedding celebration is still going on
days	someday
bridegroom	the bridegroom
they will fast	they will not eat

Matthew 9:16

ULT	UST
Now 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.	*People do not place a piece of unshrunken cloth on old clothing in order to mend a hole. {That is} because{, when they washed the garment,} the new piece of cloth would shrink and completely rip out of the clothing. As a result, the hole would become even bigger!*

ULT **Now**
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **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**
UST People do not place a piece of unshrunken cloth on old clothing in order to mend a hole. {That is} because{, when they washed the garment,} the new piece of cloth would shrink and completely rip out of the clothing. As a result, the hole would become even bigger
(οὐδεὶς & ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ; αἴρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται)

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]

Support Reference: Parables

> ULT **no one puts a patch of unshrunk cloth on an old garment**
> UST People do not place a piece of unshrunken cloth on old clothing in order to mend a hole
> (οὐδεὶς & ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **its patch tears away from the garment**
> UST { … when they washed the garment,} the new piece of cloth would shrink and completely rip out of the clothing
> (αἴρει & τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου)

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]

Support Reference: Assumed Knowledge and Implicit Information

Matthew 9:17

ULT	UST
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."	*Similarly, people do not put fresh wine into old skin bags {to store it}. If they did that, the skin bags would tear open {because they would not stretch when the fresh wine fermented and expanded}. That would ruin the skin bags, and the wine would spill out. On the contrary, people put fresh wine into new skin bags. That way, they do not ruin the wine and the bags."*

ULT **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**

UST Similarly, people do not put fresh wine into old skin bags {to store it}. If they did that, the skin bags would tear open {because they would not stretch when the fresh wine fermented and expanded}. That would ruin the skin bags, and the wine would spill out. On the contrary, people put fresh wine into new skin bags. That way, they do not ruin the wine and the bags

(οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς; εἰ δὲ μή γε, ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπόλλυνται. ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινούς, καὶ ἀμφότεροι συντηροῦνται)

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.]

Support Reference: Parables

ULT **Neither do they put … they put**

UST Similarly, people do not put … people put

(οὐδὲ βάλλουσιν & βάλλουσιν)

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]

Support Reference: Pronouns — When to Use Them

ULT **But if not**
UST If they did that
(εἰ δὲ μή γε)

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]

Support Reference: Hypothetical Situations

ULT **the skins are burst, and the wine is spilled, and the wineskins are destroyed**
UST the skin bags would tear open {because they would not stretch when the fresh wine fermented and expanded}. That would ruin the skin bags, and the wine would spill out
(ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπόλλυνται)

If your language 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]

Support Reference: Active or Passive

ULT **the skins are burst**
UST the skin bags would tear open {because they would not stretch when the fresh wine fermented and expanded}
(ῥήγνυνται οἱ ἀσκοί)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **both**
UST the wine and the bags
(ἀμφότεροι)

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]

Support Reference: Connect — Contrast Relationship

> ULT **both are preserved**
> UST they do not ruin the wine and the bags
> (ἀμφότεροι συντηροῦνται)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wine	wine
wineskins	skin bags {to store it}
skins	the skin bags
wine	wine
wineskins	the skin bags
are destroyed	That would ruin
wine	wine
wineskins	skin bags

Matthew 9:18

ULT	UST
{While} he was saying these things to them, behold, a certain official, having approached, bowed down to him, saying, "My daughter has just now died, but, having come, lay your hand on her, and she will live."	*As Jesus was speaking to John's apprentices, an important man arrived! He knelt before Jesus and said, "My daughter just died. Please come with me and touch her. That way, she will live {again}."*

> ULT **{While} he was saying these things to them**
> UST As Jesus was speaking to John's apprentices
> (ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς)

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:]

Support Reference: Introduction of a New Event

> ULT **he … to them … to him**
> UST Jesus … to John's apprentices … Jesus
> (αὐτοῦ & αὐτοῖς & αὐτῷ)

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]

Support Reference: Pronouns — When to Use Them

> ULT **behold**
> (ἰδοὺ)

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]

Support Reference: Metaphor

> ULT **a certain official, having approached, bowed down**
> UST an important man arrived! He knelt before
> (ἄρχων εἷς προσελθὼν, προσεκύνει)

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]

Support Reference: Introduction of New and Old Participants

> ULT **a certain official**
> UST an important man
> (ἄρχων εἷς)

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]

Support Reference: When to Keep Information Implicit

> ULT **saying**
> UST and said
> (λέγων)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he told him]

Support Reference: Quotations and Quote Margins

> ULT **but**
> (ἀλλὰ)

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]

Support Reference: Connect — Contrast Relationship

ULT **but, having come, lay your hand on her**
UST Please come with me and touch her
(ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ᾽ αὐτήν)

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]

Support Reference: Imperatives — Other Uses

ULT **having come**
UST Please come with me
(ἐλθὼν)

In a context such as this, your language might say "gone" instead of **come**. Alternate translation: [having gone]

Support Reference: Go and Come

ULT **and**
UST That way
(καὶ)

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,]

Support Reference: Connecting Words and Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a … official	an important man
bowed down	He knelt before

Matthew 9:19

ULT	UST
And having gotten up, Jesus and his disciples followed him.	*Jesus and his apprentices stood up, and they went with the man.*

ULT followed him

UST and they went with the man

(ἠκολούθει αὐτῷ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
disciples	apprentices

Matthew 9:20

ULT	UST
And behold, a woman suffering from a discharge of blood for 12 years, having approached from behind, touched the edge of his cloak,	*Now there was a woman who had been suffering for 12 years from a disease that caused continual bleeding. She thought, "Just touching Jesus' robe will cure me." So, she approached Jesus from behind, and she touched the hem of his robe. (vv20-21)*

ULT **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**

UST Now there was a woman who had been suffering for 12 years from a disease that caused continual bleeding … Jesus' robe … she approached Jesus from behind, and she touched the hem of his robe … She thought, "Just touching Jesus' robe will cure me." So … the … of his robe

(καὶ ἰδοὺ, γυνὴ αἱμορροοῦσα δώδεκα ἔτη προσελθοῦσα ὄπισθεν, ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ. ἔλεγεν γὰρ ἐν ἑαυτῇ, ἐὰν μόνον ἅψωμαι τοῦ ἱματίου αὐτοῦ, σωθήσομαι) (9:20-21)

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.]

Support Reference: Verse Bridges

ULT **behold**

UST there was

(ἰδοὺ)

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]

Support Reference: Metaphor

ULT **a woman suffering from a discharge of blood for 12 years, having approached from behind, touched**
UST a woman who had been suffering for 12 years from a disease that caused continual bleeding … she approached Jesus from behind, and she touched
(γυνὴ αἱμορροοῦσα δώδεκα ἔτη προσελθοῦσα ὄπισθεν, ἥψατο)

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]

Support Reference: Introduction of New and Old Participants

ULT **suffering from a discharge of blood**
UST who had been suffering … from a disease that caused continual bleeding
(αἱμορροοῦσα)

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]

Support Reference: Euphemism

ULT **touched the edge of his cloak**
UST Jesus' robe … and she touched the hem of his robe
(ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ)

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.

Support Reference: When to Keep Information Implicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
years	for … years

Matthew 9:21

ULT	UST
for she was saying in herself, "If only I touch his cloak, I will be saved."	*Now there was a woman who had been suffering for 12 years from a disease that caused continual bleeding. She thought, "Just touching Jesus' robe will cure me." So, she approached Jesus from behind, and she touched the hem of his robe. (vv20-21)*

ULT **for**
UST So
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **she was saying in herself**
UST She thought
(ἔλεγεν & ἐν ἑαυτῇ)

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]

Support Reference: Idiom

ULT **in herself, "If only I touch his cloak, I will be saved**
UST She thought, "Just touching Jesus' robe will cure me … the … of his robe
(ἐν ἑαυτῇ, ἐὰν μόνον ἅψωμαι τοῦ ἱματίου αὐτοῦ, σωθήσομαι)

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]

Support Reference: Direct and Indirect Quotations

> ULT **only I touch**
> UST Just touching
> (μόνον ἅψωμαι)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **I will be saved**
> UST will cure me
> (σωθήσομαι)

If your language 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]

Support Reference: Active or Passive

Matthew 9:22

ULT	UST
But Jesus, having turned and having seen her, said, "Daughter, take courage; your faith has saved you." And the woman was saved from that hour.	*{After the woman touched Jesus' robe}, Jesus turned around and looked at her. He said to her, "Do not worry, young woman. Because you believed {that I could heal you}, you are now well." At that very moment, the woman became well.*

ULT **Daughter**
UST young woman
(θύγατερ)

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]

Support Reference: Metaphor

ULT **take courage**
UST Do not worry
(θάρσει)

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]

Support Reference: Abstract Nouns

ULT **your faith has saved you**
UST Because you believed {that I could heal you}, you are now well
(ἡ πίστις σου σέσωκέν σε)

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]

Support Reference: Abstract Nouns

> ULT **your faith has saved you**
> UST Because you believed {that I could heal you}, you are now well
> (ἡ πίστις σου σέσωκέν σε)

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]

Support Reference: Personification

> ULT **the woman was saved**
> UST the woman became well
> (ἐσώθη ἡ γυνὴ)

If your language 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]

Support Reference: Active or Passive

> ULT **from that hour**
> UST At that very moment
> (ἀπὸ τῆς ὥρας ἐκείνης)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
take courage	Do not worry
faith	Because you believed {that I could heal you}
hour	At that very moment

Matthew 9:23

ULT	UST
And Jesus, having come to the house of the official and having seen the flute players and the crowd being disturbed,	*After that, Jesus arrived at the important man's home. He saw {people grieving there}. Some people were playing instruments, and many people were making a lot of noise.*

ULT **having come**
UST arrived
(ἐλθὼν)

In a context such as this, your language might say "gone" instead of **come**. Alternate translation: [having gone]

Support Reference: Go and Come

ULT **the flute players**
UST Some people were playing instruments
(τοὺς αὐλητὰς)

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]

Support Reference: Translate Unknowns

ULT **the crowd being disturbed**
UST many people were making a lot of noise
(τὸν ὄχλον θορυβούμενον)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **being disturbed**
UST were making a lot of noise
(θορυβούμενον)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
house	home
of the official	the important man’s

Matthew 9:24

ULT	UST
said, “Go away, for the girl has not died, but sleeps.” And they were laughing at him.	*He said to these people, “Leave! The young woman is not dead! She is only sleeping.” Then, the people made fun of him {for saying that}.*

ULT **Go away**
UST Leave
(ἀναχωρεῖτε)

Here, the command is in plural form because Jesus is speaking to the flute players and the crowd.

Support Reference: Forms of ‘You’ — Singular

ULT **for**
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the girl**
UST The young woman
(τὸ κοράσιον)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **but sleeps**
> UST She is only sleeping
> (ἀλλὰ καθεύδει)

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]

Support Reference: Ellipsis

Matthew 9:25

ULT	UST
But when the crowd had been put outside, having entered, he took her hand, and the girl was raised up.	*After those people left, Jesus went {to where the girl was}. He took hold of her hand, and she {became alive again and} stood up.*

ULT But
(δὲ)

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,]

Support Reference: Connect — Contrast Relationship

ULT the crowd had been put outside
UST those people left
(ἐξεβλήθη ὁ ὄχλος)

If your language 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]

Support Reference: Active or Passive

ULT having entered
UST Jesus went {to where the girl was}
(εἰσελθὼν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT he took her hand
UST He took hold of her hand
(ἐκράτησεν τῆς χειρὸς αὐτῆς)

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]

Support Reference: Pronouns — When to Use Them

ULT was raised up
UST {became alive again and} stood up
(ἠγέρθη)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT the girl was raised up
UST she {became alive again and} stood up
(ἠγέρθη τὸ κοράσιον)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
had been put outside	left

Matthew 9:26

ULT	UST
And this report went out into all that region.	*After that, people throughout that whole area heard about what Jesus had done.*

ULT **this report went out into**
UST people throughout … heard about what Jesus had done
(ἐξῆλθεν ἡ φήμη αὕτη εἰς)

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]

Support Reference: Personification

ULT **this report**
UST what Jesus had done
(ἡ φήμη αὕτη)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **into all that region**
UST throughout that whole area
(εἰς ὅλην τὴν γῆν ἐκείνην)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
report	what Jesus had done

Matthew 9:27

ULT	UST
And {as} Jesus was departing from there, two blind men followed him, crying out and saying, "Have mercy on us, Son of David!"	*When Jesus left the important man's house, two men who were blind went with him. They were shouting, "You who are a descendant of King David, help us!"*

ULT **from there**
UST the important man's house
(ἐκεῖθεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **crying out and saying**
UST They were shouting
(κράζοντες καὶ λέγοντες)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [crying out] or [saying loudly]

Support Reference: Quotations and Quote Margins

ULT **Have mercy on us**
UST help us
(ἐλέησον ἡμᾶς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Have mercy on us**
UST help us
(ἐλέησον ἡμᾶς)

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]

Support Reference: Abstract Nouns

> **ULT Son of David**
> **UST** You who are a descendant of King David
> (Υἱὲ Δαυείδ)

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]

Support Reference: Metaphor

> **ULT Son of David**
> **UST** You who are a descendant of King David
> (Υἱὲ Δαυείδ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
crying out	They were shouting
Have mercy	help
of David	of King David

Matthew 9:28

ULT	UST
Now {when} he had come into the house, the blind men came to him and Jesus says to them, "Do you believe that I am able to do this?" They say to him, "Yes, Lord."	*After Jesus entered the house {where he was staying}, the blind men approached him. Jesus asked them, "Do you believe that I can heal you?" They answered, "Yes, Lord, we do!"*

ULT **Now**
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **{when} he had come**
UST After Jesus entered
(ἐλθόντι)

In a context such as this, your language might say "gone" instead of **come**. Alternate translation: [when he had gone]

Support Reference: Go and Come

ULT **into the house**
UST After Jesus entered the house {where he was staying}
(εἰς τὴν οἰκίαν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **came**
UST approached
(προσῆλθον)

In a context such as this, your language might say "went" instead of **came**. Alternate translation: [went]

Support Reference: Go and Come

> ULT **says**
> UST asked
> (λέγει)

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]

Support Reference: Irregular Use of Tenses

> ULT **Do you believe**
> UST Do you believe
> (πιστεύετε)

Here, the word **you** is plural because Jesus is speaking to the two blind men.

Support Reference: Forms of 'You' — Singular

> ULT **to do this**
> UST heal you
> (τοῦτο ποιῆσαι)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **Yes, Lord**
> UST Yes, Lord, we do
> (ναί, Κύριε)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
house	the house {where he was staying}
Jesus	Jesus
Do you believe	Do you believe

ULT	UST
Lord	Lord

Matthew 9:29

ULT	UST
Then he touched their eyes, saying, "Let it be done to you according to your faith."	*After {they said that,} he touched their eyes. He declared, "I will do for you what you have trusted me to do."*

ULT saying
UST He declared
(λέγων)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said]

Support Reference: Quotations and Quote Margins

ULT Let it be done to you
UST I will do for you
(γενηθήτω ὑμῖν)

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]

Support Reference: Active or Passive

ULT to you … your
UST for you what you have trusted me to do
(ὑμῶν & ὑμῖν)

Here, the words **you** and **your** are plural because Jesus is speaking to the two blind men.

Support Reference: Forms of 'You' — Singular

ULT Let it be done
UST I will do
(γενηθήτω)

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]

Support Reference: Third-Person Imperatives

> ULT **according to your faith**
> UST what you have trusted me to do
> (κατὰ τὴν πίστιν ὑμῶν)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
faith	what you have trusted me to do

Matthew 9:30

ULT	UST
And their eyes were opened, and Jesus warned them, saying, "See that you let no one know {about this}."	*Then, they could see. Jesus sternly told them, "Do not tell anyone about what just happened!"*

ULT **their eyes were opened**
UST they could see
(ἠνεῴχθησαν αὐτῶν οἱ ὀφθαλμοί)

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]

Support Reference: Idiom

ULT **their eyes were opened**
UST they could see
(ἠνεῴχθησαν αὐτῶν οἱ ὀφθαλμοί)

If your language 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]

Support Reference: Active or Passive

ULT **warned them, saying**
UST sternly told them
(ἐνεβριμήθη αὐτοῖς & λέγων)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [warned them by saying] or [gave them this warning:]

Support Reference: Quotations and Quote Margins

ULT **See that**
UST Do
(ὁρᾶτε)

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]

Support Reference: Idiom

ULT **See that**
UST Do
(ὁρᾶτε)

Here, the command is in plural form because Jesus is speaking to the two blind men.

Support Reference: Forms of 'You' — Singular

ULT **you let no one know {about this}**
UST not tell anyone about what just happened
(μηδεὶς γινωσκέτω)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
you let … know {about this}	tell … about what just happened

Matthew 9:31

ULT	UST
But they, having gone out, reported it in all that region.	*However, after the two men left, they told people throughout that whole area about what Jesus had done.*

ULT **But**
UST However
(δὲ)

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,]

Support Reference: Connect — Contrast Relationship

ULT **having gone out**
UST after the two men left
(ἐξελθόντες)

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come out]

Support Reference: Go and Come

ULT **it**
UST about what Jesus had done
(αὐτὸν)

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]

Support Reference: Pronouns — When to Use Them

Matthew 9:32

ULT	UST
Now {as} they were going away, behold, they brought to him a mute, demon-possessed man.	*While the two men were leaving, some people brought a man to Jesus! A demon was controlling him and keeping him from speaking.*

ULT **Now**
(δὲ)

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,]

Support Reference: Introduction of a New Event

ULT **they**
UST the two men
(αὐτῶν)

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]

Support Reference: Pronouns — When to Use Them

ULT **behold**
(ἰδοὺ)

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]

Support Reference: Metaphor

> ULT **they brought**
> UST some people brought
> (προσήνεγκαν)

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]

Support Reference: Pronouns — When to Use Them

> ULT **to him**
> UST to Jesus
> (αὐτῷ)

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]

Support Reference: Pronouns — When to Use Them

> ULT **a mute, demon-possessed man**
> UST a man … A demon was controlling him and keeping him from speaking
> (ἄνθρωπον κωφὸν δαιμονιζόμενον)

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]

Support Reference: Translate Unknowns

> ULT **a mute, demon-possessed man**
> UST a man … A demon was controlling him and keeping him from speaking
> (ἄνθρωπον κωφὸν δαιμονιζόμενον)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **a mute, demon-possessed man**
> UST a man … A demon was controlling him and keeping him from speaking
> (ἄνθρωπον κωφὸν δαιμονιζόμενον)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
demon-possessed	A demon was controlling him

Matthew 9:33

ULT	UST
And the demon having been cast out, the mute {man} spoke, and the crowds marveled, saying, "Such as this has never been seen in Israel!"	*Jesus drove the demon out of the man, and he was able to speak. What Jesus had done impressed the large groups of people {who were nearby}. They declared, "We have not seen anything like this before in our country Israel!"*

ULT **the demon having been cast out**
UST Jesus drove the demon out of the man
(ἐκβληθέντος τοῦ δαιμονίου)

If your language 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]

Support Reference: Active or Passive

ULT **the demon having been cast out**
UST Jesus drove the demon out of the man
(ἐκβληθέντος τοῦ δαιμονίου)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the mute {man}**
UST and he
(ὁ κωφός)

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]

Support Reference: Translate Unknowns

ULT **saying**
UST They declared
(λέγοντες)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said]

Support Reference: Quotations and Quote Margins

ULT **Such as this has never been seen**
UST We have not seen anything like this before
(οὐδέποτε ἐφάνη οὕτως)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
demon	demon
having been cast out	Jesus drove … out of the man
Israel	our country Israel

Matthew 9:34

ULT	UST
But the Pharisees were saying, "By the ruler of the demons he casts out the demons."	*However, the Pharisees declared, "It is the leader of the demons who enables this man to drive out demons!"*

ULT But
UST However
(δὲ)

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,]

Support Reference: Connect — Contrast Relationship

ULT By the ruler of the demons
UST It is the leader of the demons who enables
(ἐν τῷ ἄρχοντι τῶν δαιμονίων)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT the ruler of the demons
UST It is the leader of the demons who enables
(τῷ ἄρχοντι τῶν δαιμονίων)

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,]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Pharisees	Pharisees
ruler	It is the leader … who enables
of the demons	of the demons
he casts out	this man to drive out

ULT	UST
demons	demons

Matthew 9:35

ULT	UST
And Jesus was going around all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease and every sickness.	*Jesus traveled to many of the cities and towns {in that area}. He instructed people {when they gathered} in the Jewish meeting places. He proclaimed the good news about God's kingdom. He cured people who were sick in any way.*

ULT **And**
(καὶ)

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,]

Support Reference: Connecting Words and Phrases

ULT **all the cities and the villages**
UST many of the cities and towns {in that area}
(τὰς πόλεις πάσας καὶ τὰς κώμας)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the gospel of the kingdom**
UST the good news about God's kingdom
(τὸ εὐαγγέλιον τῆς βασιλείας)

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]

Support Reference: Possession

ULT **every disease and every sickness**
UST people who were sick in any way
(πᾶσαν νόσον καὶ πᾶσαν μαλακίαν)

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]

Support Reference: Metonymy

ULT **every disease and every sickness**
UST people who were sick in any way
(πᾶσαν νόσον καὶ πᾶσαν μαλακίαν)

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]

Support Reference: Doublet

ULT **every disease and every sickness**
UST people who were sick in any way
(πᾶσαν νόσον καὶ πᾶσαν μαλακίαν)

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]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
synagogues	{when they gathered} in the Jewish meeting places
preaching	He proclaimed
gospel	the good news
of the kingdom	about God's kingdom

Matthew 9:36

ULT	UST
Now, having seen the crowds, he felt compassion for them, because they were troubled and discouraged, like sheep not having a shepherd.	*Jesus observed that the large groups of people {who traveled wherever he went} seemed upset and confused. They were like sheep who did not have a sheepherder {to lead them and to take care of them}. So, Jesus pitied them.*

ULT **Now**
(δὲ)

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]

Support Reference: Introduction of a New Event

ULT **having seen the crowds, he felt compassion for them, because they were troubled and discouraged, like sheep not having a shepherd**
UST Jesus observed that the large groups of people {who traveled wherever he went} seemed upset and confused. They were like sheep who did not have a sheepherder {to lead them and to take care of them}. So, Jesus pitied them
(ἰδὼν & τοὺς ὄχλους, ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐσκυλμένοι καὶ ἐριμμένοι, ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **he felt compassion for**
UST So, Jesus pitied
(ἐσπλαγχνίσθη περὶ)

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]

Support Reference: Abstract Nouns

ULT **they were troubled and discouraged**
UST seemed upset and confused
(ἦσαν ἐσκυλμένοι καὶ ἐριμμένοι)

If your language 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]

Support Reference: Active or Passive

ULT **like sheep not having a shepherd**
UST They were like sheep who did not have a sheepherder {to lead them and to take care of them}
(ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα)

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]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he felt compassion	So, Jesus pitied
troubled	upset
sheep	sheep
a shepherd	a sheepherder {to lead them and to take care of them}

Matthew 9:37

ULT	UST
Then he says to his disciples, "Indeed, the harvest {is} plentiful, but the laborers {are} few.	*So he told his apprentices, "Many people are ready to believe in me, but there are only a few people whom I can send out to help them.*

ULT **he says**
UST he told
(λέγει)

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]

Support Reference: Irregular Use of Tenses

ULT **Indeed, the harvest {is} plentiful, but the laborers {are} few**
UST Many people are ready to believe in me, but there are only a few people whom I can send out to help them
(ὁ μὲν θερισμὸς πολύς, οἱ δὲ ἐργάται ὀλίγοι)

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]

Support Reference: Biblical Imagery — Extended Metaphors

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to … disciples	apprentices
harvest	Many people are ready to believe in me
laborers	there are only a few people whom I can send out to help them

Matthew 9:38

ULT	UST
Therefore, earnestly ask the Lord of the harvest, so that he might send out laborers into his harvest."	*So pray to God{, who wants all of those people to believe,} and plead with him for more people who can go and help them."*

ULT **earnestly ask**
UST pray
(δεήθητε)

Here, the command is in plural form because Jesus is speaking to his disciples.

Support Reference: Forms of 'You' — Singular

ULT **the Lord of the harvest, so that he might send out laborers into his harvest**
UST to God{, who wants all of those people to believe,} and plead with him for more people who can go and help them
(τοῦ Κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ)

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.]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **the Lord of the harvest**
UST to God{, who wants all of those people to believe … }
(τοῦ Κυρίου τοῦ θερισμοῦ)

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]

Support Reference: Possession

> ULT **of the harvest, so that he might send out laborers into his harvest**
> UST to God{, who wants all of those people to believe,} and plead with him for more people who can go and help them
> (τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ)

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.’]

Support Reference: Direct and Indirect Quotations

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
earnestly ask	pray
Lord	to God{, who wants all of those people to believe … }
of the harvest	to God{, who wants all of those people to believe … }
laborers	people
harvest	who can go and help them

Matthew 10

Matthew 10 Chapter Introduction

Structure and Formatting

1. 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:

1. 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.
2. It could describe the time when the Romans destroyed Jerusalem, which was Jesus "coming" to judge and punish.
3. 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 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)

Matthew 10:1

ULT	UST
And having summoned his 12 disciples, he gave them authority over unclean spirits, so as to cast them out and to heal every disease and every sickness.	*Then, Jesus told his 12 apprentices to come to him. He authorized them to drive demons out of people and to cure people who were sick in any way.*

ULT **And**
UST Then
(καὶ)

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,]

Support Reference: Introduction of a New Event

ULT **his 12 disciples**
UST his 12 apprentices
(τοὺς δώδεκα μαθητὰς αὐτοῦ)

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]

Support Reference: When to Keep Information Implicit

ULT **he gave them authority over unclean spirits**
UST He authorized them … demons
(ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων)

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]

Support Reference: Abstract Nouns

ULT **every disease and every sickness**
UST people who were sick in any way
(πᾶσαν νόσον καὶ πᾶσαν μαλακίαν)

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]

Support Reference: Metonymy

ULT **every disease and every sickness**
UST people who were sick in any way
(πᾶσαν νόσον καὶ πᾶσαν μαλακίαν)

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]

Support Reference: Doublet

ULT **every disease and every sickness**
UST people who were sick in any way
(πᾶσαν νόσον καὶ πᾶσαν μαλακίαν)

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]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having summoned	Jesus told … to come to him
disciples	apprentices
authority	He authorized
over unclean spirits	demons
to cast … out	drive … out of people
12 disciples	12 apprentices

Matthew 10:2

ULT	UST
Now the names of the 12 apostles are these: first, Simon (called Peter), and Andrew his brother; and James the {son} of Zebedee, and John his brother;	*Here is a list of the names of the 12 men whom Jesus chose to represent him: Simon, whom people also call Peter; Andrew, Peter's {younger} brother; James, Zebedee's son; John, James' {younger} brother;*

ULT **Now the names of the 12 apostles**
UST the names of the 12 men whom Jesus chose to represent him
(τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά)

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]

Support Reference: Background Information

ULT **first**
(πρῶτος)

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [one]

Support Reference: Ordinal Numbers

ULT **first**
(πρῶτος)

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]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **called Peter**
UST whom people also call Peter
(ὁ λεγόμενος Πέτρος)

If your language 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]

Support Reference: Active or Passive

ULT **his brother**
UST Peter's {younger} brother
(ὁ ἀδελφὸς αὐτοῦ)

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]

Support Reference: Kinship

ULT **his brother**
UST James' {younger} brother
(ὁ ἀδελφὸς αὐτοῦ)

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]

Support Reference: Kinship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the … apostles	of the … men whom Jesus chose to represent him
Simon	Simon
called	whom people also call
Peter	Peter
Andrew	Andrew
James	James
of Zebedee	Zebedee's son
John	John

ULT	UST
of the 12 apostles	of the 12 men whom Jesus chose to represent him

Matthew 10:3

ULT	UST
Philip and Bartholomew; Thomas and Matthew the tax collector; James the {son} of Alphaeus and Thaddaeus;	*Philip; Bartholomew; Thomas; Matthew, a man who collected taxes; James, Alphaeus' son; Thaddaeus;*

ULT **Thaddaeus**
UST Thaddaeus
(Θαδδαῖος)

The word **Thaddaeus** is the name of a man.

Support Reference: How to Translate Names

ULT **Thaddaeus**
UST Thaddaeus
(Θαδδαῖος)

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.

Support Reference: Textual Variants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Philip	Philip
Bartholomew	Bartholomew
Thomas	Thomas
Matthew	Matthew
tax collector	a man who collected taxes
James the {son} of Alphaeus	James, Alphaeus' son

Matthew 10:4

ULT	UST
Simon the Cananaios, and Judas Iscariot, the {one} having also handed him over.	*Simon the Zealot; and Judas Iscariot, who eventually helped to arrest Jesus.*

ULT **the Cananaios**
UST the Zealot
(ὁ Καναναῖος)

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]

Support Reference: Copy or Borrow Words

ULT **the {one} having also handed him over**
UST who eventually helped to arrest Jesus
(ὁ καὶ παραδοὺς αὐτόν)

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]

Support Reference: Connect — Background Information

ULT **him**
UST Jesus
(αὐτόν)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Simon the Cananaios	Simon the Zealot

ULT	UST
Judas Iscariot	Judas Iscariot
having … handed … over	who eventually helped to arrest

Matthew 10:5

ULT	UST
These 12 Jesus sent out, having instructed them, saying, "Do not go on the way {to the} Gentiles, and do not enter into a city of the Samaritans.	*Jesus sent those 12 men {to represent him}. {Before they went}, he told them, "Do not travel to places where non-Jews live. Do not visit Samaritan towns.*

ULT **These 12 Jesus sent out, having instructed them, saying**
UST Jesus sent those 12 men {to represent him}. {Before they went}, he told them
(τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς παραγγείλας αὐτοῖς λέγων)

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]

Support Reference: Order of Events

ULT **12**
UST 12 men {to represent him}
(τοὺς δώδεκα)

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]

Support Reference: Nominal Adjectives

ULT **sent out**
UST sent
(ἀπέστειλεν)

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.

Support Reference: When to Keep Information Implicit

ULT **having instructed them, saying**
UST {Before they went}, he told them
(παραγγείλας αὐτοῖς λέγων)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [having instructed them with these words:]

Support Reference: Quotations and Quote Margins

ULT **on the way {to the} Gentiles**
UST to places where non-Jews live
(εἰς ὁδὸν ἐθνῶν)

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]

Support Reference: Idiom

ULT **into a city**
UST Do … visit … towns
(εἰς πόλιν)

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]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
12	12 men {to represent him}
Jesus	Jesus
having instructed	{Before they went}, he told
{to the} Gentiles	where non-Jews live
of the Samaritans	Samaritan

Matthew 10:6

ULT	UST
But go instead to the lost sheep of the house of Israel.	*Instead, go to your fellow Israelites. They are like sheep who have wandered off {and need help}.*

ULT **But**
UST Instead
(δὲ)

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,]

Support Reference: Connect — Contrast Relationship

ULT **the lost sheep of the house of Israel**
UST your fellow Israelites. They are like sheep who have wandered off {and need help}
(τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ)

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]

Support Reference: Possession

ULT **the lost sheep of the house of Israel**
UST your fellow Israelites. They are like sheep who have wandered off {and need help}
(τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ)

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]

Support Reference: Metaphor

ULT **of the house of Israel**
UST your fellow Israelites
(οἴκου Ἰσραήλ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
lost	who have wandered off {and need help}
sheep	They are like sheep
of the house	your fellow Israelites
of Israel	your fellow Israelites

Matthew 10:7

ULT	UST
Now {as} you are going, preach, saying, 'The kingdom of the heavens has come near.'	*While you are traveling, proclaim {to people}, 'God is about to establish his heavenly kingdom here.'*

ULT Now
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT preach, saying
UST proclaim {to people}
(κηρύσσετε λέγοντες)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [preach this:]

Support Reference: Quotations and Quote Margins

ULT saying, 'The kingdom of the heavens has come near
UST God is about to establish his heavenly kingdom here
(λέγοντες & ἤγγικεν ἡ Βασιλεία τῶν Οὐρανῶν)

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.]

Support Reference: Quotes within Quotes

ULT has come near
UST God is about to establish … here
(ἤγγικεν)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
preach	proclaim {to people}
kingdom of the heavens	his heavenly kingdom
of the heavens	heavenly

Matthew 10:8

ULT	UST
Heal the sick, raise the dead, cleanse the lepers, {and} cast out demons. Freely you have received; freely give.	*Cure people who are sick. Make people who have died alive again. Heal people with skin diseases. Drive demons out of people. I have not charged you money as I enable you to do these things. So, you should not charge other people money to do these things for them.*

ULT **the sick … the dead**
UST people who are sick … people who have died
(ἀσθενοῦντας & νεκροὺς)

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]

Support Reference: Nominal Adjectives

ULT **raise the dead**
UST Make people who have died alive again
(νεκροὺς ἐγείρετε)

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]

Support Reference: Idiom

ULT **cleanse the lepers**
UST Heal people with skin diseases
(λεπροὺς καθαρίζετε)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Freely you have received; freely give**
UST I have not charged you money as I enable you to do these things. So, you should not charge other people money to do these things for them
(δωρεὰν ἐλάβετε, δωρεὰν δότε)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the lepers	people with skin diseases
{and} cast out	Drive … out of people
demons	demons
Freely	I have not charged you money
you have received	as I enable you to do these things
freely	So, you should not charge other people money

Matthew 10:9

ULT	UST
Do not acquire gold or silver or copper in your belts,	*Do not pack any money to take with you.*

ULT **Do not acquire**
UST Do not pack
(μὴ κτήσησθε)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **gold or silver or copper**
UST any money
(χρυσὸν, μηδὲ ἄργυρον, μηδὲ χαλκὸν)

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]

Support Reference: Metonymy

ULT **copper**
UST any money
(χαλκὸν)

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]

Support Reference: Translate Unknowns

> ULT **in your belts**
> UST to take with you
> (εἰς τὰς ζώνας ὑμῶν)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
gold	any money
silver	any money

Matthew 10:10

ULT	UST
nor a bag for the road nor two tunics nor sandals nor a staff, for the laborer {is} worthy of his food.	*Do not pack a traveler's bag, or an extra shirt, or sandals, or a walking stick. {I tell you not to bring these things} because people who work deserve their food. {So, the people whom you help will give you what you need}.*

ULT **a bag**
UST a … bag
(πήραν)

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]

Support Reference: Translate Unknowns

ULT **the road**
UST traveler's
(ὁδὸν)

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]

Support Reference: Metonymy

ULT **two tunics**
UST an extra shirt
(δύο χιτῶνας)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **sandals**
UST sandals
(ὑποδήματα)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for**
UST {I tell you not to bring these things} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the laborer {is} worthy of his food**
UST people who work deserve their food. {So, the people whom you help will give you what you need}
(ἄξιος & ὁ ἐργάτης τῆς τροφῆς αὐτοῦ)

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]

Support Reference: Proverbs

ULT **of his food**
UST their food. {So, the people whom you help will give you what you need}
(τῆς τροφῆς αὐτοῦ)

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]

Support Reference: Synecdoche

> ULT **his**
> UST their food. {So, the people whom you help will give you what you need}
> (αὐτοῦ)

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]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
tunics	shirt
sandals	sandals
a staff	a walking stick
laborer	people who work

Matthew 10:11

ULT	UST
But whatever city or village you enter into, find someone who is worthy in it and stay there until you go out.	*When you visit a city or town, look for someone who lives there who welcomes you. {When you find such a person}, stay in that person's home until you leave that area.*

ULT But
(δ')

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,]

Support Reference: Connecting Words and Phrases

ULT someone who is worthy
UST someone … who welcomes you
(τίς & ἄξιός ἐστιν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT in it
UST who lives there
(ἐν αὐτῇ)

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]

Support Reference: Pronouns — When to Use Them

> ULT **and stay there**
> UST {When you find such a person}, stay in that person's home
> (κἀκεῖ μείνατε)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **until you go out**
> UST until you leave that area
> (ἕως ἂν ἐξέλθητε)

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]

Support Reference: Assumed Knowledge and Implicit Information

Matthew 10:12

ULT	UST
Now entering into the house, greet it.	*When you go into that person's home, say hello to the people who live there {and pray that God will make them peaceful}.*

ULT **Now**
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **the house**
UST that person's home
(τὴν οἰκίαν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **greet it**
UST say hello to the people who live there {and pray that God will make them peaceful}
(ἀσπάσασθε αὐτήν)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **it**
> UST to the people who live there
> (αὐτήν)

Jesus uses the pronoun **it** to refer to **the house** as 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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
house	that person's home

Matthew 10:13

ULT	UST
And if indeed the house is worthy, let your peace come upon it, but if it is not worthy, let your peace be returned to you.	*Suppose that the people who live in that house really do welcome you. Then, God will make them peaceful, as you prayed. However, suppose that the people who live in that house do not welcome you. Then, God will not make them peaceful.*

ULT **the house is … it … it is**
UST the people who live in that house really do … them … the people who live in that house do
(ᾖ ἡ οἰκία & αὐτήν & ᾖ)

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]

Support Reference: Metonymy

ULT **is worthy … it is not worthy**
UST really do welcome you … the people who live in that house do not welcome you
(ᾖ & ἀξία & μὴ ᾖ ἀξία)

Here 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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **let your peace come upon it … let your peace be returned to you**
UST Then, God will make them peaceful, as you prayed … Then, God will not make them peaceful
(ἐλθάτω ἡ εἰρήνη ὑμῶν ἐπ᾽ αὐτήν & ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω)

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]

Support Reference: Metaphor

ULT **let your peace come upon it … let your peace be returned to you**
UST Then, God will make them peaceful, as you prayed … Then, God will not make them peaceful
(ἐλθάτω ἡ εἰρήνη ὑμῶν ἐπ᾽ αὐτήν & ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω)

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]

Support Reference: Third-Person Imperatives

ULT **your peace … your peace**
UST peaceful, as you prayed … peaceful
(ἡ εἰρήνη ὑμῶν & ἡ εἰρήνη ὑμῶν)

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]

Support Reference: Abstract Nouns

> ULT **let your peace be returned to you**
> UST Then, God will not make them peaceful
> (ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
house	the people who live in that house
peace	peaceful
peace	peaceful

Matthew 10:14

ULT	UST
And whoever does not receive you nor listen to your words, departing from that house or city, shake off the dust from your feet.	*Whenever people do not welcome you or listen to what you say, you should leave that home or city. As you are going, shake the dust from that place off your feet {to show that you reject those people}.*

ULT shake off the dust from your feet

UST As you are going, shake the dust from that place off your feet {to show that you reject those people}

(ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν)

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]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
does … receive	do … welcome
house	home

Matthew 10:15

ULT	UST
Truly I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.	*{God will judge and punish} any people who reject you more severely than he will judge and punish the {wicked} people who lived in the cities of Sodom and Gomorrah. What I have said is true.*

ULT for the land of Sodom and Gomorrah … for that city
UST {God will judge and punish} any people who reject you … the {wicked} people who lived in the cities of Sodom and Gomorrah
(γῆ Σοδόμων καὶ Γομόρρων & τῇ πόλει ἐκείνῃ)

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]

Support Reference: Metonymy

ULT for the land of Sodom and Gomorrah
UST the {wicked} people who lived in the cities of Sodom and Gomorrah
(γῆ Σοδόμων καὶ Γομόρρων)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT in the day of judgment
UST he will judge and punish
(ἐν ἡμέρᾳ κρίσεως)

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]

Support Reference: Possession

ULT **of judgment**
UST he will judge and punish
(κρίσεως)

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]

Support Reference: Abstract Nouns

ULT **for that city**
UST {God will judge and punish} any people who reject you
(τῇ πόλει ἐκείνῃ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Truly	What I have said is true
of Sodom	of Sodom
Gomorrah	Gomorrah
the day	he will judge and punish
of judgment	he will judge and punish

Matthew 10:16

ULT	UST
Behold, I send you out as sheep in the midst of wolves, so become wise as the serpents and harmless as the doves.	*I am sending you out {to represent me} to people who will be hostile to you, so you will be like sheep among wolves. Therefore, you need to be as clever as snakes are. You also need to be as innocent as small birds are.*

ULT **Behold**
(ἰδοὺ)

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:]

Support Reference: Metaphor

ULT **as sheep in the midst of wolves**
UST to people who will be hostile to you, so you will be like sheep among wolves
(ὡς πρόβατα ἐν μέσῳ λύκων)

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]

Support Reference: Simile

ULT **wise as the serpents**
UST as clever as snakes are
(φρόνιμοι ὡς οἱ ὄφεις)

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]

Support Reference: Simile

ULT **harmless as the doves**
UST as innocent as small birds are
(ἀκέραιοι ὡς αἱ περιστεραί)

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]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sheep	sheep
of wolves	to people who will be hostile to you … wolves
wise	as clever
serpents	snakes are
doves	small birds are

Matthew 10:17

ULT	UST
But beware of the men, for they will hand you over to councils, and they will whip you in their synagogues;	*Watch out for certain people. They will arrest you and accuse you in front of groups of important people. They will beat you in the Jewish meeting places.*

ULT But
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT the men
UST certain people
(τῶν ἀνθρώπων)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT the men
UST certain people
(τῶν ἀνθρώπων)

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]

Support Reference: When Masculine Words Include Women

ULT **for**
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **they will hand you over to**
UST They will arrest you and accuse you in front of
(παραδώσουσιν & ὑμᾶς εἰς)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
councils	groups of important people
synagogues	the Jewish meeting places

Matthew 10:18

ULT	UST
and you will be brought also before governors and kings for my sake, for a testimony to them and to the Gentiles.	*Because you are my apprentices, people will accuse you before local rulers and kings. That way, you will tell those rulers and the rest of the non-Jews {about me}.*

ULT **you will be brought**
UST people will accuse you
(ἀχθήσεσθε)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **you will be brought**
UST people will accuse you
(ἀχθήσεσθε)

If your language 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]

Support Reference: Active or Passive

ULT **for my sake**
UST Because you are my apprentices
(ἕνεκεν ἐμοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for a testimony**
UST That way, you will tell … about me
(εἰς μαρτύριον)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **for a testimony**
UST That way, you will tell … about me
(εἰς μαρτύριον)

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]

Support Reference: Abstract Nouns

ULT **to them**
UST those rulers
(αὐτοῖς)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
governors	local rulers
kings	kings
a testimony	you will tell … about me
to the Gentiles	the rest of the non-Jews

Matthew 10:19

ULT	UST
But when they hand you over, do not worry about how or what you will speak, for what you will say will be given to you in that hour.	*Whenever people arrest you and accuse you, do not worry about how you will respond. At that time, God will reveal to you what you should say.*

ULT **But**
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **they hand you over**
UST people arrest you and accuse you
(παραδῶσιν ὑμᾶς)

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]

Support Reference: Pronouns — When to Use Them

ULT **they hand you over**
UST people arrest you and accuse you
(παραδῶσιν ὑμᾶς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **you will speak**
UST you will respond
(λαλήσητε)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **what you will say will be given to you**
UST God will reveal to you what you should say
(δοθήσεται & ὑμῖν & τί λαλήσητε)

If your language 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]

Support Reference: Active or Passive

ULT **in that hour**
UST At that time
(ἐν ἐκείνῃ τῇ ὥρᾳ)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
hour	time

Matthew 10:20

ULT	UST
For you are not the one speaking, but the Spirit of your Father speaking through you.	*{You can be sure of that} because the Holy Spirit, whom God your Father sends, will reveal to you what to say. You will not speak for yourself.*

ULT **For**
UST {You can be sure of that} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **you are not the one speaking, but the Spirit of your Father speaking through you**
UST the Holy Spirit, whom God your Father sends, will reveal to you what to say. You will not speak for yourself
(οὐ & ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τοῦ Πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Spirit of your Father**
UST the Holy Spirit, whom God your Father sends
(τὸ Πνεῦμα τοῦ Πατρὸς ὑμῶν)

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,]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **of your Father**
> UST whom God your Father sends
> (τοῦ Πατρὸς ὑμῶν)

Father is an important title for the first person in the Trinity. He is the Father also of Jesus.

Support Reference: Translating Son and Father

> ULT **of your Father speaking**
> UST whom God your Father sends, will reveal … what to say
> (τοῦ Πατρὸς ὑμῶν τὸ λαλοῦν)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Spirit	the Holy Spirit
of … Father	whom God your Father sends

Matthew 10:21

ULT	UST
Now brother will hand over brother to death, and a father, his child, and children will rise up against parents and put them to death.	*Men will have someone arrest their own brothers, and they will ask the judge to execute them. Fathers {will do the same thing} to their own children. Children will rebel against their parents and cause them to die.*

ULT **will hand over brother to death**
UST will have someone arrest their own brothers, and they will ask the judge to execute them
(παραδώσει & ἀδελφὸν εἰς θάνατον)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to death**
UST to execute them
(εἰς θάνατον)

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]

Support Reference: Abstract Nouns

ULT **a father, his child**
UST Fathers {will do the same thing} to their own children
(πατὴρ τέκνον)

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]

Support Reference: Ellipsis

> ULT **will rise up against**
> UST will rebel against
> (ἐπαναστήσονται & ἐπὶ)

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]

Support Reference: Idiom

> ULT **put them to death**
> UST cause them to die
> (θανατώσουσιν αὐτούς)

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]

Support Reference: Abstract Nouns

Matthew 10:22

ULT	UST
And you will be hated by all because of my name, but the one having endured to the end, this one will be saved.	*Because you are my apprentices, many people will be hostile to you. However, if you persevere {in being my apprentices} while people harm you, God will rescue you.*

ULT **you will be hated by all**
UST many people will be hostile to you
(ἔσεσθε μισούμενοι ὑπὸ πάντων)

If your language 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]

Support Reference: Active or Passive

ULT **all**
UST many people
(πάντων)

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]

Support Reference: Nominal Adjectives

ULT **all**
UST many people
(πάντων)

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]

Support Reference: Hyperbole

ULT **because of my name**
UST Because you are my apprentices
(διὰ τὸ ὄνομά μου)

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]

Support Reference: Metonymy

ULT **the one having endured to the end, this one will be saved**
UST if you persevere {in being my apprentices} while people harm you, God will rescue you
(ὁ & ὑπομείνας εἰς τέλος, οὗτος σωθήσεται)

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]

Support Reference: Generic Noun Phrases

ULT **to the end**
UST while people harm you
(εἰς τέλος)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **this one will be saved**
UST God will rescue you
(οὗτος σωθήσεται)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having endured	if you persevere {in being my apprentices}
will be saved	God will rescue

Matthew 10:23

ULT	UST
But whenever they persecute you in this city, flee to the next, for truly I say to you, you will certainly not finish the cities of Israel before the Son of Man comes.	*When people in one city try to harm you, you should quickly travel to another city. {You should do that} because I, the Son of Man, will return before you have proclaimed the good news in every town in Israel. What I have said is true.*

ULT **they persecute**
UST try to harm
(διώκωσιν)

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]

Support Reference: Pronouns — When to Use Them

ULT **in this city**
UST people in one city
(ἐν τῇ πόλει ταύτῃ)

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]

Support Reference: Generic Noun Phrases

ULT **the next**
UST another city
(τὴν ἑτέραν)

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]

Support Reference: Nominal Adjectives

ULT **for**
UST {You should do that} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **you will certainly not finish**
UST you have proclaimed the good news in
(οὐ μὴ τελέσητε)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **certainly not**
(οὐ μὴ)

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]

Support Reference: Double Negatives

> ULT **before the Son of Man comes**
> UST I, the Son of Man, will return before
> (ἕως ἂν ἔλθῃ ὁ Υἱὸς τοῦ Ἀνθρώπου)

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]

Support Reference: When to Keep Information Implicit

> ULT **the Son of Man comes**
> UST I, the Son of Man, will return before
> (ἂν ἔλθῃ ὁ Υἱὸς τοῦ Ἀνθρώπου)

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]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they persecute	try to harm
truly	What I have said is true
of Israel	in Israel
Son of Man	I, the Son of Man

Matthew 10:24

ULT	UST
A disciple is not above his teacher, nor a slave above his master.	*Apprentices are not greater than their teacher. Similarly, servants are not greater than their master.*

ULT **A disciple is not above his teacher, nor a slave above his master**
UST Apprentices are not greater than their teacher. Similarly, servants are not greater than their master
(οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον, οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ)

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]

Support Reference: Proverbs

ULT **above … above**
UST greater than … are … greater than
(ὑπὲρ)

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]

Support Reference: Metaphor

ULT **his … his**
UST their teacher … their
(τὸν & αὐτοῦ)

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]

Support Reference: When Masculine Words Include Women

> **ULT** **nor a slave**
> **UST** Similarly, servants … not
> (οὐδὲ δοῦλος)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
A disciple	Apprentices
teacher	their teacher
a slave	servants
master	master

Matthew 10:25

ULT	UST
It is enough for the disciple that he might be like his teacher, and the slave like his master. If they called the master of the house Beelzebul, how much worse the members of his household!	*Those apprentices should be content when they become like their teacher. Similarly, those servants {should be content when they become} like their master. Since people called the person who leads the family Satan, they will also call the people who are part of the family {bad names}.*

ULT **It is enough for the disciple that he might be like his teacher, and the slave like his master**
UST Those apprentices should be content when they become like their teacher. Similarly, those servants {should be content when they become} like their master
(ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ)

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]

Support Reference: Proverbs

ULT **It is enough for the disciple that he might be like his teacher**
UST Those apprentices should be content when they become like their teacher
(ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ)

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]

Support Reference: Idiom

> ULT **for the disciple … the slave**
> UST Those apprentices … those servants
> (τῷ μαθητῇ & ὁ δοῦλος)

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]

Support Reference: Generic Noun Phrases

> ULT **he might be … his … his**
> UST they become … their … their
> (γένηται & αὐτοῦ & αὐτοῦ)

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]

Support Reference: When Masculine Words Include Women

> ULT **and the slave**
> UST Similarly, those servants
> (καὶ ὁ δοῦλος)

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]

Support Reference: Ellipsis

ULT **If they called the master of the house Beelzebul, how much worse the members of his household**
UST Since people called the person who leads the family Satan, they will also call the people who are part of the family {bad names}
(εἰ τὸν οἰκοδεσπότην Βεελζεβοὺλ ἐπεκάλεσαν, πόσῳ μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ)

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]

Support Reference: Metaphor

ULT **If**
UST Since
(εἰ)

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]

Support Reference: Connect — Factual Conditions

ULT **they called**
UST people called
(ἐπεκάλεσαν)

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]

Support Reference: Pronouns — When to Use Them

ULT **how much worse**
UST they will also call … bad names
(πόσῳ μᾶλλον)

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]

Support Reference: Ellipsis

ULT **his**
UST the people who are part of the family
(αὐτοῦ)

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]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for the disciple	Those apprentices
teacher	teacher
slave	those servants
master	master
they called	people called
master of the house	the person who leads the family
Beelzebul	Satan
members of … household	the people who are part of the family

Matthew 10:26

ULT	UST
Therefore, do not fear them, for there is nothing concealed that will not be revealed, and hidden, that will not be made known.	*So then, do not be afraid of those people. {I say that} because someday God will let everyone know everything people are trying to hide.*

ULT **them**
UST those people
(αὐτούς)

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]

Support Reference: Pronouns — When to Use Them

ULT **for**
UST {I say that} because
(γάρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **there is nothing concealed that will not be revealed, and hidden, that will not be made known**
> UST someday God will let everyone know everything people are trying to hide
> (οὐδὲν & ἐστιν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ γνωσθήσεται)

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]

Support Reference: Proverbs

> ULT **there is nothing concealed that will not be revealed, and hidden, that will not be made known**
> UST someday God will let everyone know everything people are trying to hide
> (οὐδὲν & ἐστιν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ γνωσθήσεται)

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]

Support Reference: Parallelism

> ULT **there is nothing concealed that will not be revealed, and hidden, that will not be made known**
> UST someday God will let everyone know everything people are trying to hide
> (οὐδὲν & ἐστιν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ γνωσθήσεται)

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]

Support Reference: Double Negatives

> ULT **there is nothing concealed that will not be revealed, and hidden, that will not be made known**
> UST someday God will let everyone know everything people are trying to hide
> (οὐδὲν & ἐστιν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ γνωσθήσεται)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
do … fear	do … be afraid of
will … be made known	someday God will let everyone know everything people are trying to hide

Matthew 10:27

ULT	UST
What I tell you in the darkness, say in the light, and what you hear in your ear, proclaim upon the housetops.	*You should declare publicly everything I have said to you privately. You should shout for everyone to hear what you have heard me say quietly.*

ULT **What I tell you in the darkness, say in the light, and what you hear in your ear, proclaim upon the housetops**

UST You should declare publicly everything I have said to you privately. You should shout for everyone to hear what you have heard me say quietly

(ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἴπατε ἐν τῷ φωτί; καὶ ὃ εἰς τὸ οὖς ἀκούετε, κηρύξατε ἐπὶ τῶν δωμάτων)

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]

Support Reference: Parallelism

ULT **in the darkness**

UST privately

(ἐν τῇ σκοτίᾳ)

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]

Support Reference: Metaphor

ULT **the darkness**

UST privately

(τῇ σκοτίᾳ)

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]

Support Reference: Abstract Nouns

> ULT **in the light**
> UST publicly
> (ἐν τῷ φωτί)

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]

Support Reference: Metaphor

> ULT **what you hear in your ear**
> UST what you have heard me say quietly
> (ὃ εἰς τὸ οὖς ἀκούετε)

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]

Support Reference: Idiom

> ULT **upon the housetops**
> UST for everyone to hear
> (ἐπὶ τῶν δωμάτων)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
proclaim	You should shout

Matthew 10:28

ULT	UST
And do not be afraid of the ones killing the body but not being able to kill the soul. But instead, fear the one being able to destroy both soul and body in Gehenna.	*Do not be afraid of people. They can kill you physically, but they cannot kill you spiritually. Instead, you should be afraid of God. He can destroy you both spiritually and physically in hell.*

ULT **the ones killing**
UST people. They can kill
(τῶν ἀποκτεννόντων)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the body … the soul … both soul and body**
UST you physically … you spiritually … both spiritually and physically
(τὸ σῶμα, τὴν & ψυχὴν & καὶ ψυχὴν καὶ σῶμα)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **But instead**
UST Instead
(δὲ μᾶλλον)

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]

Support Reference: Connect — Contrast Relationship

ULT **the one being able**
UST God. He can
(τὸν δυνάμενον)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Gehenna**
UST hell
(Γεέννῃ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
do … be afraid	Do … be afraid
soul	you spiritually
fear	you should be afraid of
to destroy	destroy you
soul	spiritually
Gehenna	hell

Matthew 10:29

ULT	UST
Are not two sparrows sold for an assarion? And yet not one of them will fall to the ground apart from your Father.	*Think about the sparrows. {They have so little value that} you can buy two of them for only one small coin. However, God your Father knows about it whenever one sparrow dies.*

ULT **Are not two sparrows sold for an assarion? And yet not one of them will fall to the ground apart from your Father**
UST Think about the sparrows. {They have so little value that} you can buy two of them for only one small coin. However, God your Father knows about it whenever one sparrow dies
(οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται? καὶ ἓν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν, ἄνευ τοῦ Πατρὸς ὑμῶν)

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.

Support Reference: When to Keep Information Implicit

ULT **Are not two sparrows sold for an assarion**
UST Think about the sparrows. {They have so little value that} you can buy two of them for only one small coin
(οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται)

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!]

Support Reference: Rhetorical Question

ULT **Are not two sparrows sold for an assarion**
UST Think about the sparrows. {They have so little value that} you can buy two of them for only one small coin
(οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται)

If your language 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]

Support Reference: Active or Passive

ULT **sparrows**
UST Think about the sparrows. {They … }
(στρουθία)

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]

Support Reference: Translate Unknowns

ULT **for an assarion**
UST for only one small coin
(ἀσσαρίου)

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]

Support Reference: Biblical Money

ULT **not one of them will fall to the ground apart from your Father**
UST God your Father knows about it whenever one sparrow dies
(ἓν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν, ἄνευ τοῦ Πατρὸς ὑμῶν)

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]

Support Reference: Double Negatives

ULT **will fall to the ground**
UST whenever … dies
(πεσεῖται ἐπὶ τὴν γῆν)

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]

Support Reference: Euphemism

ULT **apart from your Father**
UST God your Father knows about it
(ἄνευ τοῦ Πατρὸς ὑμῶν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **your Father**
UST God your Father
(τοῦ Πατρὸς ὑμῶν)

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,]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Father	God … Father

Matthew 10:30

ULT	UST
But even the hairs of your head are all numbered.	*God even knows how many hairs there are on your head.*

ULT **But**
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **even the hairs of your head are all numbered**
UST God even knows how many hairs there are on your head
(ὑμῶν & καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἠριθμημέναι εἰσίν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **even the hairs of your head are all numbered**
UST God even knows how many hairs there are on your head
(ὑμῶν & καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἠριθμημέναι εἰσίν)

If your language 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]

Support Reference: Active or Passive

> ULT **of your head**
> UST on your head
> (ὑμῶν & τῆς κεφαλῆς)

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]

Support Reference: Collective Nouns

> ULT **are all numbered**
> UST God … knows how many hairs there are
> (πᾶσαι ἠριθμημέναι εἰσίν)

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]

Support Reference: Assumed Knowledge and Implicit Information

Matthew 10:31

ULT	UST
Therefore, do not fear; you are more valuable than many sparrows.	*So, do not be afraid, because you are more precious {to God} than many sparrows.*

ULT **do not fear; you are more valuable than many sparrows**
UST do not be afraid, because you are more precious {to God} than many sparrows
(μὴ & φοβεῖσθε; πολλῶν στρουθίων διαφέρετε ὑμεῖς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **sparrows**
UST than … sparrows
(στρουθίων)

Translate this word as you did in 10:29. Alternate translation: [small birds]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
do … fear	do … be afraid

Matthew 10:32

ULT	UST
Therefore, everyone who will confess about me before men, I will also confess about him before my Father in the heavens.	*If people tell others that they are my apprentices, then I will say to God my Father, who rules from heaven, that those people are my apprentices.*

ULT Therefore
(οὖν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT will confess about me before men
UST tell others that they are my apprentices
(ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT before … before
UST others … to
(ἔμπροσθεν)

Alternate translation: [in the presence of … in the presence of]

ULT men
UST others
(τῶν ἀνθρώπων)

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]

Support Reference: When Masculine Words Include Women

ULT **I will also confess about him before my Father in the heavens**
UST then I will say to God my Father, who rules from heaven, that those people are my apprentices
(ὁμολογήσω κἀγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ Πατρός μου & ἐν οὐρανοῖς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **him**
UST will say … that those people are my apprentices
(αὐτῷ)

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]

Support Reference: When Masculine Words Include Women

ULT **my Father**
UST God my Father
(τοῦ Πατρός μου)

Father is an important title that describes the relationship between God the **Father** and Jesus the Son.

Support Reference: Translating Son and Father

ULT **in the heavens**
UST who rules from heaven
(ἐν οὐρανοῖς)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
will confess	tell … that they are my apprentices
will … confess	will say … that those people are my apprentices

ULT	UST
Father	God … Father
the heavens	who rules from heaven

Matthew 10:33

ULT	UST
But whoever denies me before men, I will also deny him before my Father in the heavens.	*However, if they tell others that they are not my apprentices, then I will say to God my Father, who rules from heaven, that those people are not my apprentices.*

ULT **whoever denies me before men**
UST if they tell others that they are not my apprentices
(ὅστις & ἂν ἀρνήσηταί με ἔμπροσθεν τῶν ἀνθρώπων)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **before … before**
UST others … to
(ἔμπροσθεν)

Alternate translation: [in the presence of … in the presence of]

ULT **men**
UST others
(τῶν ἀνθρώπων)

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]

Support Reference: When Masculine Words Include Women

ULT **I will also deny him before my Father in the heavens**
UST then I will say to God my Father, who rules from heaven, that those people are not my apprentices
(ἀρνήσομαι κἀγὼ αὐτὸν ἔμπροσθεν τοῦ Πατρός μου & ἐν οὐρανοῖς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **him**
UST those people
(αὐτὸν)

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]

Support Reference: When Masculine Words Include Women

ULT **my Father**
UST God my Father
(τοῦ Πατρός μου)

Father is an important title that describes the relationship between God the **Father** and Jesus the Son.

Support Reference: Translating Son and Father

ULT **in the heavens**
UST who rules from heaven
(ἐν οὐρανοῖς)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Father	God … Father

ULT	UST
the heavens	who rules from heaven

Matthew 10:34

ULT	UST
Do not think that I came to bring peace upon the earth. I did not come to bring peace, but a sword.	*You should not think that I am here so that people will live together peacefully. Indeed, I am here so that people quarrel, not so that they live peacefully.*

> ULT **I came … I did not come**
> UST I am here … Indeed, I am here … not
> (ἦλθον & οὐκ ἦλθον)

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]

Support Reference: Idiom

> ULT **to bring peace … to bring peace, but a sword**
> UST so that … will live together peacefully … so that people quarrel … so that they live peacefully
> (βαλεῖν εἰρήνην & βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν)

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]

Support Reference: Abstract Nouns

> ULT **upon the earth**
> UST people
> (ἐπὶ τὴν γῆν)

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]

Support Reference: Metonymy

ULT **but a sword**
UST so that people quarrel
(ἀλλὰ μάχαιραν)

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]

Support Reference: Ellipsis

ULT **a sword**
UST so that people quarrel
(μάχαιραν)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
peace	so that … will live together peacefully
earth	people
peace	so that they live peacefully
a sword	so that people quarrel

Matthew 10:35

ULT	UST
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;	*In fact, I am here so that {family members} oppose each other. A man will oppose his father. A woman will oppose her mother. A woman who married {a man} will oppose her husband's mother.*

ULT **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**

UST In fact, I am here so that {family members} oppose each other. A man will oppose his father. A woman will oppose her mother. A woman who married {a man} will oppose her husband's mother … People who are part of a person's family will be those who oppose that person

(ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ) (10:35-36)

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."]

Support Reference: Quotations and Quote Margins

ULT **For**

UST In fact

(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

> ULT **I came**
> UST I am here
> (ἦλθον)

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]

Support Reference: Idiom

> ULT **to set**
> UST so that {family members} oppose each other
> (διχάσαι)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **a man**
> UST A man
> (ἄνθρωπον)

Alternate translation: [a son]

> ULT **and a daughter against her mother, and a daughter-in-law against her mother-in-law**
> UST A woman will oppose her mother. A woman who married {a man} will oppose her husband's mother
> (καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς)

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]

Support Reference: Ellipsis

Matthew 10:36

ULT	UST
and the enemies of a man {will be} the ones of his household.	*People who are part of a person's family will be those who oppose that person.*

ULT **of a man … his**
UST a person's … that person
(τοῦ ἀνθρώπου & αὐτοῦ)

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]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the enemies	will be those who oppose
of … household	People who are part of … family

Matthew 10:37

ULT	UST
The one loving father or mother more than me is not worthy of me; and the one loving son or daughter more than me is not worthy of me.	*People who care for their fathers or mothers more than they care for me are not behaving as my apprentices should. People who care for their sons or daughters more than they care for me are not behaving as my apprentices should.*

ULT **more than me … more than me**
UST more than they care for me … more than they care for me
(ὑπὲρ ἐμὲ)

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]

Support Reference: Ellipsis

ULT **is not worthy of me … is not worthy of me**
UST are not behaving as my apprentices should … are not behaving as my apprentices should
(οὐκ ἔστιν μου ἄξιος)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
loving	People who care for
loving	People who care for

Matthew 10:38

ULT	UST
And whoever does not take up his cross and follow after me is not worthy of me.	*People who are not willing to suffer or die, as if they were carrying their own crosses, when they come with me as my apprentices are not behaving as my apprentices should.*

ULT **whoever does not take up his cross and follow after me is not worthy of me**
UST People who are not willing to suffer or die, as if they were carrying their own crosses, when they come with me as my apprentices are not behaving as my apprentices should
(ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστιν μου ἄξιος)

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]

Support Reference: Double Negatives

ULT **does not take up his cross**
UST are not willing to suffer or die, as if they were carrying their own crosses
(οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **does not take up his cross**
UST are not willing to suffer or die, as if they were carrying their own crosses
(οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ)

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,]

Support Reference: Metaphor

ULT **his**
UST are … willing to suffer or die, as if they were carrying their own crosses
(αὐτοῦ)

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]

Support Reference: When Masculine Words Include Women

ULT **is not worthy of me**
UST are not behaving as my apprentices should
(οὐκ ἔστιν μου ἄξιος)

See how you translated the phrase **worthy of me** in the previous verse. Alternate translation: [does not deserve to be my disciple]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
cross	are … willing to suffer or die, as if they were carrying their own crosses

Matthew 10:39

ULT	UST
The one having found his life will lose it, and the one having lost his life for my sake will find it.	*People who do anything to stay alive will not truly live. However, people who are willing to die because they are my apprentices will truly live.*

ULT **The one having found his life will lose it, and the one having lost his life for my sake will find it**
UST People who do anything to stay alive will not truly live. However, people who are willing to die because they are my apprentices will truly live
(ὁ εὑρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν; καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὑρήσει αὐτήν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **The one having found his life will lose it**
UST People who do anything to stay alive will not truly live
(ὁ εὑρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν)

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]

Support Reference: Metaphor

ULT **his … his**
UST People who do anything to stay alive … people who are willing to die
(αὐτοῦ)

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]

Support Reference: When Masculine Words Include Women

> ULT **the one having lost his life for my sake will find it**
> UST people who are willing to die because they are my apprentices will truly live
> (ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὑρήσει αὐτήν)

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]

Support Reference: Metaphor

> ULT **for my sake**
> UST because they are my apprentices
> (ἕνεκεν ἐμοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
will lose	will not truly live
having lost	people who are willing to die

Matthew 10:40

ULT	UST
The one receiving you receives me, and the one receiving me receives the one having sent me.	*When people welcome you, it is the same as welcoming me. When people welcome me, it is the same as welcoming {God the Father}, who sent me here.*

ULT The one receiving you receives me
UST When people welcome you, it is the same as welcoming me
(ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται)

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]

Support Reference: Metaphor

ULT the one receiving me receives the one having sent me
UST When people welcome me, it is the same as welcoming {God the Father}, who sent me here
(ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά με)

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]

Support Reference: Metaphor

ULT the one having sent me
UST {God the Father}, who sent me here
(τὸν ἀποστείλαντά με)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
receiving	When people welcome
receives	it is the same as welcoming
receiving	When people welcome
receives	it is the same as welcoming

Matthew 10:41

ULT	UST
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}.	*As for those who welcome someone because they know that person speaks for God, God will reward them in the same way that he rewards people who speak for him. As for those who welcome someone because they know that person does what is right, God will reward them in the same way that he rewards people who do what is right.*

ULT **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}**
UST As for those who welcome someone because they know that person speaks for God, God will reward them in the same way that he rewards people who speak for him. As for those who welcome someone because they know that person does what is right, God will reward them in the same way that he rewards people who do what is right
(ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου, μισθὸν προφήτου λήμψεται; καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου, μισθὸν δικαίου λήμψεται)

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]

Support Reference: Proverbs

ULT **in the name of a prophet … in the name of a righteous {man}**
UST because they know that person speaks for God … because they know that person does what is right
(εἰς ὄνομα προφήτου & εἰς ὄνομα δικαίου)

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]

Support Reference: Idiom

ULT **a reward of a prophet … a reward of a righteous {man}**
UST God will reward … in the same way that he rewards people who speak for him … God will reward … in the same way that he rewards people who do what is right
(μισθὸν προφήτου & μισθὸν δικαίου)

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]

Support Reference: Possession

ULT **a righteous {man} … of a righteous {man} … of a righteous {man}**
UST someone … that person does what is right … in the same way that he rewards people who do what is right
(δίκαιον & δικαίου & δικαίου)

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]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
receiving	As for those who welcome
a prophet	someone
of a prophet	that person speaks for God
will receive	them
a reward	God will reward
of a prophet	in the same way that he rewards people who speak for him
receiving	As for those who welcome
a righteous {man}	someone
of a righteous {man}	that person does what is right
will receive	them
a reward	God will reward
of a righteous {man}	in the same way that he rewards people who do what is right

Matthew 10:42

ULT	UST
And whoever gives to one of these little ones a cup of cold water to drink only in the name of a disciple, truly I say to you, he will certainly not lose his reward."	*As for those who offer an unimportant person cold water to drink just because they know that person is my apprentice, God will most certainly reward them. What I have said is true."*

ULT **whoever gives to one of these little ones a cup of cold water to drink**
UST As for those who offer an unimportant person cold water to drink
(ὃς ἐὰν ποτίσῃ ἕνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to one of these little ones**
UST an unimportant person
(ἕνα τῶν μικρῶν τούτων)

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]

Support Reference: Metaphor

ULT **only in the name of a disciple**
UST just because they know that person is my apprentice
(μόνον εἰς ὄνομα μαθητοῦ)

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]

Support Reference: Idiom

ULT **he will certainly not lose**
UST God will most certainly
(οὐ μὴ ἀπολέσῃ)

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]

Support Reference: Litotes

ULT **he will certainly not lose his**
UST God will most certainly … them
(οὐ μὴ ἀπολέσῃ & αὐτοῦ)

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]

Support Reference: When Masculine Words Include Women

ULT **certainly not**
UST God will most certainly
(οὐ μὴ)

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]

Support Reference: Double Negatives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of a disciple	that person is my apprentice
truly	What I have said is true
he will … lose	God will most certainly
reward	reward

Matthew 11

Matthew 11 Chapter Introduction

Structure and Formatting

1. 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":

1. 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
2. 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":

1. 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

2. 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:

1. The kingdom experiences violence, and violent people attack it and try to destroy it
2. The kingdom advances forcefully, and forceful people want to be part of it
3. The kingdom advances forcefully, but violent people attack it and try to destroy it
4. 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)

Matthew 11:1

ULT	UST
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.	*So, Jesus completed instructing his 12 apprentices {about what they should do}. Then, he left that place in order to proclaim {the good news to people} in the towns throughout the area.*

ULT **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**
UST So, Jesus completed instructing his 12 apprentices {about what they should do}. Then, he left that place in order to proclaim {the good news to people} in the towns throughout the area
(καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσων τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν)

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]

Support Reference: End of Story

ULT **he departed**
UST Then, he left
(μετέβη)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **from there**
UST that place
(ἐκεῖθεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to teach and to preach**
UST in order to proclaim {the good news … }
(τοῦ διδάσκειν καὶ κηρύσσειν)

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]

Support Reference: Doublet

ULT **their cities**
UST the towns throughout the area
(ταῖς πόλεσιν αὐτῶν)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
to … disciples	apprentices
to preach	in order to proclaim {the good news … }
to … 12 disciples	12 apprentices

Matthew 11:2

ULT	UST
Now John, having heard in the prison about the deeds of Christ, having sent through his disciples,	*Meanwhile, John the Baptizer was in jail. People told him about what {Jesus} the Messiah was doing. So, he sent some of his apprentices*

ULT **Now**
UST Meanwhile
(δὲ)

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]

Support Reference: Introduction of a New Event

ULT **John, having heard in the prison about**
UST John the Baptizer was in jail. People told him about
(ὁ & Ἰωάννης, ἀκούσας ἐν τῷ δεσμωτηρίῳ)

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]

Support Reference: When to Keep Information Implicit

ULT **the deeds of Christ**
UST what {Jesus} the Messiah was doing
(τὰ ἔργα τοῦ Χριστοῦ)

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]

Support Reference: Possession

ULT **having sent through his disciples**
UST So, he sent some of his apprentices
(πέμψας διὰ τῶν μαθητῶν αὐτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **his**
UST his
(αὐτοῦ)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
John	John the Baptizer
of Christ	{Jesus} the Messiah
disciples	some of … apprentices

Matthew 11:3

ULT	UST
said to him, "Are you the one coming, or should we expect another?"	*to ask Jesus, "Are you the one whom {God promised} would come, or should we be waiting for someone else?"*

ULT **you**
UST you
(σὺ)

Since John's disciples are talking to Jesus, the word **you** in this verse is singular.

Support Reference: Forms of 'You' — Singular

ULT **the one coming**
UST the one whom {God promised} would come
(ὁ ἐρχόμενος)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **should we expect another**
UST should we be waiting for someone else
(ἕτερον προσδοκῶμεν)

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]

Support Reference: Ellipsis

Matthew 11:4

ULT	UST
And answering, Jesus said to them, "Having gone, report to John what you hear and see.	*So Jesus answered John's apprentices, "Go back and tell John what you have heard and seen.*

ULT answering, Jesus said
UST Jesus answered
(ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν)

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]

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
report	and tell
to John	John

Matthew 11:5

ULT	UST
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.	*People who were blind are now seeing. People who could not walk are now walking. People who had skin diseases no longer have them. People who were deaf can now hear. People who were dead are alive again. I am proclaiming good news to poor people.*

ULT **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**
UST People who were blind are now seeing. People who could not walk are now walking. People who had skin diseases no longer have them. People who were deaf can now hear. People who were dead are alive again. I am proclaiming good news to poor people
(τυφλοὶ ἀναβλέπουσιν, καὶ χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται, καὶ κωφοὶ ἀκούουσιν, καὶ νεκροὶ ἐγείρονται, καὶ πτωχοὶ εὐαγγελίζονται)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **The blind … the lame … the deaf … the dead … the poor**
UST People who were blind … People who could not walk … People who were deaf … People who were dead … to poor people
(τυφλοὶ & χωλοὶ & κωφοὶ & νεκροὶ & πτωχοὶ)

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]

Support Reference: Nominal Adjectives

ULT **lepers are cleansed … the dead are raised, and the poor are being told the gospel**
UST People who had skin diseases no longer have them … People who were dead are alive again. I am proclaiming good news to poor people
(λεπροὶ καθαρίζονται & νεκροὶ ἐγείρονται, καὶ πτωχοὶ εὐαγγελίζονται)

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]

Support Reference: Active or Passive

ULT **lepers are cleansed**
UST People who had skin diseases no longer have them
(λεπροὶ καθαρίζονται)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the dead are raised**
UST People who were dead are alive again
(νεκροὶ ἐγείρονται)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
lepers	People who had skin diseases
are being told the gospel	I am proclaiming good news

Matthew 11:6

ULT	UST
And blessed is whoever is not caused to stumble on me.”	*God will bless anyone who {sees what I do and hears what I teach and} continues to believe in me.”*

ULT **blessed is whoever**
UST God will bless anyone who
(μακάριός ἐστιν ὃς ἐὰν)

If your language 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]

Support Reference: Active or Passive

ULT **whoever is not caused to stumble on me**
UST anyone who {sees what I do and hears what I teach and} continues to believe in me
(ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί)

If your language 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]

Support Reference: Active or Passive

ULT **is not caused to stumble on me**
UST {sees what I do and hears what I teach and} continues to believe in me
(μὴ σκανδαλισθῇ ἐν ἐμοί)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
blessed	God will bless

Matthew 11:7

ULT	UST
Now, {as} these were going on their way, Jesus began to say to the crowds concerning John, "What did you go out into the wilderness to see? A reed shaken by the wind?	*When John's apprentices left, Jesus started to talk to the large groups of people about John. He said, "Surely you did not travel to John in the desolate area to see someone who often changed his mind, who was like the thin stalk of a plant that the wind shakes.*

ULT **Now**
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **these**
UST John's apprentices
(τούτων)

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]

Support Reference: Pronouns — When to Use Them

ULT **What did you go out into the wilderness to see? A reed shaken by the wind**
UST He said, "Surely you did not travel to John in the desolate area to see someone who often changed his mind, who was like the thin stalk of a plant that the wind shakes
(τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι? κάλαμον ὑπὸ ἀνέμου σαλευόμενον)

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.]

Support Reference: Rhetorical Question

ULT **What did you go out into the wilderness to see**
UST He said, "Surely you did not travel to John in the desolate area to see
(τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **A reed shaken by the wind**
UST someone who often changed his mind, who was like the thin stalk of a plant that the wind shakes
(κάλαμον ὑπὸ ἀνέμου σαλευόμενον)

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]

Support Reference: Metaphor

ULT **A reed shaken by the wind**
UST someone who often changed his mind, who was like the thin stalk of a plant that the wind shakes
(κάλαμον ὑπὸ ἀνέμου σαλευόμενον)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
John	John
wilderness	to John in the desolate area

ULT	UST
A reed	someone who often changed his mind, who was like the thin stalk of a plant

Matthew 11:8

ULT	UST
But what did you go out to see? A man dressed in soft clothing? Behold, the ones wearing soft clothing are in the houses of the kings.	*Surely you did not travel {to the desolate area} to see someone who wore fancy clothes. You know very well that the people who wear fancy clothes live in palaces{, not in desolate areas}.*

ULT **But**
(ἀλλὰ)

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,]

Support Reference: Connect — Contrast Relationship

ULT **But what did you go out to see? A man dressed in soft clothing**
UST Surely you did not travel {to the desolate area} to see someone who wore fancy clothes
(ἀλλὰ τί ἐξήλθατε ἰδεῖν? ἄνθρωπον ἐν μαλακοῖς ἠμφιεσμένον)

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.]

Support Reference: Rhetorical Question

ULT **A man dressed in soft clothing**
UST someone who wore fancy clothes
(ἄνθρωπον ἐν μαλακοῖς ἠμφιεσμένον)

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.]

Support Reference: Assumed Knowledge and Implicit Information

ULT **dressed in**
UST who wore fancy clothes
(ἐν & ἠμφιεσμένον)

If your language 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]

Support Reference: Active or Passive

ULT **soft clothing … soft clothing**
UST fancy clothes … fancy clothes
(μαλακοῖς & τὰ μαλακὰ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Behold**
UST You know very well
(ἰδοὺ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
houses	palaces{, not in desolate areas}
of the kings	palaces{, not in desolate areas}

Matthew 11:9

ULT	UST
But why did you go out? To see a prophet? Yes, I say to you, and more than a prophet.	*Surely you traveled {to the desolate area} to see a man who spoke for God. Yes{, that is who John is}! But I want to tell you that John is more significant than other people who speak for God.*

ULT **But**
(ἀλλὰ)

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,]

Support Reference: Connect — Contrast Relationship

ULT **why did you go out? To see a prophet**
UST Surely you traveled {to the desolate area} to see a man who spoke for God
(τί ἐξήλθατε? προφήτην ἰδεῖν)

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?]

Support Reference: Information Structure

ULT **But why did you go out? To see a prophet**
UST Surely you traveled {to the desolate area} to see a man who spoke for God
(ἀλλὰ τί ἐξήλθατε? προφήτην ἰδεῖν)

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.]

Support Reference: Rhetorical Question

ULT **I say to you**
UST But I want to tell you
(λέγω ὑμῖν)

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]

ULT **and more than**
UST that John is more significant
(καὶ περισσότερον)

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]

Support Reference: Ellipsis

ULT **more than a prophet**
UST that John is more significant than other people who speak for God
(περισσότερον προφήτου)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a prophet	a man who spoke for God
a prophet	than other people who speak for God

Matthew 11:10

ULT	UST
This is he concerning whom it is written, 'Behold, I am sending my messenger before your face, who will prepare your way before you.'	*He is the one about whom a prophet wrote in the Scriptures: 'Listen, I am sending my messenger ahead of you. He will make things ready for when you come.'*

ULT **This**
UST He
(οὗτός)

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]

Support Reference: Pronouns — When to Use Them

ULT **it is written**
UST a prophet wrote in the Scriptures
(γέγραπται)

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]

Support Reference: Quotations and Quote Margins

ULT **it is written**
UST a prophet wrote in the Scriptures
(γέγραπται)

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]

Support Reference: Active or Passive

> ULT **Behold**
> UST Listen
> (ἰδοὺ)

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]

Support Reference: Metaphor

> ULT **before your face**
> UST ahead of you
> (πρὸ προσώπου σου)

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]

Support Reference: Idiom

> ULT **your … your … you**
> UST ahead of you … will make things ready for when you come
> (σου)

The words **your**, **your**, and **you** are singular because God is speaking to the Messiah individually in this quotation.

Support Reference: Forms of 'You' — Singular

> ULT **will prepare your way before you**
> UST will make things ready for when you come
> (κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
messenger	messenger

Matthew 11:11

ULT	UST
Truly I say to you, among those born of women there has not arisen one greater than John the Baptist, but the least in the kingdom of the heavens is greater than he.	*Of all the people who have ever lived, there has been no one more important than John the Baptizer. However, the most insignificant people who participate in God's heavenly kingdom are more important than John. What I have said is true.*

> ULT **among those born of women**
> UST Of all the people who have ever lived
> (ἐν γεννητοῖς γυναικῶν)

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]

Support Reference: Idiom

> ULT **among those born of women**
> UST Of all the people who have ever lived
> (ἐν γεννητοῖς γυναικῶν)

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]

Support Reference: Active or Passive

> ULT **there has not arisen one greater than**
> UST there has been no one more important
> (οὐκ ἐγήγερται & μείζων)

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]

Support Reference: Litotes

ULT **there has not arisen**
UST there has been no one
(οὐκ ἐγήγερται)

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]

Support Reference: Idiom

ULT **the least**
UST the most insignificant people
(ὁ & μικρότερος)

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]

Support Reference: Nominal Adjectives

ULT **is greater than he**
UST are more important than John
(μείζων αὐτοῦ ἐστιν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Truly	What I have said is true
John the Baptist	than John the Baptizer
kingdom of the heavens	God’s heavenly kingdom
of the heavens	heavenly

Matthew 11:12

ULT	UST
But from the days of John the Baptist until now, the kingdom of the heavens suffers violence, and violent men take it by force.	*From the time when John the Baptizer began to preach publicly until this time, people have attacked God's heavenly kingdom. Indeed, violent people try to conquer it.*

ULT **But**
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **the days**
UST the time
(τῶν ἡμερῶν)

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]

Support Reference: Idiom

ULT **of John the Baptist**
UST when John the Baptizer began to preach publicly
(Ἰωάννου τοῦ Βαπτιστοῦ)

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]

Support Reference: Possession

ULT **the kingdom of the heavens suffers violence, and violent men take it by force**
UST people have attacked God's heavenly kingdom. Indeed, violent people try to conquer it
(ἡ Βασιλεία τῶν Οὐρανῶν βιάζεται, καὶ βιασταὶ ἁρπάζουσιν αὐτήν)

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]

Support Reference: Parallelism

ULT **the kingdom of the heavens suffers violence**
UST people have attacked God's heavenly kingdom
(ἡ Βασιλεία τῶν Οὐρανῶν βιάζεται)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **suffers violence**
UST people have attacked
(βιάζεται)

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]

Support Reference: Abstract Nouns

ULT **violent men take it by force**
UST violent people try to conquer it
(βιασταὶ ἁρπάζουσιν αὐτήν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **violent men**
UST violent people
(βιασταὶ)

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]

Support Reference: When Masculine Words Include Women

ULT **take it by force**
UST try to conquer it
(ἁρπάζουσιν αὐτήν)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	the time
of John the Baptist	when John the Baptizer began to preach publicly
kingdom of the heavens	God's heavenly kingdom
of the heavens	heavenly
take … by force	try to conquer

Matthew 11:13

ULT	UST
For all the Prophets and the Law have prophesied until John;	*Further, before John {began to preach}, the laws that God gave Moses and the things that the prophets wrote predicted {what is now happening}.*

ULT **For**
UST Further
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **all the Prophets and the Law have prophesied**
UST the laws that God gave Moses and the things that the prophets wrote predicted {what is now happening}
(πάντες & οἱ προφῆται καὶ ὁ νόμος & ἐπροφήτευσαν)

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]

Support Reference: Personification

ULT **the Prophets and the Law**
UST the laws that God gave Moses and the things that the prophets wrote
(οἱ προφῆται καὶ ὁ νόμος)

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]

Support Reference: Merism

ULT have prophesied until John
UST before John {began to preach} … predicted {what is now happening}
(ἕως Ἰωάννου ἐπροφήτευσαν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT until John
UST before John {began to preach}
(ἕως Ἰωάννου)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Prophets	the things that the prophets wrote
Law	the laws that God gave Moses
have prophesied	predicted {what is now happening}
John	John {began to preach}

Matthew 11:14

ULT	UST
and if you are willing to accept {it}, he is Elijah, the one being about to come.	*In fact, if you trust what I say, you can know that John is the one {whom God promised} would come, {the one who is like} the prophet Elijah.*

ULT **to accept {it}, he**
UST if you trust what I say, you can know that John
(δέξασθαι, αὐτός)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to accept {it}**
UST if you trust what I say, you can know that
(δέξασθαι)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he is Elijah, the one being about to come**
UST John is the one {whom God promised} would come, {the one who is like} the prophet Elijah
(αὐτός ἐστιν Ἠλείας, ὁ μέλλων ἔρχεσθαι)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he**
UST John
(αὐτός)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to accept {it}	if you trust what I say, you can know that
Elijah	{the one who is like} the prophet Elijah

Matthew 11:15

ULT	UST
The one having ears to hear, let him hear.	*You should think carefully about what you just heard me say!*

ULT **The one having ears to hear let him hear**
UST You should think carefully about what you just heard me say
(ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω)

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]

Support Reference: Metonymy

ULT **The one having ears to hear let him hear**
UST You should think carefully about what you just heard me say
(ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω)

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]

Support Reference: First, Second or Third Person

ULT **to hear**
UST You should think carefully about what you just heard me say
(ἀκούειν)

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.

Support Reference: Textual Variants

> ULT **let him hear**
> UST You should think carefully about what you just heard me say
> (ἀκουέτω)

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]

Support Reference: Third-Person Imperatives

> ULT **let him hear**
> UST You should think carefully about what you just heard me say
> (ἀκουέτω)

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]

Support Reference: When Masculine Words Include Women

Matthew 11:16

ULT	UST
Now to what will I compare this generation? It is like children sitting in the marketplace, who are calling out to the others,	*{I will tell you} what {you people who live in} this time period are like. You are like children playing games in an open area. They call out to their friends,*

ULT **Now**
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **Now to what will I compare this generation**
UST {I will tell you} what {you people who live in} this time period are like
(τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην)

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.]

Support Reference: Rhetorical Question

ULT **this generation**
UST {you people who live in} this time period
(τὴν γενεὰν ταύτην)

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]

Support Reference: Metonymy

ULT **It is like**
UST You are like
(ὁμοία ἐστὶν)

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 do not dance with them, and then complain again when they do not cry with them. Since Jesus explains this comparison in the following verses, you do not need to explain it here in your translation.

Support Reference: Simile

ULT **the marketplace**
UST an open area
(ταῖς ἀγοραῖς)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
generation	you people who live in … time period
are calling out	call out

Matthew 11:17

ULT	UST
saying, ‘We played a flute for you, and you did not dance. We sang a funeral song, and you did not mourn.’	*‘We played happy music for you on the flute, but you did not dance! Then we sang sad funeral songs for you, but you did not grieve!’*

ULT **saying, ‘We played a flute for you, and you did not dance. We sang a funeral song, and you did not mourn**
UST We played happy music for you on the flute, but you did not dance! Then we sang sad funeral songs for you, but you did not grieve
(λέγουσιν, ηὐλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε; ἐθρηνήσαμεν καὶ οὐκ ἐκόψασθε)

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.]

Support Reference: Quotes within Quotes

ULT **saying**
(λέγουσιν)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they say]

Support Reference: Quotations and Quote Margins

ULT **We played a flute**
UST We played happy music … on the flute
(ηὐλήσαμεν)

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]

Support Reference: Metonymy

> ULT **and … and**
> UST but … but
> (καὶ)

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]

Support Reference: Connect — Contrast Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
We played a flute	We played happy music … on the flute

Matthew 11:18

ULT	UST
For John came neither eating nor drinking, and they say, 'He has a demon.'	*Similarly, when John came to you and often did not eat or drink, people {rejected him and} said, 'A demon is controlling him!'*

ULT **came**
UST when … came to you
(ἦλθεν)

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]

Support Reference: Idiom

ULT **neither eating nor drinking**
UST and often did not eat or drink
(μήτε ἐσθίων μήτε πίνων)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **they say**
UST people {rejected him and} said
(λέγουσιν)

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]

Support Reference: Pronouns — When to Use Them

ULT **they say, ‘He has a demon**
UST people {rejected him and} said, ‘A demon is controlling him
(λέγουσιν, δαιμόνιον ἔχει)

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.]

Support Reference: Quotes within Quotes

ULT **He has a demon**
UST A demon is controlling him
(δαιμόνιον ἔχει)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
John	John
a demon	A demon

Matthew 11:19

ULT	UST
The Son of Man came eating and drinking, and they say, 'Behold a man, a glutton and a drunkard, a friend of tax collectors and sinners!' But wisdom has been justified by her children."	*But when I, the Son of Man, came to you and I enjoyed food and drink, people {rejected me and} said, 'Look! This man eats too much food and drinks too much wine, and he associates with people who collect taxes and other sinful people!' But those who are wise themselves recognize that what John and I do is also wise."*

ULT **The Son of Man**
UST I, the Son of Man
(ὁ Υἱὸς τοῦ Ἀνθρώπου)

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,]

Support Reference: First, Second or Third Person

ULT **came**
UST But when … came to you
(ἦλθεν)

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]

Support Reference: Idiom

ULT **eating and drinking**
UST and I enjoyed food and drink
(ἐσθίων καὶ πίνων)

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]

Support Reference: Connect — Contrast Relationship

ULT **they say, ‘Behold a man, a glutton and a drunkard, a friend of tax collectors and sinners**
UST people {rejected me and} said, ‘Look! This man eats too much food and drinks too much wine, and he associates with people who collect taxes and other sinful people
(λέγουσιν, ἰδοὺ, ἄνθρωπος, φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν)

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!]

Support Reference: Quotes within Quotes

ULT **Behold**
UST Look
(ἰδοὺ)

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]

Support Reference: Metaphor

ULT **a glutton and a drunkard**
UST eats too much food and drinks too much wine
(φάγος καὶ οἰνοπότης)

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]

Support Reference: Translate Unknowns

> ULT **wisdom has been justified by her children**
> UST those who are wise themselves recognize that what John and I do is also wise
> (ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς)

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]

Support Reference: Proverbs

> ULT **wisdom has been justified by her children**
> UST those who are wise themselves recognize that what John and I do is also wise
> (ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς)

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]

Support Reference: Personification

> ULT **wisdom has been justified by her children**
> UST those who are wise themselves recognize that what John and I do is also wise
> (ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς)

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]

Support Reference: Abstract Nouns

> ULT **wisdom has been justified by her children**
> UST those who are wise themselves recognize that what John and I do is also wise
> (ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς)

If your language 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]

Support Reference: Active or Passive

> ULT **her children**
> UST those who are wise themselves
> (τῶν τέκνων αὐτῆς)

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.

Support Reference: Textual Variants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Son of Man	I, the Son of Man
a drunkard	drinks too much wine
of tax collectors	people who collect taxes
sinners	other sinful people
wisdom	recognize that what John and I do is also wise
has been justified	recognize that what John and I do is also wise

Matthew 11:20

ULT	UST
Then he began to rebuke the cities in which most of his miracles were done, because they had not repented.	*Now people who lived in the towns where Jesus had done many powerful things did not stop doing what was wrong. So, Jesus began to scold them:*

ULT **Then**
UST Now
(τότε)

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,]

Support Reference: Connect — Sequential Time Relationship

ULT **Then he began to rebuke the cities in which most of his miracles were done, because they had not repented**
UST Now people who lived in the towns where Jesus had done many powerful things did not stop doing what was wrong. So, Jesus began to scold them
(τότε ἤρξατο ὀνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the cities**
UST people who lived in the towns
(τὰς πόλεις)

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]

Support Reference: Metonymy

> ULT **most of his miracles were done**
> UST Jesus had done many powerful things
> (ἐγένοντο αἱ πλεῖσται δυνάμεις αὐτοῦ)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to rebuke	to scold them
miracles	many powerful things
they had … repented	did … stop doing what was wrong

Matthew 11:21

ULT	UST
“Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles had happened in Tyre and Sidon which happened in you, they would have repented long ago in sackcloth and ashes.	*“How terrible it will be for you people who live in the cities of Chorazin and Bethsaida! I say this because I did powerful things while I was in your cities. If I had done those same powerful things in {the ancient cities of} Tyre and Sidon, the {wicked} people who lived there would have stopped doing what was wrong. They would have shown how sorry they were by wearing coarse clothing and putting ashes on their heads.*

ULT **Woe to you, Chorazin! Woe to you, Bethsaida … you**
UST How terrible it will be for you people who live in the cities of Chorazin and Bethsaida … your cities
(οὐαί σοι, Χοραζείν! οὐαί σοι, Βηθσαϊδάν & ὑμῖν)

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]

Support Reference: Apostrophe

ULT **Woe to you … Woe to you**
UST How terrible it will be for you people who live … and
(οὐαί σοι)

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]

Support Reference: Idiom

ULT **to you … to you**
UST for you people who live … and
(σοι)

Jesus is addressing an individual city in each of these phrases, so **you** is singular in both cases.

Support Reference: Forms of 'You' — Singular

ULT **Chorazin … Bethsaida**
UST in the cities of Chorazin … Bethsaida
(Χοραζείν & Βηθσαϊδάν)

The words **Chorazin** and **Bethsaida** are the names of two cities.

Support Reference: How to Translate Names

ULT **Chorazin … Bethsaida … in Tyre and Sidon**
UST in the cities of Chorazin … Bethsaida … in {the … } … { … cities of} Tyre and Sidon
(Χοραζείν & Βηθσαϊδάν & ἐν Τύρῳ καὶ Σιδῶνι)

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]

Support Reference: Metonymy

ULT **For**
UST I say this because
(ὅτι)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **For if the miracles had happened in Tyre and Sidon which happened in you, they would have repented long ago in sackcloth and ashes**
UST I say this because I did powerful things while I was in your cities. If I had done those same powerful things in {the ancient cities of} Tyre and Sidon, the {wicked} people who lived there would have stopped doing what was wrong. They would have shown how sorry they were by wearing coarse clothing and putting ashes on their heads
(ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **if the miracles had happened in Tyre and Sidon which happened in you, they would have repented long ago in sackcloth and ashes**
UST I did powerful things while I was in your cities. If I had done those same powerful things in {the ancient cities of} Tyre and Sidon, the {wicked} people who lived there would have stopped doing what was wrong. They would have shown how sorry they were by wearing coarse clothing and putting ashes on their heads
(εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν)

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]

Support Reference: Connect — Hypothetical Conditions

ULT **you**
UST your cities
(ὑμῖν)

Since Jesus is addressing two cities, **you** would be dual here if your language uses that form. Otherwise, it would be plural.

Support Reference: Forms of 'You' — Dual/Plural

ULT they would have repented long ago in sackcloth and ashes
UST ancient … the {wicked} people who lived there would have stopped doing what was wrong. They would have shown how sorry they were by wearing coarse clothing and putting ashes on their heads
(πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν)

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]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Woe	How terrible it will be
Woe	and
miracles	powerful things … those same powerful things
Tyre	the … { … cities of} Tyre
Sidon	Sidon
they would have repented	the {wicked} people who lived there would have stopped doing what was wrong. They would have shown how sorry they were
sackcloth	by wearing coarse clothing

Matthew 11:22

ULT	UST
Nevertheless, I say to you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you.	*So I want to tell you that when God judges everyone, he will punish you more severely than {the wicked people who lived in} Tyre and Sidon.*

ULT **Nevertheless**
UST So
(πλὴν)

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]

Support Reference: Connect — Contrast Relationship

ULT **I say to you, it will be**
UST I want to tell you that … severely
(λέγω ὑμῖν & ἔσται)

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]

Support Reference: Exclamations

ULT **it will be more tolerable for Tyre and Sidon in the day of judgment than for you**
UST when God judges everyone, he will punish you more severely than {the wicked people who lived in} Tyre and Sidon
(Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ ὑμῖν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for Tyre and Sidon**
UST than {the wicked people who lived in} Tyre and Sidon
(Τύρῳ καὶ Σιδῶνι)

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]

Support Reference: Metonymy

ULT **in the day of judgment**
UST when God judges everyone, he will punish
(ἐν ἡμέρᾳ κρίσεως)

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]

Support Reference: Possession

ULT **of judgment**
UST when God judges everyone, he will punish
(κρίσεως)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for Tyre	than {the wicked people who lived in} Tyre
Sidon	Sidon
the day	when God judges everyone, he will punish
of judgment	when God judges everyone, he will punish

Matthew 11:23

ULT	UST
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.	*I also have something to say to you people who live in the town of Capernaum. You may think that God is going to give you great rewards. No, God is not going to reward you at all! I say this because I did powerful things while I was in your town. If I had done those same powerful things in {the city of} Sodom, the {wicked} people who lived there {would have stopped doing what was wrong, and} God would not have destroyed them.*

ULT **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**

UST I also have something to say to you people who live in the town of Capernaum. You may think that God is going to give you great rewards. No, God is not going to reward you at all! I say this because I did powerful things while I was in your town. If I had done those same powerful things in {the city of} Sodom, the {wicked} people who lived there {would have stopped doing what was wrong, and} God would not have destroyed them

(καὶ σύ, Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθήσῃ? ἕως Ἅδου καταβήσῃ; ὅτι εἰ ἐν Σοδόμοις ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν σοί, ἔμεινεν ἂν μέχρι τῆς σήμερον)

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]

Support Reference: Apostrophe

ULT **And you, Capernaum, you will not be exalted to heaven, will you? You will be brought down as far as Hades**
UST I also have something to say to you people who live in the town of Capernaum. You may think that God is going to give you great rewards. No, God is not going to reward you at all
(καὶ σύ, Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθήσῃ? ἕως Ἅδου καταβήσῃ)

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.

Support Reference: Textual Variants

ULT **you, Capernaum, you will not be exalted to heaven, will you**
UST to you people who live in the town of Capernaum. You may think that God is going to give you great rewards
(σύ, Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθήσῃ)

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!]

Support Reference: Rhetorical Question

ULT **you … you will not be exalted … will you? You will be brought down … you**
UST to you people … You may think that God is going to give you great rewards. No, God is not going to reward you at all … your town
(σύ & μὴ & ὑψωθήσῃ & καταβήσῃ & σοί)

Jesus is addressing an individual city in each of these phrases, so **you** is singular throughout this verse.

Support Reference: Forms of 'You' — Singular

ULT **Capernaum … in Sodom**
UST who live in the town of Capernaum … in {the city of} Sodom
(Καφαρναούμ & ἐν Σοδόμοις)

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]

Support Reference: Metonymy

ULT **you will not be exalted to heaven, will you**
UST You may think that God is going to give you great rewards
(μὴ ἕως οὐρανοῦ ὑψωθήσῃ)

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]

Support Reference: Metaphor

ULT **you will not be exalted to heaven, will you**
UST You may think that God is going to give you great rewards
(μὴ ἕως οὐρανοῦ ὑψωθήσῃ)

If your language 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 exalt you to heaven, will he?]

Support Reference: Active or Passive

ULT **You will be brought down as far as Hades**
UST No, God is not going to reward you at all
(ἕως Ἅδου καταβήσῃ)

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]

Support Reference: Metaphor

ULT **You will be brought down as far as Hades**
UST No, God is not going to reward you at all
(ἕως Ἅδου καταβήσῃ)

If your language 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]

Support Reference: Active or Passive

ULT **For**
UST I say this because
(ὅτι)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **For if the miracles that happened in you had happened in Sodom, it would have remained until today**
UST I say this because I did powerful things while I was in your town. If I had done those same powerful things in {the city of} Sodom, the {wicked} people who lived there {would have stopped doing what was wrong, and} God would not have destroyed them
(ὅτι εἰ ἐν Σοδόμοις ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν σοί, ἔμεινεν ἂν μέχρι τῆς σήμερον)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **if the miracles that happened in you had happened in Sodom, it would have remained until today**
UST I did powerful things while I was in your town. If I had done those same powerful things in {the city of} Sodom, the {wicked} people who lived there {would have stopped doing what was wrong, and} God would not have destroyed them
(εἰ ἐν Σοδόμοις ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν σοί, ἔμεινεν ἂν μέχρι τῆς σήμερον)

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]

Support Reference: Connect — Hypothetical Conditions

ULT **it would have remained until today**
UST the {wicked} people who lived there {would have stopped doing what was wrong, and} God would not have destroyed them
(ἔμεινεν ἂν μέχρι τῆς σήμερον)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **until today**
UST the {wicked} people who lived there {would have stopped doing what was wrong, and} God would not have destroyed them
(ἂν μέχρι τῆς σήμερον)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Capernaum	who live in the town of Capernaum

ULT	UST
you will … be exalted	You may think that God is going to give you great rewards
heaven	You may think that God is going to give you great rewards
Hades	No, God is not going to reward you at all
miracles	powerful things … those same powerful things
Sodom	{the city of} Sodom

Matthew 11:24

ULT	UST
Nevertheless, I say to you that it will be more tolerable for the land of Sodom in the day of judgment than for you."	*So I want to tell you that when God judges everyone, he will punish you more severely than {the wicked people who lived in} the region of Sodom."*

ULT **Nevertheless**
UST So
(πλὴν)

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]

Support Reference: Connect — Contrast Relationship

ULT **I say to you**
UST I want to tell you
(λέγω ὑμῖν)

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]

Support Reference: Exclamations

ULT **it will be more tolerable for the land of Sodom in the day of judgment than for you**
UST when God judges everyone, he will punish you more severely than {the wicked people who lived in} the region of Sodom
(γῇ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ σοί)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for the land of Sodom**
UST than {the wicked people who lived in} the region of Sodom
(γῆ Σοδόμων)

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]

Support Reference: Metonymy

ULT **in the day of judgment**
UST when God judges everyone, he will punish
(ἐν ἡμέρᾳ κρίσεως)

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]

Support Reference: Possession

ULT **of judgment**
UST when God judges everyone, he will punish
(κρίσεως)

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]

Support Reference: Abstract Nouns

ULT **for you**
UST you
(σοί)

Since Jesus is addressing an individual city, Capernaum, **you** here is singular.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Sodom	of Sodom
the day	when God judges everyone, he will punish
of judgment	when God judges everyone, he will punish

Matthew 11:25

ULT	UST
At that time, answering, Jesus said, "I praise you, Father, Lord of heaven and earth, because you concealed these things from the wise and intelligent and revealed them to little children.	*Then Jesus responded by praying, "God my Father, you are Lord over everything you have made. I praise you that you have prevented people who think they are smart from understanding things. Instead, you have revealed them to people who accept {what you say} as readily as little children do.*

ULT **answering, Jesus said**
UST Jesus responded by praying
(ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **you … you concealed**
UST you … you have prevented … from understanding
(σοι & ἔκρυψας)

Because Jesus is praying to God the Father, all forms of **you** in this verse are singular.

Support Reference: Forms of 'You' — Singular

ULT **Father**
UST God my Father
(Πάτερ)

Father is an important title that describes the relationship between God the Father and Jesus the Son.

Support Reference: Translating Son and Father

> ULT **Lord of heaven and earth**
> UST you are Lord over everything you have made
> (Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς)

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]

Support Reference: Merism

> ULT **these things … them**
> UST things … them
> (ταῦτα & αὐτὰ)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **from the wise and intelligent**
> UST people who think they are smart
> (ἀπὸ σοφῶν καὶ συνετῶν)

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]

Support Reference: Nominal Adjectives

> ULT **the wise and intelligent**
> UST people who think they are smart
> (σοφῶν καὶ συνετῶν)

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]

Support Reference: Irony

ULT the wise and intelligent
UST people who think they are smart
(σοφῶν καὶ συνετῶν)

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]

Support Reference: Doublet

ULT to little children
UST to people who accept {what you say} as readily as little children do
(νηπίοις)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
time	Then
Jesus	Jesus
I praise	I praise
Father	God my Father
Lord	you are Lord
of heaven	over everything you have made
earth	over everything you have made
the wise	people who think they are smart
intelligent	people who think they are smart

Matthew 11:26

ULT	UST
Yes, Father, for thus it was well-pleasing before you.	*That is true, my Father, and you have done that because it pleased you to do so."*

ULT **Yes**
UST That is true
(ναί)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Father**
UST my Father
(ὁ Πατήρ)

Father is an important title that describes the relationship between God the Father and Jesus the Son.

Support Reference: Translating Son and Father

ULT **before you**
UST you to do so
(ἔμπροσθέν σου)

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]

Support Reference: Idiom

ULT **you**
UST you to do so
(σου)

Because Jesus is praying to God the Father, **you** here is singular.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Father	my Father

Matthew 11:27

ULT	UST
All things have been handed over to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son, and to whomever the Son desires to reveal him.	*{Then Jesus told the people who were there,} "God, my Father, has given everything to me. Only my Father really knows me, his Son. And only I, his Son, really know my Father. But I do choose to show some people who he is.*

ULT **All things have been handed over to me by my Father**
UST {Then Jesus told the people who were there,} "God, my Father, has given everything to me
(πάντα μοι παρεδόθη ὑπὸ τοῦ Πατρός μου)

If your language 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]

Support Reference: Active or Passive

ULT **All things have been handed over**
UST has given everything
(πάντα & παρεδόθη)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **my Father … the Son … the Father … the Father … the Son … the Son**
UST {Then Jesus told the people who were there,} "God, my Father … my Father … me, his Son … I, his Son … my Father … I
(τοῦ Πατρός μου & τὸν Υἱὸν & ὁ Πατήρ & τὸν Πατέρα & ὁ Υἱὸς & ὁ Υἱὸς)

The words **Father** and **Son** are important titles for God that describe the relationship between God the Father and Jesus.

Support Reference: Translating Son and Father

ULT no one knows the Son except the Father
UST Only my Father really knows me, his Son
(οὐδεὶς ἐπιγινώσκει τὸν Υἱὸν, εἰ μὴ ὁ Πατήρ)

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]

Support Reference: Connect — Exception Clauses

ULT the Son … the Son … the Son desires
UST me, his Son … I, his Son … I do choose
(τὸν Υἱὸν & ὁ Υἱὸς & βούληται ὁ Υἱὸς)

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]

Support Reference: First, Second or Third Person

ULT and no one knows the Father except the Son, and to whomever the Son desires to reveal him
UST And only I, his Son, really know my Father. But I do choose to show some people who he is
(οὐδὲ τὸν Πατέρα τις ἐπιγινώσκει, εἰ μὴ ὁ Υἱὸς, καὶ ᾧ ἐὰν βούληται ὁ Υἱὸς ἀποκαλύψαι)

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]

Support Reference: Connect — Exception Clauses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Father	{Then Jesus told the people who were there,} "God … Father
knows	knows
Son	me, his Son
Father	my Father
knows	know
Father	my Father
Son	I, his Son

ULT	UST
Son	I

Matthew 11:28

ULT	UST
Come to me, all the ones laboring and heavy burdened, and I will give you rest.	*Many of you feel tired and are struggling. Become my apprentices! I will enable you to rest.*

ULT **Come to me**
UST Become my apprentices
(δεῦτε πρός με)

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]

Support Reference: Idiom

ULT **all the ones laboring and heavy burdened, and I will give you rest**
UST Many of you feel tired and are struggling … I will enable you to rest
(πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **laboring**
UST feel tired
(κοπιῶντες)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **heavy burdened**
UST are struggling
(πεφορτισμένοι)

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]

Support Reference: Metaphor

ULT **will give you rest**
UST will enable you to rest
(ἀναπαύσω ὑμᾶς)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
laboring	feel tired

Matthew 11:29

ULT	UST
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.	*I am not forceful or proud, and I will help you to rest. So, do what I command and listen to what I teach.*

ULT **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**
UST I am not forceful or proud, and I will help you to rest. So, do what I command and listen to what I teach
(ἄρατε τὸν ζυγόν μου ἐφ᾽ ὑμᾶς, καὶ μάθετε ἀπ᾽ ἐμοῦ, ὅτι πραΰς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ; καὶ εὑρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Take my yoke on you**
UST do what I command
(ἄρατε τὸν ζυγόν μου ἐφ᾽ ὑμᾶς)

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]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **I am gentle and humble**
UST I am not forceful or proud
(πραΰς εἰμι καὶ ταπεινὸς)

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]

Support Reference: Doublet

> ULT **I am gentle and humble in heart**
> UST I am not forceful or proud
> (πραΰς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ)

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]

Support Reference: Idiom

> ULT **you will find rest for your souls**
> UST I will help you to rest
> (εὑρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν)

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]

Support Reference: Metaphor

> ULT **rest for your souls**
> UST I will help you to rest
> (ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν)

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]

Support Reference: Abstract Nouns

> ULT **for your souls**
> UST I will help you to rest
> (ταῖς ψυχαῖς ὑμῶν)

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]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
yoke	do what I command
gentle	not forceful
humble	proud

ULT	UST
for … souls	I will help you to rest

Matthew 11:30

ULT	UST
For my yoke {is} easy and my burden is light.”	*{I say that} because you can easily do what I command. Indeed, you can easily do what I ask you to do.”*

ULT **For**
UST {I say that} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **my yoke {is} easy and my burden is light**
UST you can easily do what I command. Indeed, you can easily do what I ask you to do
(ὁ & ζυγός μου χρηστὸς καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν)

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]

Support Reference: Parallelism

> ULT **my yoke {is} easy and my burden is light**
> UST you can easily do what I command. Indeed, you can easily do what I ask you to do
> (ὁ & ζυγός μου χρηστὸς καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν)

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]

Support Reference: Biblical Imagery — Extended Metaphors

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
yoke	what I command

Matthew 12

Matthew 12 Chapter Introduction

Structure and Formatting

1. 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)

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: blasphemy, blaspheme, blasphemous; and Holy Spirit, Spirit of God, Spirit of the Lord, Spirit)

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)

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)

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)

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)

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

ULT	UST
At that time, Jesus went on the Sabbaths through the grainfields, but his disciples were hungry and began to pick heads of grain and to eat {them}.	*Some time later, Jesus {and his apprentices} were walking through grain fields during one of the Jewish days of rest. His apprentices became hungry, so they started to pick some grain and eat it.*

ULT **At that time**
UST Some time later
(ἐν ἐκείνῳ τῷ καιρῷ)

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]

Support Reference: Introduction of a New Event

ULT **on the Sabbaths**
UST during one of the Jewish days of rest
(τοῖς Σάββασιν)

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]

Support Reference: Idiom

ULT **the grainfields**
UST grain fields
(τῶν σπορίμων)

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]

Support Reference: Translate Unknowns

ULT **but**
(δὲ)

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,]

Support Reference: Connect — Contrast Relationship

ULT **heads of grain**
UST some grain
(στάχυας)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
time	Some time later
Jesus	Jesus {and his apprentices}
on the Sabbaths	during one of the Jewish days of rest
disciples	apprentices
heads of grain	some grain

Matthew 12:2

ULT	UST
But the Pharisees, having seen this, said to him, "Behold, your disciples are doing what is not lawful to do on a Sabbath."	*Some Pharisees saw {the apprentices picking grain}. They said to Jesus, "Look! Your apprentices are working on the Jewish day of rest. Our law forbids us to do that."*

ULT Behold
UST Look
(ἰδοὺ)

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]

Support Reference: Metaphor

ULT your
UST Your
(σου)

The word **your** is singular since the Pharisees are speaking to Jesus.

Support Reference: Forms of 'You' — Singular

ULT are doing what is not lawful to do on a Sabbath
UST are working on the Jewish day of rest. Our law forbids us to do that
(ποιοῦσιν ὃ οὐκ ἔξεστιν ποιεῖν ἐν Σαββάτῳ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Pharisees	Some Pharisees
disciples	apprentices
is … lawful	Our law forbids us
a Sabbath	the Jewish day of rest

Matthew 12:3

ULT	UST
But he said to them, "Have you not read what David did when he was hungry, and the ones with him—	*Jesus replied, "Consider the story in the Scriptures about what King David did when he and the men who were with him became very hungry.*

ULT **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**

UST Consider the story in the Scriptures about what King David did when he and the men who were with him became very hungry … As you know, David entered the sacred tent. He ate some of the bread that had been on display before God, even though the law prohibited him and the men who were with him from doing that. Only priests could eat that bread

(οὐκ ἀνέγνωτε τί ἐποίησεν Δαυεὶδ, ὅτε ἐπείνασεν καὶ οἱ μετ' αὐτοῦ? πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς Προθέσεως ἔφαγεν, ὃ οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν, οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσιν μόνοις) (12:3-4)

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.]

Support Reference: Rhetorical Question

> ULT **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**
> UST Consider the story in the Scriptures about what King David did when he and the men who were with him became very hungry … As you know, David entered the sacred tent. He ate some of the bread that had been on display before God, even though the law prohibited him and the men who were with him from doing that. Only priests could eat that bread
> (οὐκ ἀνέγνωτε τί ἐποίησεν Δαυεὶδ, ὅτε ἐπείνασεν καὶ οἱ μετ’ αὐτοῦ? πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς Προθέσεως ἔφαγεν, ὃ οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν, οὐδὲ τοῖς μετ’ αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσιν μόνοις) (12:3-4)

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.]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	King David

Matthew 12:4

ULT	UST
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?	*As you know, David entered the sacred tent. He ate some of the bread that had been on display before God, even though the law prohibited him and the men who were with him from doing that. Only priests could eat that bread.*

ULT **the house of God**
UST the sacred tent
(τὸν οἶκον τοῦ Θεοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the loaves of the Presence**
UST some of the bread that had been on display before God
(τοὺς ἄρτους τῆς Προθέσεως)

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]

Support Reference: Translate Unknowns

ULT **except only for the priests**
UST Only priests could eat that bread
(εἰ μὴ τοῖς ἱερεῦσιν μόνοις)

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]

Support Reference: Connect — Exception Clauses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
house	the sacred tent

ULT	UST
house of God	the sacred tent
of God	the sacred tent
loaves	some of the bread
lawful	the law prohibited
for the priests	priests

Matthew 12:5

ULT	UST
Or have you not read in the law that on the Sabbaths the priests in the temple profane the Sabbath, but are innocent?	*Likewise, consider the laws in the Scriptures that permit priests to work during the Jewish days of rest because they are serving in the Jewish sanctuary.*

ULT **Or have you not read in the law that on the Sabbaths the priests in the temple profane the Sabbath, but are innocent**
UST Likewise, consider the laws in the Scriptures that permit priests to work during the Jewish days of rest because they are serving in the Jewish sanctuary
(ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ, ὅτι τοῖς Σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ Σάββατον βεβηλοῦσιν, καὶ ἀναίτιοί εἰσιν)

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.]

Support Reference: Rhetorical Question

ULT **Or**
UST Likewise
(ἢ)

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,]

Support Reference: Connecting Words and Phrases

ULT **profane the Sabbath**
UST to work
(τὸ Σάββατον βεβηλοῦσιν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT are innocent
UST permit
(ἀναίτιοί εἰσιν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
law	the laws in the Scriptures
on the Sabbaths	during the Jewish days of rest
priests	priests
temple	because they are serving in the Jewish sanctuary
profane	to work
Sabbath	to work
innocent	permit

Matthew 12:6

ULT	UST
But I say to you that something greater than the temple is here.	*However, I want you to know that there is now something even more important than the Jewish sanctuary.*

ULT **But**
UST However
(δὲ)

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]

Support Reference: Connect — Contrast Relationship

ULT **something greater than**
UST something even more important
(μεῖζόν)

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]

Support Reference: When to Keep Information Implicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
temple	than the Jewish sanctuary

Matthew 12:7

ULT	UST
But if you had known what this is, 'I desire mercy and not sacrifice,' you would not have condemned the innocent.	*Suppose that you truly understood what God has said in the Scriptures: 'What I most want is that people treat each other mercifully, not that people present offerings to me.' Then, you would not have declared {my apprentices} guilty when they have actually not disobeyed {the laws about the Jewish day of rest}.*

ULT **But**
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **if you had known what this is, 'I desire mercy and not sacrifice,' you would not have condemned the innocent**
UST Suppose that you truly understood what God has said in the Scriptures: 'What I most want is that people treat each other mercifully, not that people present offerings to me.' Then, you would not have declared {my apprentices} guilty when they have actually not disobeyed {the laws about the Jewish day of rest}
(εἰ & ἐγνώκειτε τί ἐστιν, ἔλεος θέλω καὶ οὐ θυσίαν, οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους)

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]

Support Reference: Connect — Contrary to Fact Conditions

ULT **what this is**
UST what God has said in the Scriptures
(τί ἐστιν)

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]

Support Reference: Idiom

ULT **I desire mercy and not sacrifice**
UST What I most want is that people treat each other mercifully, not that people present offerings to me
(ἔλεος θέλω καὶ οὐ θυσίαν)

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.

Support Reference: Quotations and Quote Margins

ULT **the innocent**
UST my apprentices … when they have actually not disobeyed {the laws about the Jewish day of rest}
(τοὺς ἀναιτίους)

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]

Support Reference: Nominal Adjectives

ULT **the innocent**
UST my apprentices … when they have actually not disobeyed {the laws about the Jewish day of rest}
(τοὺς ἀναιτίους)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you had known	you truly understood

ULT	UST
mercy	that people treat each other mercifully
sacrifice	that people present offerings to me
you would … have condemned	Then, you would … have declared … guilty
innocent	my apprentices … when they have actually not disobeyed {the laws about the Jewish day of rest}

Matthew 12:8

ULT	UST
For the Son of Man is Lord of the Sabbath.”	*{I say those things} because I, the Son of Man, can decide {what is right for people to do} during the Jewish day of rest!”*

ULT **For**
UST {I say those things} because
(γάρ)

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:]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the Son of Man is**
UST I, the Son of Man, can decide
(ἐστιν & ὁ Υἱὸς τοῦ Ἀνθρώπου)

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]

Support Reference: First, Second or Third Person

ULT **is Lord of the Sabbath**
UST can decide {what is right for people to do} during the Jewish day of rest
(Κύριος & ἐστιν τοῦ Σαββάτου)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Son of Man	I, the Son of Man
Lord	can decide
of the Sabbath	{what is right for people to do} during the Jewish day of rest

Matthew 12:9

ULT	UST
And having departed from there, he went into their synagogue.	*Then Jesus left the grain fields and visited one of the Jewish meeting places.*

ULT **from there**
UST the grain fields
(ἐκεῖθεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **their synagogue**
UST one of the Jewish meeting places
(τὴν συναγωγὴν αὐτῶν)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
synagogue	one of the Jewish meeting places

Matthew 12:10

ULT	UST
And behold, a man having a withered hand, and they questioned him, saying, "Is it lawful to heal on the Sabbaths?" so that they might accuse him.	*Now there was a man there who could not move his hand. The Pharisees wanted to accuse Jesus {of disobeying the laws about not working on the Sabbath}. So, they asked Jesus, "Does our law allow us to cure {people from their diseases} during Jewish days of rest?"*

ULT **behold, a man having a withered hand**
UST there was a man there who could not move his hand
(ἰδοὺ, ἄνθρωπος χεῖρα ἔχων ξηράν)

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]

Support Reference: Introduction of New and Old Participants

ULT **having a withered hand**
UST who could not move his hand
(χεῖρα ἔχων ξηράν)

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]

Support Reference: Translate Unknowns

ULT **they questioned him, saying**
UST they asked Jesus
(ἐπηρώτησαν αὐτὸν λέγοντες)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [they questioned him]

Support Reference: Quotations and Quote Margins

ULT **they questioned … they might accuse**
UST The Pharisees wanted to accuse … they asked
(ἐπηρώτησαν & κατηγορήσωσιν)

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]

Support Reference: Pronouns — When to Use Them

ULT **him … him**
UST Jesus {of disobeying the laws about not working on the Sabbath} … Jesus
(αὐτὸν & αὐτοῦ)

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]

Support Reference: Pronouns — When to Use Them

ULT **saying, "Is it lawful to heal on the Sabbaths?" so that**
UST So … Does our law allow us to cure {people from their diseases} during Jewish days of rest
(λέγοντες, εἰ ἔξεστι τοῖς Σάββασιν θεραπεύειν? ἵνα)

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]

Support Reference: Direct and Indirect Quotations

ULT **so that**
UST So
(ἵνα)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT they might accuse him
UST The Pharisees wanted to accuse Jesus {of disobeying the laws about not working on the Sabbath}
(κατηγορήσωσιν αὐτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
lawful	Does our law allow us
on the Sabbaths	during Jewish days of rest

Matthew 12:11

ULT	UST
But he said to them, "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 replied, "Suppose that one of you had a single sheep. Also suppose that this sheep fell into a deep hole on a Jewish day of rest. You would certainly pull it out of the hole{, even though this would be doing work on the Jewish day of rest}!*

ULT **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**
UST Suppose that one of you had a single sheep. Also suppose that this sheep fell into a deep hole on a Jewish day of rest. You would certainly pull it out of the hole{, even though this would be doing work on the Jewish day of rest}
(τίς ἔσται ἐξ ὑμῶν ἄνθρωπος, ὃς ἕξει πρόβατον ἕν, καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς Σάββασιν εἰς βόθυνον, οὐχὶ κρατήσει αὐτὸ καὶ ἐγερεῖ)

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!]

Support Reference: Rhetorical Question

ULT **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**
UST Suppose that one of you had a single sheep. Also suppose that this sheep fell into a deep hole on a Jewish day of rest. You would certainly pull it out of the hole{, even though this would be doing work on the Jewish day of rest}
(τίς ἔσται ἐξ ὑμῶν ἄνθρωπος, ὃς ἕξει πρόβατον ἕν, καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς Σάββασιν εἰς βόθυνον, οὐχὶ κρατήσει αὐτὸ καὶ ἐγερεῖ)

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]

Support Reference: Hypothetical Situations

ULT **one sheep**
UST a single sheep
(πρόβατον ἕν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **man**
UST one
(ἄνθρωπος)

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]

Support Reference: When Masculine Words Include Women

ULT **on the Sabbaths**
UST on a Jewish day of rest
(τοῖς Σάββασιν)

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]

Support Reference: Idiom

ULT **will not grasp hold of it and lift {it} out**
UST You would certainly pull it out of the hole{, even though this would be doing work on the Jewish day of rest}
(οὐχὶ κρατήσει αὐτὸ καὶ ἐγερεῖ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sheep	sheep

ULT	UST
a pit	a deep hole
on the Sabbaths	on a Jewish day of rest

Matthew 12:12

ULT	UST
How much more valuable, then, {is} a man than a sheep? Therefore, it is lawful to do good on the Sabbaths."	*Therefore, {since} people are more important than sheep{, you should help others even more than you help sheep on Jewish days of rest}. So then, the laws that God gave Moses allow people to do what is good on Jewish days of rest."*

ULT **How much more valuable, then, {is} a man than a sheep**
UST Therefore, {since} people are more important than sheep{, you should help others even more than you help sheep on Jewish days of rest}
(πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου)

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!]

Support Reference: Rhetorical Question

ULT **How much more valuable, then, {is} a man than a sheep**
UST Therefore, {since} people are more important than sheep{, you should help others even more than you help sheep on Jewish days of rest}
(πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου)

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.]

Support Reference: Assumed Knowledge and Implicit Information

ULT **How much more valuable, then, {is} a man than**
UST Therefore, {since} people are more important
(πόσῳ οὖν διαφέρει ἄνθρωπος)

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]

Support Reference: Information Structure

ULT **then**
UST Therefore
(οὖν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **{is} a man**
UST {since} people
(ἄνθρωπος)

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]

Support Reference: When Masculine Words Include Women

ULT **Therefore, it is lawful**
UST So then, the laws that God gave Moses allow
(ὥστε ἔξεστιν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **to do good**
UST people to do what is good
(καλῶς ποιεῖν)

Alternate translation: [to help people]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a sheep	than sheep{, you should help others even more than you help sheep on Jewish days of rest}
it is lawful	the laws that God gave Moses allow
good	what is good

ULT	UST
on the Sabbaths	on Jewish days of rest

Matthew 12:13

ULT	UST
Then he says to the man, "Stretch out your hand." And he stretched {it} out, and it was restored to health, just like the other.	*After {saying that}, Jesus commanded the man, "Extend the hand {that you cannot move}!" The man extended his hand, and he could move it just as well as his other hand.*

ULT **he says**
UST Jesus commanded
(λέγει)

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]

Support Reference: Irregular Use of Tenses

ULT **Stretch out your hand**
UST Extend the hand {that you cannot move}
(ἔκτεινόν σου τὴν χεῖρα)

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!]

Support Reference: Imperatives — Other Uses

ULT **Stretch out your hand**
UST Extend the hand {that you cannot move}
(ἔκτεινόν σου τὴν χεῖρα)

The command and the word **your** are singular since Jesus is speaking directly to the man with the withered hand.

Support Reference: Forms of 'You' — Singular

> ULT **it was restored to health**
> UST he could move it
> (ἀπεκατεστάθη, ὑγιὴς)

If your language 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]

Support Reference: Active or Passive

> ULT **it was restored to health**
> UST he could move it
> (ἀπεκατεστάθη, ὑγιὴς)

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]

Support Reference: Abstract Nouns

> ULT **the other**
> UST his other hand
> (ἡ ἄλλη)

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]

Support Reference: Nominal Adjectives

Matthew 12:14

ULT	UST
But having gone out, the Pharisees took counsel against him so that they might destroy him.	*Then the Pharisees left {the Jewish meeting place}. They started planning how they could kill Jesus.*

ULT **But**
UST Then
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **took counsel against him**
UST They started planning
(συμβούλιον ἔλαβον κατ᾽ αὐτοῦ)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Pharisees	Pharisees
counsel	They started planning

Matthew 12:15

ULT	UST
But Jesus, having perceived this, withdrew from there. And many followed him, and he healed them all,	*Jesus knew {that the Pharisees were planning to kill him}. So, he left that area. Many people went with him, and he cured all of them {who were sick}.*

ULT But
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT having perceived this
UST knew {that the Pharisees were planning to kill him}
(γνοὺς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT from there
UST that area
(ἐκεῖθεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **many**
UST Many people
(πολλοί)

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]

Support Reference: Nominal Adjectives

ULT **them all**
UST all of them {who were sick}
(αὐτοὺς πάντας)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
having perceived this	knew {that the Pharisees were planning to kill him}

Matthew 12:16

ULT	UST
and he rebuked them so that they might not make him known,	*Jesus commanded them strongly that they should not tell other people about him.*

ULT **them so that they might not make him known**
UST them … that they should not tell other people about him
(αὐτοῖς ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν)

It may be more natural in your language to have a direct quotation here. Alternate translation: [them, “Do not make me known,”]

Support Reference: Direct and Indirect Quotations

ULT **them so that they might not make**
UST them … that they should not
(αὐτοῖς ἵνα μὴ & ποιήσωσιν)

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]

Support Reference: Pronouns — When to Use Them

ULT **they might not make him known**
UST they should not tell other people about him
(μὴ φανερὸν αὐτὸν ποιήσωσιν)

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]

Support Reference: Assumed Knowledge and Implicit Information

Matthew 12:17

ULT	UST
so that it might be fulfilled what was spoken through Isaiah the prophet, saying,	*So, what God said by speaking through the prophet Isaiah came true:*

Note:

This verse is identical to 4:14, so express the idea as you did there.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
it might be fulfilled	came true
Isaiah	Isaiah
prophet	prophet

Matthew 12:18

ULT	UST
"Behold, my servant whom I have chosen; my beloved, in whom my soul was well pleased. I will put my Spirit upon him, and he will announce justice to the Gentiles.	*"Consider the one who serves me, whom I selected. I love him, and what he does pleases me. I will empower him with the Holy Spirit. He will declare to the non-Jews that I do what is right.*

> **Note:** (12:18-21)

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.

Support Reference: Quotations and Quote Margins

> ULT **Behold, my servant**
> UST Consider the one who serves me
> (ἰδοὺ, ὁ παῖς μου)

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]

Support Reference: Metaphor

> ULT **my beloved**
> UST I love him
> (ὁ ἀγαπητός μου)

If your language 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]

Support Reference: Active or Passive

> ULT **in whom my soul was well pleased**
> UST and what he does pleases me
> (εἰς ὃν εὐδόκησεν ἡ ψυχή μου)

If your language 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]

Support Reference: Active or Passive

> ULT **my soul was well pleased**
> UST pleases me
> (εὐδόκησεν ἡ ψυχή μου)

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]

Support Reference: Synecdoche

> ULT **was well pleased**
> UST pleases
> (εὐδόκησεν)

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]

Support Reference: Irregular Use of Tenses

> ULT **I will put my Spirit upon him**
> UST I will empower him with the Holy Spirit
> (θήσω τὸ Πνεῦμά μου ἐπ᾽ αὐτόν)

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]

Support Reference: Metaphor

ULT **my Spirit**
UST with the Holy Spirit
(τὸ Πνεῦμά μου)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **justice to the Gentiles**
UST to the non-Jews that I do what is right
(κρίσιν τοῖς ἔθνεσιν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **justice to the Gentiles**
UST to the non-Jews that I do what is right
(κρίσιν τοῖς ἔθνεσιν)

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]

Support Reference: Abstract Nouns

ULT **to the Gentiles**
UST to the non-Jews
(τοῖς ἔθνεσιν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
servant	the one who serves
I have chosen	I selected

ULT	UST
beloved	I love him
soul	me
was well pleased	pleases
Spirit	with the Holy Spirit
justice	that I do what is right
to the Gentiles	to the non-Jews

Matthew 12:19

ULT	UST
He will not strive nor cry aloud; neither will anyone hear his voice in the streets.	*He will not quarrel with people. He will not shout loudly. He will not speak to many people in public areas.*

ULT **his voice**
UST He will … speak
(τὴν φωνὴν αὐτοῦ)

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]

Support Reference: Metonymy

ULT **in the streets**
UST in public areas
(ἐν ταῖς πλατείαις)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
cry aloud	He will … shout loudly

Matthew 12:20

ULT	UST
He will not break a bruised reed; and he will not quench a smoking flax, until he casts out justice to victory,	*He will be gentle with weak people. He will be kind to feeble people. {He will do those things} until he successfully completes doing what is right.*

ULT **He will not break a bruised reed; and he will not quench a smoking flax**
UST He will be gentle with weak people. He will be kind to feeble people
(κάλαμον συντετριμμένον οὐ κατεάξει, καὶ λίνον τυφόμενον οὐ σβέσει)

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]

Support Reference: Parallelism

ULT **He will not break a bruised reed**
UST He will be gentle with weak people
(κάλαμον συντετριμμένον οὐ κατεάξει)

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]

Support Reference: Metaphor

> ULT **he will not quench a smoking flax**
> UST He will be kind to feeble people
> (λίνον τυφόμενον οὐ σβέσει)

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]

Support Reference: Metaphor

> ULT **a smoking flax**
> UST to feeble people
> (λίνον τυφόμενον)

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]

Support Reference: Translate Unknowns

> ULT **until**
> UST {He will do those things} until
> (ἕως)

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]

Support Reference: Connect — Sequential Time Relationship

ULT **he casts out justice**
UST {He will do those things} until he … completes doing what is right
(ἂν ἐκβάλῃ & τὴν κρίσιν)

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]

Support Reference: Idiom

ULT **to victory**
UST successfully
(εἰς νῖκος)

The phrase **to victory** could mean that **justice**: (1) is accomplished successfully. Alternate translation: [successfully] or [completely]; (2) lasts forever. Alternate translation: [forever]

Support Reference: Idiom

ULT **he casts out justice to victory**
UST {He will do those things} until he successfully completes doing what is right
(ἂν ἐκβάλῃ εἰς νῖκος τὴν κρίσιν)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a … reed	with weak people
he will … quench	He will be kind
justice	doing what is right

Matthew 12:21

ULT	UST
and in his name Gentiles will hope.”	*Non-Jewish people will confidently trust in him.”*

ULT **in his name Gentiles will hope**
UST Non-Jewish people will confidently trust in him
(τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσιν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in his name**
UST in him
(τῷ ὀνόματι αὐτοῦ)

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]

Support Reference: Metonymy

ULT **Gentiles**
UST Non-Jewish people
(ἔθνη)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Gentiles	Non-Jewish people
will hope	will confidently trust

Matthew 12:22

ULT	UST
Then one being demon-possessed was brought to him, blind and mute, and he healed him, so that the mute one spoke and saw.	*After that, some people brought a man to Jesus. A demon was controlling him and keeping him from seeing or speaking. Jesus cured the man, and he was able to speak and see.*

ULT **Then**
UST After that
(τότε)

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,]

Support Reference: Introduction of a New Event

ULT **one being demon-possessed was brought to him, blind and mute**
UST some people brought a man to Jesus. A demon was controlling him and keeping him from seeing or speaking
(προσηνέχθη αὐτῷ δαιμονιζόμενος, τυφλὸς καὶ κωφός)

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]

Support Reference: Introduction of New and Old Participants

ULT **one being demon-possessed was brought to him, blind and mute**
UST some people brought a man to Jesus. A demon was controlling him and keeping him from seeing or speaking
(προσηνέχθη αὐτῷ δαιμονιζόμενος, τυφλὸς καὶ κωφός)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **one being demon-possessed was brought to him**
UST some people brought a man to Jesus. A demon was controlling him
(προσηνέχθη αὐτῷ δαιμονιζόμενος)

If your language 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]

Support Reference: Active or Passive

ULT **one being demon-possessed**
UST a man … A demon was controlling him
(δαιμονιζόμενος)

If your language 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]

Support Reference: Active or Passive

ULT **blind and mute**
UST and keeping him from seeing or speaking
(τυφλὸς καὶ κωφός)

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]

Support Reference: Translate Unknowns

ULT **he healed him**
UST Jesus cured the man
(ἐθεράπευσεν αὐτόν)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the mute one**
> UST he
> (τὸν κωφὸν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
one being demon-possessed	a man … A demon was controlling him

Matthew 12:23

ULT	UST
And all the crowds were amazed and were saying, "Is this not the Son of David?"	*What Jesus had done impressed all the large groups of people {who were nearby}. They declared {to each other}, "Perhaps this man is the special descendant of King David."*

ULT were amazed
UST What Jesus had done impressed
(ἐξίσταντο)

If your language 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]

Support Reference: Active or Passive

ULT Is this not the Son of David
UST Perhaps this man is the special descendant of King David
(μήτι οὗτός ἐστιν ὁ υἱὸς Δαυείδ)

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!]

Support Reference: Rhetorical Question

ULT the Son of David
UST the special descendant of King David
(ὁ υἱὸς Δαυείδ)

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]

Support Reference: Metaphor

ULT **the Son of David**
UST the special descendant of King David
(ὁ υἱὸς Δαυείδ)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of David	of King David

Matthew 12:24

ULT	UST
But the Pharisees, having heard this, said, "He does not cast out demons except by Beelzebul, ruler of the demons."	*However, the Pharisees heard {them saying that}. They responded, "This man forces out demons only because Beelzebul, who rules the demons, enables him to do so."*

ULT having heard this
UST heard {them saying that}
(ἀκούσαντες)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT He does not cast out demons except by Beelzebul
UST This man forces out demons only because Beelzebul … enables him to do so
(οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια, εἰ μὴ ἐν τῷ Βεελζεβοὺλ)

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]

Support Reference: Connect — Exception Clauses

ULT by Beelzebul
UST because Beelzebul … enables him to do so
(ἐν τῷ Βεελζεβοὺλ)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Pharisees	Pharisees
does … cast out	forces out
demons	demons
Beelzebul	Beelzebul … enables him to do so
ruler	who rules

ULT	UST
of the demons	the demons

Matthew 12:25

ULT	UST
But having known their thoughts, he said to them, "Every kingdom divided against itself is made desolate, and every city or house divided against itself will not stand.	*Jesus realized what they were thinking. So he said to them, "When the people in one nation fight against each other, they will destroy their nation. When people who live in the same town or household fight against each other, that town or household will not last.*

ULT **But**
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **Every kingdom divided against itself is made desolate, and every city or house divided against itself will not stand**
UST When the people in one nation fight against each other, they will destroy their nation. When people who live in the same town or household fight against each other, that town or household will not last
(πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς ἐρημοῦται, καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς οὐ σταθήσεται)

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]

Support Reference: Proverbs

ULT **Every kingdom divided against itself is made desolate, and every city or house divided against itself will not stand**
UST When the people in one nation fight against each other, they will destroy their nation. When people who live in the same town or household fight against each other, that town or household will not last
(πᾶσα βασιλεία μερισθεῖσα καθ’ ἑαυτῆς ἐρημοῦται, καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ’ ἑαυτῆς οὐ σταθήσεται)

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]

Support Reference: Parallelism

ULT **Every kingdom divided against itself is made desolate, and every city or house divided against itself will not stand**
UST When the people in one nation fight against each other, they will destroy their nation. When people who live in the same town or household fight against each other, that town or household will not last
(πᾶσα βασιλεία μερισθεῖσα καθ’ ἑαυτῆς ἐρημοῦται, καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ’ ἑαυτῆς οὐ σταθήσεται)

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]

Support Reference: Metonymy

ULT **divided against itself … divided against itself**
UST fight against each other … fight against each other
(μερισθεῖσα καθ’ ἑαυτῆς)

If your language 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]

Support Reference: Active or Passive

> ULT **is made desolate**
> UST they will destroy their nation
> (ἐρημοῦται)

If your language 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]

Support Reference: Active or Passive

> ULT **will not stand**
> UST that town or household will not last
> (οὐ σταθήσεται)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having known	Jesus realized
kingdom	When the people in one nation
is made desolate	they will destroy their nation
house	household

Matthew 12:26

ULT	UST
And if Satan casts out Satan, he has been divided against himself. How then will his kingdom stand?	*Suppose that Satan enabled people to force out his own demons. In that case, he would be fighting against himself. So, he would soon cease to rule over the demons!*

ULT **if Satan casts out Satan, he has been divided against himself**
UST Suppose that Satan enabled people to force out his own demons. In that case, he would be fighting against himself
(εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἐφ᾽ ἑαυτὸν ἐμερίσθη)

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]

Support Reference: Connect — Contrary to Fact Conditions

ULT **Satan casts out Satan**
UST that Satan enabled people to force out his own demons
(ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει)

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]

Support Reference: Metonymy

ULT **he has been divided against himself**
UST In that case, he would be fighting against himself
(ἐφ᾽ ἑαυτὸν ἐμερίσθη)

If your language 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]

Support Reference: Active or Passive

ULT **How then will his kingdom stand**
UST So, he would soon cease to rule over the demons
(πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ)

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!]

Support Reference: Rhetorical Question

ULT **will his kingdom stand**
UST he would soon cease to rule over the demons
(σταθήσεται ἡ βασιλεία αὐτοῦ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Satan	that Satan
casts out	enabled people to force out
Satan	his own demons
kingdom	to rule over the demons

Matthew 12:27

ULT	UST
And if I cast out the demons by Beelzebul, by whom do your sons cast them out? Because of this they will be your judges.	*Further, suppose that Beelzebul is enabling me to force out demons. Then, it must also be true that he is enabling your apprentices to force out demons. {But you know that is not true.} So your own apprentices prove that you are wrong.*

ULT **if I cast out the demons by Beelzebul, by whom do your sons cast them out**
UST suppose that Beelzebul is enabling me to force out demons. Then, it must also be true that he is enabling your apprentices to force out demons
(εἰ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν)

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]

Support Reference: Connect — Contrary to Fact Conditions

ULT **if I cast out the demons by Beelzebul, by whom do your sons cast them out**
UST suppose that Beelzebul is enabling me to force out demons. Then, it must also be true that he is enabling your apprentices to force out demons
(εἰ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν)

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.]

Support Reference: Assumed Knowledge and Implicit Information

ULT **by whom do your sons cast them out**
UST Then, it must also be true that he is enabling your apprentices to force out demons
(οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν)

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]

Support Reference: Rhetorical Question

ULT **your sons**
UST your apprentices
(οἱ υἱοὶ ὑμῶν)

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]

Support Reference: Metaphor

ULT **Because of this**
UST {But you know that is not true.} So
(διὰ τοῦτο)

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,]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **they will be your judges**
> UST your own apprentices prove that you are wrong
> (αὐτοὶ κριταὶ ἔσονται ὑμῶν)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
cast out	to force out
demons	demons
Beelzebul	Beelzebul is enabling
do … cast them out	to force out demons
judges	prove that … are wrong

Matthew 12:28

ULT	UST
But if I cast out the demons by the Spirit of God, then the kingdom of God has come upon you.	*Actually, the Holy Spirit enables me to force out demons. That means that God is establishing his kingdom among you.*

ULT **But**
UST Actually
(δὲ)

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,]

Support Reference: Connect — Contrast Relationship

ULT **if I cast out the demons by the Spirit of God, then the kingdom of God has come upon you**
UST Actually, the Holy Spirit enables me to force out demons. That means that God is establishing his kingdom among you
(εἰ & ἐν Πνεύματι Θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ’ ὑμᾶς ἡ Βασιλεία τοῦ Θεοῦ)

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]

Support Reference: Connect — Factual Conditions

ULT **the kingdom of God has come upon you**
UST God is establishing his kingdom among you
(ἔφθασεν ἐφ’ ὑμᾶς ἡ Βασιλεία τοῦ Θεοῦ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
cast out	to force out
demons	demons
the Spirit of God	the Holy Spirit enables
kingdom of God	his kingdom

Matthew 12:29

ULT	UST
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? And then he will plunder his house.	*Before thieves can break into the home of a strong man and take his belongings, they must first tie up the strong man. After that, they can take the belongings from his home.*

ULT **Or**
(ἢ)

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:]

Support Reference: Connecting Words and Phrases

ULT **Or how is anyone able**
UST thieves can … must
(ἢ πῶς δύναταί τις)

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]

Support Reference: Parables

ULT **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**
UST Before thieves can break into the home of a strong man and take his belongings, they must first tie up the strong man
(ἢ πῶς δύναταί τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύη αὐτοῦ ἁρπάσαι, ἐὰν μὴ πρῶτον δήσῃ τὸν ἰσχυρόν)

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!]

Support Reference: Rhetorical Question

ULT **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**
UST Before thieves can break into the home of a strong man and take his belongings, they must first tie up the strong man
(πῶς δύναταί τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύη αὐτοῦ ἁρπάσαι, ἐὰν μὴ πρῶτον δήσῃ τὸν ἰσχυρόν)

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]

Support Reference: Connect — Exception Clauses

ULT **he has not first bound … he will plunder**
UST Before … they … first tie up … they can take
(μὴ πρῶτον δήσῃ & διαρπάσει)

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]

Support Reference: Generic Noun Phrases

> ULT **he will plunder his**
> UST they can take the belongings from his home
> (αὐτοῦ διαρπάσει)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
house	the home
steal	take
he has … bound	they … tie up
house	the belongings from his home

Matthew 12:30

ULT	UST
The one not being with me is against me, and the one not gathering with me scatters.	*Anyone who is not supporting me is opposing me. Anyone who is not bringing people to me is sending them away from me.*

ULT **The one not being with me is against me, and the one not gathering with me scatters**
UST Anyone who is not supporting me is opposing me. Anyone who is not bringing people to me is sending them away from me
(ὁ μὴ ὢν μετ᾽ ἐμοῦ κατ᾽ ἐμοῦ ἐστιν; καὶ ὁ μὴ συνάγων μετ᾽ ἐμοῦ σκορπίζει)

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]

ULT **The one not being with me**
UST Anyone who is not supporting me
(ὁ μὴ ὢν μετ᾽ ἐμοῦ)

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]

Support Reference: Idiom

ULT **the one not gathering with me scatters**
UST Anyone who is not bringing people to me is sending them away from me
(ὁ μὴ συνάγων μετ᾽ ἐμοῦ σκορπίζει)

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]

Support Reference: Assumed Knowledge and Implicit Information

Matthew 12:31

ULT	UST
For this reason I say to you, every sin and blasphemy will be forgiven men, but the blasphemy of the Spirit will not be forgiven.	*So then, here is what I want to tell you: God will forgive many people who sin in many ways or say bad things {about God or others}. However, God will not forgive people who say bad things about the Holy Spirit.*

ULT **For this reason**
UST So then
(διὰ τοῦτο)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **I say to you, every sin**
UST here is what I want to tell you … who sin in many ways
(λέγω ὑμῖν, πᾶσα ἁμαρτία)

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]

ULT **every sin and blasphemy will be forgiven men, but the blasphemy of the Spirit will not be forgiven**
UST God will forgive many people who sin in many ways or say bad things {about God or others}. However, God will not forgive people who say bad things about the Holy Spirit
(πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις; ἡ δὲ τοῦ Πνεύματος, βλασφημία οὐκ ἀφεθήσεται)

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]

Support Reference: Connect — Exception Clauses

ULT **every sin and blasphemy will be forgiven men, but the blasphemy of the Spirit will not be forgiven**
UST God will forgive many people who sin in many ways or say bad things {about God or others}. However, God will not forgive people who say bad things about the Holy Spirit
(πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις; ἡ δὲ τοῦ Πνεύματος, βλασφημία οὐκ ἀφεθήσεται)

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]

Support Reference: Active or Passive

ULT **every sin and blasphemy will be forgiven men**
UST God will forgive many people who sin in many ways or say bad things {about God or others}
(πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **every sin and blasphemy**
UST who sin in many ways or say bad things {about God or others}
(πᾶσα ἁμαρτία καὶ βλασφημία)

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]

Support Reference: Abstract Nouns

ULT **men**
UST many people
(τοῖς ἀνθρώποις)

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]

Support Reference: When Masculine Words Include Women

> ULT **the blasphemy of the Spirit**
> UST people who say bad things about the Holy Spirit
> (ἡ & τοῦ Πνεύματος, βλασφημία)

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]

Support Reference: Possession

> ULT **the blasphemy of the Spirit**
> UST people who say bad things about the Holy Spirit
> (ἡ & τοῦ Πνεύματος, βλασφημία)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sin	who sin
blasphemy	say bad things {about God or others}
will be forgiven	God will forgive
blasphemy	people who say bad things
of the Spirit	about the Holy Spirit
will … be forgiven	God will … forgive

Matthew 12:32

ULT	UST
And whoever speaks a word against the Son of Man, it will be forgiven him. But whoever speaks against the Holy Spirit, it will not be forgiven him, neither in this age, nor in the one coming.	*Further, God will forgive people who say bad things about me, the Son of Man. However, God will not forgive people who say bad things about the Holy Spirit. {He will} not {forgive them} right now or at any later time.*

ULT **speaks a word**
UST say bad things
(εἴπῃ λόγον)

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]

Support Reference: Metonymy

ULT **the Son of Man**
UST me, the Son of Man
(τοῦ Υἱοῦ τοῦ Ἀνθρώπου)

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]

Support Reference: First, Second or Third Person

ULT **it will be forgiven him … it will not be forgiven him**
UST God will forgive people … God will not forgive people
(ἀφεθήσεται αὐτῷ & οὐκ ἀφεθήσεται αὐτῷ)

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]

Support Reference: Active or Passive

ULT **him … him**
UST people … people
(αὐτῷ)

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]

Support Reference: When Masculine Words Include Women

ULT **in this age, nor in the one coming**
UST He will … {forgive them} right now or at any later time
(ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Son of Man	me, the Son of Man
it will be forgiven	God will forgive
it will … be forgiven	God will … forgive
age	He will … {forgive them} right now
Holy Spirit	the Holy Spirit

Matthew 12:33

ULT	UST
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.	*You must decide either that both a tree and its fruit are healthy or that both a tree and its fruit are unhealthy. {I say that} because you can tell if a tree is healthy or unhealthy by what kind of fruit it produces. Similarly, you can tell what people are really like by the things that they do.*

ULT **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**

UST You must decide either that both a tree and its fruit are healthy or that both a tree and its fruit are unhealthy. {I say that} because you can tell if a tree is healthy or unhealthy by what kind of fruit it produces. Similarly, you can tell what people are really like by the things that they do

(ἢ ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν, ἢ ποιήσατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρόν; ἐκ γὰρ τοῦ καρποῦ, τὸ δένδρον γινώσκεται)

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]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **Either make the tree good and its fruit good, or make the tree rotten and its fruit rotten**
UST You must decide either that both a tree and its fruit are healthy or that both a tree and its fruit are unhealthy
(ἢ ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν, ἢ ποιήσατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρόν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the tree … the tree … the tree**
UST both a tree … both a tree … a tree … people
(τὸ δένδρον)

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]

Support Reference: Generic Noun Phrases

ULT **for**
UST {I say that} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the tree is known by its fruit**
UST you can tell if a tree is healthy or unhealthy by what kind of fruit it produces. Similarly, you can tell what people are really like by the things that they do
(ἐκ & τοῦ καρποῦ, τὸ δένδρον γινώσκεται)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
good	both a tree
fruit	fruit
good	are healthy
rotten	both a tree
fruit	fruit
rotten	are unhealthy
is known	you can tell if … is healthy or unhealthy … Similarly, you can tell what … are really like
fruit	what kind of fruit it produces … the things that they do

Matthew 12:34

ULT	UST
You offspring of vipers, being evil, how are you able to say good things? For out of the abundance of the heart the mouth speaks.	*You people are sneaky and dangerous like poisonous snakes! Because you are wicked, you cannot say anything good. {I say that} because people speak based on what they are thinking about.*

ULT **You offspring of vipers, being**
UST You people are sneaky and dangerous like poisonous snakes! Because you are
(γεννήματα ἐχιδνῶν & ὄντες)

Translate this metaphor as you did in 3:7. Alternate translation: [You are like poisonous creatures! Being] or [You wicked people! Being]

Support Reference: Metaphor

ULT **being evil**
UST Because you are wicked
(πονηροὶ ὄντες)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **how are you able to say good things**
UST you cannot say anything good
(πῶς δύνασθε ἀγαθὰ λαλεῖν)

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!]

Support Reference: Rhetorical Question

ULT **For**
UST {I say that} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **out of the abundance of the heart the mouth speaks**
UST people speak based on what they are thinking about
(ἐκ & τοῦ περισσεύματος τῆς καρδίας, τὸ στόμα λαλεῖ)

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]

Support Reference: Metaphor

ULT **of the heart the mouth speaks**
UST people speak … what they are thinking about
(τῆς καρδίας, τὸ στόμα λαλεῖ)

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]

Support Reference: Generic Noun Phrases

ULT **of the heart**
UST what they are thinking about
(τῆς καρδίας)

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]

Support Reference: Metonymy

> ULT **the mouth speaks**
> UST people speak
> (τὸ στόμα λαλεῖ)

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]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of vipers	You people are sneaky and dangerous like poisonous snakes
evil	wicked
good things	anything good

Matthew 12:35

ULT	UST
The good man from his good treasure brings forth good things, and the evil man from his evil treasure brings forth evil things.	*Good people say good things because they think good things. Evil people say evil things because they think evil things.*

ULT **The good man from his good treasure brings forth good things, and the evil man from his evil treasure brings forth evil things**
UST Good people say good things because they think good things. Evil people say evil things because they think evil things
(ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθά; καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά)

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]

Support Reference: Proverbs

ULT **The good man from his good treasure … the evil man from his evil treasure**
UST Good people … because they think good things. Evil people … because they think evil things
(ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ & ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ)

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]

Support Reference: When Masculine Words Include Women

ULT **The good man … the evil man**
UST Good people … Evil people
(ὁ ἀγαθὸς ἄνθρωπος & ὁ πονηρὸς ἄνθρωπος)

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]

Support Reference: Generic Noun Phrases

ULT **from his good treasure brings forth good things … from his evil treasure brings forth evil things**
UST say good things because they think good things … say evil things because they think evil things
(ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθά & ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά)

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]

Support Reference: Metaphor

ULT **his good treasure … his evil treasure**
UST because they think good things … because they think evil things
(τοῦ ἀγαθοῦ θησαυροῦ & τοῦ πονηροῦ θησαυροῦ)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
good	Good people
good	because they think good things
good things	good things
evil	Evil people
evil	because they think evil things
evil things	evil things

Matthew 12:36

ULT	UST
But I say to you that every careless word that men will speak, they will give an account concerning it in the day of judgment.	*Here is what I want you to know: when God judges everyone, he will hold people responsible for all the useless things that they have said.*

ULT **But**
UST Here is what I want you to know
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **every careless word**
UST all the useless things
(πᾶν ῥῆμα ἀργὸν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **men**
UST they
(οἱ ἄνθρωποι)

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]

Support Reference: When Masculine Words Include Women

ULT **they will give an account concerning it**
UST he will hold people responsible for
(ἀποδώσουσιν περὶ αὐτοῦ λόγον)

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]

Support Reference: Idiom

ULT **in the day of judgment**
UST when God judges everyone
(ἐν ἡμέρᾳ κρίσεως)

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]

Support Reference: Possession

ULT **of judgment**
UST when God judges everyone
(κρίσεως)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the day	when God judges everyone
of judgment	when God judges everyone

Matthew 12:37

ULT	UST
For by your words you will be justified, and by your words you will be condemned.”	*In fact, God will declare that you are either innocent or guilty based on what you have said.”*

ULT **For**
UST In fact
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **by your words you will be justified, and by your words you will be condemned**
UST God will declare that you are either innocent or guilty based on what you have said
(ἐκ & τῶν λόγων σου δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ)

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]

Support Reference: Parallelism

ULT **your words you will be justified … your words you will be condemned**
UST God will declare that you are either innocent or guilty … what you have said
(τῶν λόγων σου δικαιωθήσῃ & τῶν λόγων σου καταδικασθήσῃ)

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.

Support Reference: Singular Pronouns that refer to Groups

ULT you will be justified … you will be condemned
UST God will declare that you are either innocent or guilty
(δικαιωθήσῃ & καταδικασθήσῃ)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you will be justified you will be condemned	God will declare that you are either innocent or guilty

Matthew 12:38

ULT	UST
Then some of the scribes and Pharisees answered him, saying, "Teacher, we wish to see a sign from you."	*After {Jesus said those things}, some teachers of the Jewish law and some Pharisees responded, "Instructor, we want to see you perform a miracle {that proves that God sent you}."*

ULT saying
(λέγοντες)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said]

Support Reference: Quotations and Quote Margins

ULT to see a sign from you
UST to see you perform a miracle {that proves that God sent you}
(ἀπὸ σοῦ σημεῖον ἰδεῖν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT you
UST you
(σοῦ)

Here, the word **you** is singular since the scribes and Pharisees are speaking to Jesus.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of … scribes	teachers of the Jewish law
Pharisees	some Pharisees
Teacher	Instructor
a sign	perform a miracle {that proves that God sent you}

Matthew 12:39

ULT	UST
But answering, he said to them, "An evil and adulterous generation seeks a sign, but a sign will not be given to it except the sign of Jonah the prophet.	*Then Jesus replied to them, "You people who are alive right now are wicked and faithless. You want me to do a miracle {that proves that God sent me}. However, the only miracle you will see is a miracle like the one that happened to the prophet Jonah.*

ULT **An evil and adulterous generation seeks a sign, but a sign will not be given to it**
UST You people who are alive right now are wicked and faithless. You want me to do a miracle {that proves that God sent me}. However, the … miracle you will see
(γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ)

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]

Support Reference: First, Second or Third Person

ULT **adulterous**
UST faithless
(μοιχαλὶς)

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]

Support Reference: Metaphor

ULT **but a sign will not be given to it except the sign of Jonah the prophet**
UST However, the only miracle you will see is a miracle like the one that happened to the prophet Jonah
(καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου)

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]

Support Reference: Connect — Exception Clauses

ULT **a sign will not be given to it**
UST the … miracle you will see
(σημεῖον οὐ δοθήσεται αὐτῇ)

If your language 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]

Support Reference: Active or Passive

ULT **the sign of Jonah the prophet**
UST is a miracle like the one that happened to the prophet Jonah
(τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	are wicked
adulterous	faithless
An … generation	You people who are alive right now
seeks	You want me to do
a sign	a miracle {that proves that God sent me}
a sign	the … miracle
sign	is a miracle
of Jonah	like the one that happened to … Jonah
prophet	prophet

Matthew 12:40

ULT	UST
For just as Jonah was three days and three nights in the belly of the big fish, in this manner the Son of Man will be three days and three nights in the heart of the earth.	*{A huge fish swallowed Jonah, and} he was inside this fish for three whole days. {Then, God had the fish spit him out.} Similarly, people will bury me, the Son of Man, and I will be in a tomb for three whole days. {Then, I will live again.}*

ULT **For**
(γὰρ)

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]

Support Reference: Connecting Words and Phrases

ULT **just as Jonah was three days and three nights in the belly of the big fish**
UST A huge fish swallowed Jonah, and} he was inside this fish for three whole days. {Then, God had the fish spit him out … }
(ὥσπερ & ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **three days and three nights … three days and three nights**
UST for three whole days. {Then, God had the fish spit him out … } … for three whole days. {Then, I will live again … }
(τρεῖς ἡμέρας καὶ τρεῖς νύκτας)

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]

Support Reference: Merism

ULT **the belly of the big fish**
UST inside this fish
(τῇ κοιλίᾳ τοῦ κήτους)

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]

Support Reference: Translate Unknowns

ULT **the Son of Man**
UST me, the Son of Man
(ὁ Υἱὸς τοῦ Ἀνθρώπου)

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,]

Support Reference: First, Second or Third Person

ULT **three days and three nights in the heart of the earth**
UST bury … and I will be in a tomb for three whole days. {Then, I will live again … }
(ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **in the heart of the earth**
> UST bury … and I will be in a tomb
> (ἐν τῇ καρδίᾳ τῆς γῆς)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jonah	A huge fish swallowed Jonah, and
days	for three whole days. {Then, God had the fish spit him out … }
Son of Man	me, the Son of Man
days	for three whole days. {Then, I will live again … }
of the earth	bury … and I will be in a tomb

Matthew 12:41

ULT	UST
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.	*The people who lived in the ancient city of Nineveh stopped sinning when Jonah preached to them. And now there is something even more important than {the prophet} Jonah. {However, you have not stopped sinning.} Therefore, when God judges everyone, the people who lived in Nineveh will stand up and condemn the people who are alive right now.*

ULT **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**

UST The people who lived in the ancient city of Nineveh stopped sinning when Jonah preached to them. And now there is something even more important than {the prophet} Jonah. {However, you have not stopped sinning.} Therefore, when God judges everyone, the people who lived in Nineveh will stand up and condemn the people who are alive right now

(ἄνδρες Νινευεῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινοῦσιν αὐτήν; ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ; καὶ ἰδοὺ, πλεῖον Ἰωνᾶ ὧδε)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **The men**

UST The people

(ἄνδρες)

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]

Support Reference: When Masculine Words Include Women

> ULT **will rise up in the judgment with this generation**
> UST when God judges everyone, the people who lived in Nineveh will stand up … the people who are alive right now
> (ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης)

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]

Support Reference: Symbolic Action

> ULT **will rise up in the judgment**
> UST when God judges everyone, the people who lived in Nineveh will stand up
> (ἀναστήσονται ἐν τῇ κρίσει)

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]

Support Reference: Abstract Nouns

> ULT **this generation … it**
> UST the people who are alive right now
> (τῆς γενεᾶς ταύτης & αὐτήν)

Translate the phrase **this generation** as you did in 12:39. Alternate translation: [today's people … them] or [the people of this generation … them]

Support Reference: Metonymy

> ULT **behold**
> UST now
> (ἰδοὺ)

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]

Support Reference: Metaphor

ULT **something greater than Jonah {is} here**
UST there is something even more important than {the prophet} Jonah. {However, you have not stopped sinning … }
(πλεῖον Ἰωνᾶ ὧδε)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **something greater than**
UST something even more important
(πλεῖον)

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]

Support Reference: When to Keep Information Implicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Nineveh	who lived in the ancient city of Nineveh
judgment	when God judges everyone
generation	the people who are alive right now
condemn	condemn
they repented	stopped sinning
preaching	when … preached to them
of Jonah	Jonah
Jonah	than {the prophet} Jonah. {However, you have not stopped sinning … }

Matthew 12:42

ULT	UST
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.	*Long ago the Queen of Sheba traveled a great distance to listen to the wise things that King Solomon said. And now there is something even more important than Solomon. {However, you have not really listened to what I say.} Therefore, when God judges everyone, she will stand up and condemn the people who are alive right now.*

ULT **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**
UST Long ago the Queen of Sheba traveled a great distance to listen to the wise things that King Solomon said. And now there is something even more important than Solomon. {However, you have not really listened to what I say.} Therefore, when God judges everyone, she will stand up and condemn the people who are alive right now
(βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτήν; ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος; καὶ ἰδοὺ, πλεῖον Σολομῶνος ὧδε)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **The Queen of the South**
UST Long ago the Queen of Sheba
(βασίλισσα νότου)

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,]

Support Reference: How to Translate Names

ULT **will stand up in the judgment with this generation**
UST when God judges everyone, she will stand up … the people who are alive right now
(ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης)

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]

Support Reference: Symbolic Action

ULT **will stand up in the judgment**
UST when God judges everyone, she will stand up
(ἐγερθήσεται ἐν τῇ κρίσει)

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]

Support Reference: Abstract Nouns

ULT **this generation … it**
UST the people who are alive right now
(τῆς γενεᾶς ταύτης & αὐτήν)

Translate the phrase **this generation** as you did in 12:41. Alternate translation: [today's people … them] or [the people of this generation … them]

Support Reference: Metonymy

ULT **she came from the ends of the earth**
UST traveled a great distance
(ἦλθεν ἐκ τῶν περάτων τῆς γῆς)

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]

Support Reference: Idiom

ULT **the wisdom of Solomon**
UST the wise things that King Solomon said
(τὴν σοφίαν Σολομῶνος)

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]

Support Reference: Abstract Nouns

ULT **behold**
UST now
(ἰδοὺ)

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]

Support Reference: Metaphor

ULT **something greater than Solomon {is} here**
UST there is something even more important than Solomon. {However, you have not really listened to what I say … }
(πλεῖον Σολομῶνος ὧδε)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **something greater than**
UST something even more important
(πλεῖον)

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]

Support Reference: When to Keep Information Implicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The Queen	Long ago the Queen of Sheba
judgment	when God judges everyone
generation	the people who are alive right now
condemn	condemn
of the earth	a great distance
wisdom	the wise things
of Solomon	that King Solomon said
Solomon	than Solomon. {However, you have not really listened to what I say … }

Matthew 12:43

ULT	UST
Now when the unclean spirit has gone out from the man, it passes through waterless places seeking rest, and it does not find any.	*Listen to this story: an evil spirit leaves someone and wanders around in desolate areas looking for someone else to live in. However, it does not find anyone there.*

ULT **Now**
UST Listen to this story
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **when the unclean spirit**
UST an evil spirit
(ὅταν & τὸ ἀκάθαρτον πνεῦμα)

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]

Support Reference: Parables

ULT **when the unclean spirit has gone out from the man**
UST an evil spirit leaves someone
(ὅταν & τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου)

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]

Support Reference: Introduction of New and Old Participants

ULT **waterless places**
UST desolate areas
(ἀνύδρων τόπων)

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]

Support Reference: Metonymy

ULT **rest**
UST someone else to live in
(ἀνάπαυσιν)

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]

Support Reference: Abstract Nouns

ULT **rest**
UST someone else to live in
(ἀνάπαυσιν)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
unclean spirit	an evil spirit
seeking	looking for

Matthew 12:44

ULT	UST
Then it says, 'I will return to my house from which I came out.' And having come, it finds {it} being empty, having been swept out and put in order.	*After that, it says {to itself}, 'I am going to go back to the person I used to live in!' So it goes back and finds that the person is like a house that someone has cleaned and organized, but no one is living in it.*

ULT **it says, 'I will return to my house from which I came out.' And having come**
UST it says {to itself}, 'I am going to go back to the person I used to live in!' So it goes back
(λέγει, εἰς τὸν οἶκόν μου ἐπιστρέψω ὅθεν ἐξῆλθον. καὶ ἐλθὸν)

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]

Support Reference: Quotes within Quotes

ULT **to my house from which I came out**
UST to the person I used to live in
(εἰς τὸν οἶκόν μου & ὅθεν ἐξῆλθον)

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]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **having come**
UST it goes back
(ἐλθὸν)

In a context such as this, your language might say "gone" instead of **come**. Alternate translation: [having gone]

Support Reference: Go and Come

ULT **it finds {it} being empty, having been swept out and put in order**
UST and finds that the person is like a house that someone has cleaned and organized, but no one is living in it
(εὑρίσκει σχολάζοντα σεσαρωμένον καὶ κεκοσμημένον)

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]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **having been swept out and put in order**
UST that the person is like a house that someone has cleaned and organized
(σεσαρωμένον καὶ κεκοσμημένον)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
house	the person
having been swept out	that the person is like a house that someone has cleaned

Matthew 12:45

ULT	UST
Then it goes and takes along with itself seven other spirits more evil than itself and they having entered, it resides there. And the last things of that man become worse than the first things. Thus it will be also with this evil generation."	*Then this evil spirit goes and gets seven other spirits that are even more evil than it is. They all enter that person and begin living in him. That person experienced bad things before, but now he will experience worse things. Something like that is what you wicked people who are alive right now will experience."*

ULT **it goes**
UST this evil spirit goes
(πορεύεται)

In a context such as this, your language might say "comes" instead of **goes**. Alternate translation: [it comes]

Support Reference: Go and Come

ULT **they having entered, it resides there**
UST They all enter that person and begin living in him
(εἰσελθόντα κατοικεῖ ἐκεῖ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **they having entered, it resides there**
UST They all enter that person and begin living in him
(εἰσελθόντα κατοικεῖ ἐκεῖ)

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]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **it resides**
UST and begin living
(κατοικεῖ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the last things of that man become worse than the first things**
UST That person experienced bad things before, but now he will experience worse things
(γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων)

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]

Support Reference: Idiom

ULT **with this evil generation**
UST you wicked people who are alive right now
(τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
spirits	spirits
more evil than	that are even more evil
evil	wicked
with … generation	you … people who are alive right now

Matthew 12:46

ULT	UST
{While} he was still speaking to the crowds, behold, his mother and brothers had stood outside, seeking to speak to him.	*As Jesus was saying those things to the large groups of people, his mother and his {younger} brothers {arrived and} waited outside {where he was}. They wanted to talk with him.*

ULT **behold**
(ἰδοὺ)

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]

Support Reference: Metaphor

ULT **brothers**
UST {younger} brothers
(οἱ ἀδελφοὶ)

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.

Support Reference: Kinship

ULT **had stood outside**
UST arrived and} waited outside {where he was}
(ἱστήκεισαν ἔξω)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
seeking	They wanted

Matthew 12:47

ULT	UST
Now someone said to him, "Behold, your mother and your brothers have stood outside, seeking to speak to you."	*A person told him, "Your mother and your {younger} brothers are waiting outside. They want to talk with you."*

ULT Now someone said to him, "Behold, your mother and your brothers have stood outside, seeking to speak to you
UST A person told him, "Your mother and your {younger} brothers are waiting outside. They want to talk with you
(εἶπεν δέ τις αὐτῷ, ἰδοὺ, ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἑστήκασιν ζητοῦντές σοι λαλῆσαι)

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.

Support Reference: Textual Variants

ULT Now
(δέ)

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]

Support Reference: Connecting Words and Phrases

ULT to him, "Behold, your mother and your brothers have stood outside, seeking to speak to you
UST him, "Your mother and your {younger} brothers are waiting outside. They want to talk with you
(αὐτῷ, ἰδοὺ, ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἑστήκασιν ζητοῦντές σοι λαλῆσαι)

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]

Support Reference: Direct and Indirect Quotations

ULT **Behold**
(ἰδοὺ)

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]

Support Reference: Metaphor

ULT **your … your … to you**
UST Your … your … with you
(σου & σου & σοι)

Here, the words **your**, **your**, and **you** are singular since this person is speaking to Jesus.

Support Reference: Forms of 'You' — Singular

ULT **your brothers**
UST your {younger} brothers
(οἱ ἀδελφοί σου)

Translate this phrase as you did in 12:46.

Support Reference: Kinship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
seeking	They want

Matthew 12:48

ULT	UST
But answering, he said to the one speaking to him, "Who is my mother and who are my brothers?"	*Jesus replied, "I will tell you whom I consider to be my mother and my brothers."*

ULT But
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT answering, he said
UST Jesus replied
(ὁ & ἀποκριθεὶς εἶπεν)

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]

Support Reference: Hendiadys

ULT Who is my mother and who are my brothers
UST I will tell you whom I consider … be my mother and my brothers
(τίς ἐστιν ἡ μήτηρ μου καὶ τίνες εἰσὶν οἱ ἀδελφοί μου)

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.]

Support Reference: Rhetorical Question

> ULT **my brothers**
> UST my brothers
> (οἱ ἀδελφοί μου)

Translate **brothers** as you did in 12:46.

Support Reference: Kinship

Matthew 12:49

ULT	UST
And having stretched out his hand toward his disciples, he said, "Behold, my mother and my brothers!	*He pointed to his apprentices and said, "These are the people whom I consider to be my mother and my brothers!*

ULT **having stretched out his hand toward his disciples**
UST He pointed to his apprentices
(ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ)

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]

Support Reference: Symbolic Action

ULT **Behold, my mother**
UST These are the people whom I consider to be my mother
(ἰδοὺ, ἡ μήτηρ μου)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **my mother and my brothers**
UST my mother and my brothers
(ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου)

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]

Support Reference: Metaphor

> ULT **my brothers**
> UST my brothers
> (οἱ ἀδελφοί μου)

Translate **brothers** as you did in 12:46.

Support Reference: Kinship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	to … apprentices

Matthew 12:50

ULT	UST
For whoever does the will of my Father in the heavens, he is my brother and sister and mother."	*In fact, when a person does what God my Father, who rules from heaven, wants, I consider that person to be my brother or sister or mother."*

ULT **For**
UST In fact
(γὰρ)

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]

Support Reference: Connecting Words and Phrases

ULT **the will of my Father in the heavens**
UST what God my Father, who rules from heaven, wants
(τὸ θέλημα τοῦ Πατρός μου & ἐν οὐρανοῖς)

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]

Support Reference: Abstract Nouns

ULT **of my Father**
UST God my Father
(τοῦ Πατρός μου)

Father is an important title that describes the relationship between God the Father and Jesus the Son.

Support Reference: Translating Son and Father

ULT **in the heavens**
UST who rules from heaven
(ἐν οὐρανοῖς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he is my brother and sister and mother**
UST I consider that person to be my brother or sister or mother
(αὐτός μου ἀδελφὸς, καὶ ἀδελφὴ, καὶ μήτηρ ἐστίν)

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]

Support Reference: Metaphor

ULT **he**
UST that person
(αὐτός)

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]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
will of … Father	what God … Father … wants
of … Father	God … Father
the heavens	who rules from heaven

Matthew 13

Matthew 13 Chapter Introduction

Structure and Formatting

1. 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)
2. 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)

- **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)

Matthew 13:1

ULT	UST
On that day, Jesus, having gone out of the house, was sitting beside the sea.	*That same day, Jesus left the house {where he had been teaching}. He {walked to the Sea of Galilee and} sat down {to teach} next to it.*

ULT **On that day**
UST That same day
(ἐν τῇ ἡμέρᾳ ἐκείνῃ)

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]

Support Reference: Introduction of a New Event

ULT **having gone out**
UST left
(ἐξελθὼν)

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come out]

Support Reference: Go and Come

ULT **of the house**
UST the house {where he had been teaching}
(τῆς οἰκίας)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **was sitting**
> UST He {walked to the Sea of Galilee and} sat down {to teach}
> (ἐκάθητο)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
day	That same day
Jesus	Jesus
of the house	the house {where he had been teaching}
sea	it

Matthew 13:2

ULT	UST
And large crowds were gathered to him. As a result, having gotten into a boat, he sat down, and the whole crowd stood on the beach.	*Then large groups of people came to where Jesus was. Because {there were so many people}, he got into a boat and sat down there {to teach}. All the people stood on the shore {of the Sea of Galilee to listen to him}.*

ULT **large crowds were gathered to him**
UST large groups of people came to where Jesus was
(συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί)

If your language 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]

Support Reference: Active or Passive

ULT **sat down**
UST and sat down there {to teach}
(καθῆσθαι)

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 to instruct the people] or [sat down as a teacher does]

Support Reference: Assumed Knowledge and Implicit Information

ULT **on the beach**
UST on the shore {of the Sea of Galilee to listen to him}
(ἐπὶ τὸν αἰγιαλὸν)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
were gathered	came

Matthew 13:3

ULT	UST
And he spoke many things to them in parables, saying, "Behold, the sower went out to sow.	*Jesus began to use stories to instruct them about many things. He said, "Listen to this: a farmer began to plant some grain seeds.*

ULT **in parables, saying**
UST to use stories … He said
(ἐν παραβολαῖς λέγων)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [in parables. Here is what he said:]

Support Reference: Quotations and Quote Margins

ULT **Behold, the sower went out**
UST Listen to this: a farmer began
(ἰδοὺ, ἐξῆλθεν ὁ σπείρων)

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]

Support Reference: Parables

ULT **Behold, the sower**
UST Listen to this: a farmer
(ἰδοὺ & ὁ σπείρων)

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]

Support Reference: Introduction of New and Old Participants

ULT **Behold**
UST Listen to this
(ἰδοὺ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
parables	to use stories
sower	a farmer
to sow	to plant some grain seeds

Matthew 13:4

ULT	UST
And as he sowed, some fell beside the road, and the birds came and devoured them.	*As he was scattering them over the soil, some of the seeds fell on the path. Then some birds flew down and ate those seeds up.*

ULT **as he sowed**
UST As he was scattering them over the soil
(ἐν τῷ σπείρειν αὐτὸν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **some fell beside the road, and the birds came and devoured them**
UST some of the seeds fell on the path. Then some birds flew down and ate those seeds up
(ἃ & ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτά)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **some**
UST some of the seeds
(ἃ)

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]

Support Reference: Nominal Adjectives

> ULT **the birds**
> UST some birds
> (τὰ πετεινὰ)

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]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
as … sowed	As … was scattering them over the soil
devoured	ate … up

Matthew 13:5

ULT	UST
But others fell on the rocky ground, where it did not have much soil, and immediately it sprang up, because it did not have deep soil.	*Other seeds fell on shallow soil on top of a layer of rocks. Because they were growing in shallow soil, the seeds sprouted very quickly.*

ULT **others**
UST Other seeds
(ἄλλα)

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]

Support Reference: Nominal Adjectives

ULT **the rocky ground, where it did not have much soil**
UST shallow soil on top of a layer of rocks
(τὰ πετρώδη, ὅπου οὐκ εἶχεν γῆν πολλήν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **it did not have … it sprang up, because it did not have**
UST shallow soil on top of … Because they were growing in shallow … the seeds sprouted
(οὐκ εἶχεν & ἐξανέτειλεν διὰ τὸ μὴ ἔχειν)

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]

> ULT **immediately it sprang up, because it did not have deep soil**
> UST Because they were growing in shallow soil, the seeds sprouted very quickly
> (εὐθέως ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς)

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]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **it sprang up**
> UST the seeds sprouted
> (ἐξανέτειλεν)

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]

Support Reference: Idiom

Matthew 13:6

ULT	UST
But {when} the sun had risen, it was scorched, and because it had no root, it withered.	*However, the sun shone on the new plants and dried them up. Then, because they did not have good roots, the plants died.*

ULT **{when} the sun had risen**
UST the sun shone on the new plants
(ἡλίου & ἀνατείλαντος)

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]

Support Reference: Idiom

ULT **it was scorched, and because it had no root, it withered**
UST and dried them up. Then, because they did not have good roots, the plants died
(ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη)

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]

ULT **it was scorched**
UST and dried them up
(ἐκαυματίσθη)

If your language 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]

Support Reference: Active or Passive

> ULT **it had no root**
> UST they did not have good roots
> (τὸ μὴ ἔχειν ῥίζαν)

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]

Support Reference: Hyperbole

Matthew 13:7

ULT	UST
But others fell among the thorns, and the thorns grew up and choked them.	*Other seeds fell onto an area full of thorny plants. These thorny plants grew quickly and crowded out the grain plants.*

> ULT **others**
> UST Other seeds
> (ἄλλα)

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]

Support Reference: Nominal Adjectives

> ULT **the thorns grew up and choked them**
> UST These thorny plants grew quickly and crowded out the grain plants
> (ἀνέβησαν αἱ ἄκανθαι καὶ ἀπέπνιξαν αὐτά)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
thorns	an area full of thorny plants
thorns	These thorny plants

Matthew 13:8

ULT	UST
But others fell on good soil and were giving fruit, some 100, and some 60, and some 30.	*Finally, other seeds fell on fertile soil. {They sprouted,} and the plants produced a crop. Some plants produced 100 {grains of wheat each}, others produced 60 {grains each}, and others produced 30 {grains each}.*

ULT **others**
UST other seeds
(ἄλλα)

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]

Support Reference: Nominal Adjectives

ULT **were giving fruit**
UST {They sprouted,} and the plants produced a crop
(ἐδίδου καρπόν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **fruit**
UST a crop
(καρπόν)

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]

Support Reference: Collective Nouns

ULT **some 100, and some 60, and some 30**
UST Some plants produced 100 {grains of wheat each}, others produced 60 {grains each}, and others produced 30 {grains each}
(ὃ & ἑκατὸν, ὃ δὲ ἑξήκοντα, ὃ δὲ τριάκοντα)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
good	fertile
fruit	a crop

Matthew 13:9

ULT	UST
The one having ears, let him hear.”	*You should think carefully about what you just heard me say!”*

ULT **The one having ears let him hear**
UST You should think carefully about what you just heard me say
(ὁ ἔχων ὦτα, ἀκουέτω)

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.

Support Reference: Metonymy

ULT **having ears**
UST You should think carefully about what you just heard me say
(ἔχων ὦτα)

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.

Support Reference: Textual Variants

Matthew 13:10

ULT	UST
And having approached, the disciples said to him, "For what reason do you speak to them in parables?"	*Then, the apprentices came to Jesus and asked him, "Why do you use stories to instruct these people?"*

ULT **said to him, "For what reason do you speak to them in parables**
UST and asked him, "Why do you use stories to instruct these people
(εἶπαν αὐτῷ, διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς)

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.]

Support Reference: Direct and Indirect Quotations

ULT **do you speak**
UST to instruct
(λαλεῖς)

Here, the word **you** is singular since the disciples are speaking to Jesus.

Support Reference: Forms of 'You' — Singular

ULT **to them**
UST these people
(αὐτοῖς)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	apprentices
parables	stories

Matthew 13:11

ULT	UST
But he, answering, said to them, "To you has been given to know the mysteries of the kingdom of the heavens, but to those it has not been given.	*Jesus replied, "God has revealed to you hidden things about his heavenly kingdom. However, he has not revealed {those things} to these people.*

ULT But
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT has been given … it has not been given
UST God has revealed … he has not revealed {those things}
(δέδοται & οὐ δέδοται)

If your language 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]

Support Reference: Active or Passive

ULT the mysteries of the kingdom of the heavens
UST hidden things about his heavenly kingdom
(τὰ μυστήρια τῆς Βασιλείας τῶν Οὐρανῶν)

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]

Support Reference: Possession

> ULT **to those it has not been given**
> UST he has not revealed {those things} to these people
> (ἐκείνοις & οὐ δέδοται)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **to those**
> UST to these people
> (ἐκείνοις)

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]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to know	God has revealed
mysteries	hidden things
of the kingdom of the heavens	about his heavenly kingdom
of the heavens	heavenly

Matthew 13:12

ULT	UST
For 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.	*{I say that} because God will reveal even more to people who already know some things {about God's heavenly kingdom}. They will know many things. In contrast, God will cause people who know very little {about God's heavenly kingdom} to know nothing about it at all.*

ULT **For**
UST {I say that} because
(γὰρ)

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:]

Support Reference: Connecting Words and Phrases

ULT **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**
UST God will reveal even more to people who already know some things {about God's heavenly kingdom}. They will know many things. In contrast, God will cause people who know very little {about God's heavenly kingdom} to know nothing about it at all
(ὅστις & ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται; ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ)

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]

Support Reference: Proverbs

ULT **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**
UST God will reveal even more to people who already know some things {about God's heavenly kingdom}. They will know many things. In contrast, God will cause people who know very little {about God's heavenly kingdom} to know nothing about it at all
(ὅστις & ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται; ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **it will be given … will be taken away**
UST God will reveal even more … God will cause … to know nothing about
(δοθήσεται & ἀρθήσεται)

If your language 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]

Support Reference: Active or Passive

ULT **to him, and he will have an abundance … what he has … him**
UST to people … They will know many things … people … it at all
(αὐτῷ καὶ περισσευθήσεται & ὃ ἔχει & αὐτοῦ)

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]

Support Reference: When Masculine Words Include Women

> ULT **he will have an abundance**
> UST They will know many things
> (περισσευθήσεται)

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]

Support Reference: Abstract Nouns

> ULT **But whoever does not have**
> UST In contrast … who know very little {about God's heavenly kingdom}
> (ὅστις δὲ οὐκ ἔχει)

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]

Support Reference: Hyperbole

Matthew 13:13

ULT	UST
For this reason I speak to them in parables; because seeing, they do not see; and hearing, they do not hear nor understand.	*I use stories to instruct these people because they can look at things, but they do not really see them. They can hear what people say, but they do not really listen to it or learn from it.*

ULT **For this reason**
(διὰ τοῦτο)

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]

Support Reference: Pronouns — When to Use Them

ULT **to them**
UST these people
(αὐτοῖς)

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]

Support Reference: Pronouns — When to Use Them

ULT **seeing, they do not see; and hearing, they do not hear nor understand**
UST they can look at things, but they do not really see them. They can hear what people say, but they do not really listen to it or learn from it
(βλέποντες οὐ βλέπουσιν, καὶ ἀκούοντες οὐκ ἀκούουσιν, οὐδὲ συνίουσιν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
parables	I use stories
understand	learn from it

Matthew 13:14

ULT	UST
And in them the prophecy of Isaiah is being fulfilled, which says, 'In hearing you will hear, but you will certainly not understand; and seeing, you will see, but you will certainly not perceive.	*What God said by speaking through the prophet Isaiah has come true for them: 'You will hear things, but you will not learn from them. You will look at things, but you will not really see them.*

ULT **in them the prophecy of Isaiah is being fulfilled**
UST by speaking through the prophet Isaiah has come true for them
(ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἠσαΐου)

If your language 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]

Support Reference: Active or Passive

ULT **the prophecy of Isaiah is being fulfilled, which says**
UST What God said by speaking through the prophet Isaiah has come true
(ἀναπληροῦται & ἡ προφητεία Ἠσαΐου ἡ λέγουσα)

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]

Support Reference: Quotations and Quote Margins

ULT **In hearing you will hear … seeing, you will see**
UST You will hear things … You will look at things
(ἀκοῇ ἀκούσετε & βλέποντες βλέψετε)

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]

Support Reference: Reduplication

ULT certainly not … certainly not
UST not … not
(οὐ μὴ)

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]

Support Reference: Double Negatives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
prophecy	by speaking through the prophet Isaiah
of Isaiah	by speaking through the prophet Isaiah
is being fulfilled	has come true
you will … understand	you will … learn from them

Matthew 13:15

ULT	UST
For 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.'	*{These people do not understand} because they have become stubborn; their ears are almost deaf; and they have closed their eyes because they do not want to see. They do not want to listen or try to understand, for then they would come back to me, and I would welcome and forgive them.'*

ULT **For**

UST {These people do not understand} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **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**

UST they have become stubborn; their ears are almost deaf; and they have closed their eyes because they do not want to see. They do not want to listen or try to understand, for then they would come back to me, and I would welcome and forgive them
(ἐπαχύνθη & ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν; μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκούσωσιν, καὶ τῇ καρδίᾳ συνῶσιν, καὶ ἐπιστρέψωσιν καὶ ἰάσομαι αὐτούς)

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]

Support Reference: First, Second or Third Person

ULT **the heart of this people has been thickened, and with {their} ears they have hardly heard, and they have shut their eyes**
UST they have become stubborn; their ears are almost deaf; and they have closed their eyes
(ἐπαχύνθη & ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν)

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]

Support Reference: Parallelism

ULT **the heart of this people has been thickened**
UST they have become stubborn
(ἐπαχύνθη & ἡ καρδία τοῦ λαοῦ τούτου)

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]

Support Reference: Metaphor

ULT **the heart of this people has been thickened … with {their} heart**
UST they have become stubborn … try to understand
(ἐπαχύνθη & ἡ καρδία τοῦ λαοῦ τούτου & τῇ καρδίᾳ)

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]

Support Reference: Collective Nouns

ULT **the heart of this people has been thickened … with {their} heart**
UST they have become stubborn … try to understand
(ἐπαχύνθη & ἡ καρδία τοῦ λαοῦ τούτου & τῇ καρδίᾳ)

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]

Support Reference: Metonymy

ULT **has been thickened**
UST have become stubborn
(ἐπαχύνθη)

If your language 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]

Support Reference: Active or Passive

ULT **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**
UST their ears are almost deaf; and they have closed their eyes because they do not want to see. They do not want to listen
(τοῖς ὠσὶν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν; μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκούσωσιν)

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]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **and with {their} ears they have hardly heard, and they have shut their eyes**
UST their ears are almost deaf; and they have closed their eyes
(καὶ τοῖς ὠσὶν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν)

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]

Support Reference: Metaphor

ULT **they might see with {their} eyes, and they might hear with {their} ears, and they might understand with {their} heart**
UST they do … want to see. They do not want to listen or try to understand
(ἴδωσιν τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκούσωσιν, καὶ τῇ καρδίᾳ συνῶσιν)

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]

Support Reference: Parallelism

ULT **turn back**
UST they would come back to me
(ἐπιστρέψωσιν)

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]

Support Reference: Metaphor

> ULT **I would heal them**
> UST I would welcome and forgive them
> (ἰάσομαι αὐτούς)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they might understand	try to understand

Matthew 13:16

ULT	UST
But blessed {are} your eyes, for they see; and your ears, for they hear.	*However, it is very good for you, because you really see. {It is very good} for you, because you really listen.*

ULT **your eyes, for they see; and your ears, for they hear**
UST for you, because you really see. {It is very good} for you, because you really listen
(ὑμῶν & οἱ ὀφθαλμοὶ ὅτι βλέπουσιν, καὶ τὰ ὦτα ὑμῶν ὅτι ἀκούουσιν)

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]

Support Reference: Synecdoche

ULT **they see … they hear**
UST you really see … you really listen
(βλέπουσιν & ἀκούουσιν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and your ears**
UST {It is very good} for you
(καὶ τὰ ὦτα ὑμῶν)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
blessed {are}	it is very good

Matthew 13:17

ULT	UST
For truly I say to you that many prophets and righteous ones longed to see what you see, and did not see, and to hear what you hear, and did not hear.	*Indeed, many people who spoke for God and other people who did what was right would have wanted to see the things that you are seeing me do. But they did not get to see them{, because they lived long ago}. They would have wanted to hear the things that I have said to you. But they did not get to hear them{, because they lived long ago}. What I have said is true.*

ULT **For**
UST Indeed
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **what you see … what you hear**
UST the things that you are seeing me do … the things that I have said to you
(ἃ βλέπετε & ἃ ἀκούετε)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **did not see … did not hear**
UST they did not get to see them{, because they lived long ago} … they did not get to hear them{, because they lived long ago}
(οὐκ εἶδαν & οὐκ ἤκουσαν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT did not see … did not hear
UST they did not get to see them{, because they lived long ago} … they did not get to hear them{, because they lived long ago}
(οὐκ εἶδαν & οὐκ ἤκουσαν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT and to hear
UST They would have wanted to hear
(καὶ ἀκοῦσαι)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
truly	What I have said is true
prophets	people who spoke for God
righteous ones	other people who did what was right

Matthew 13:18

ULT	UST
You, therefore, listen to the parable of the sower.	*So then, listen to {me explain} the story about the farmer who planted grain seeds.*

ULT **therefore**
UST So then
(οὖν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **listen to the parable**
UST listen to {me explain} the story
(ἀκούσατε τὴν παραβολὴν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
parable	the story
of the sower	about the farmer who planted grain seeds

Matthew 13:19

ULT	UST
Everyone hearing the word of the kingdom and not understanding, the evil one comes and snatches away {what} had been sown in his heart. This is {what} was sown beside the road.	*Some people hear the message about God's kingdom, but they do not learn from it. Then Satan comes and takes the message they heard away from their minds. These people are like the seeds that fell on the path.*

ULT **the word of the kingdom**
UST the message about God's kingdom
(τὸν λόγον τῆς βασιλείας)

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]

Support Reference: Possession

ULT **the word**
UST the message
(τὸν λόγον)

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]

Support Reference: Metonymy

ULT **the evil one comes and snatches away {what} had been sown in his heart**
UST Then Satan comes and takes the message they heard away from their minds
(ἔρχεται ὁ πονηρὸς καὶ ἁρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ)

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]

Support Reference: Metaphor

ULT **the evil one**
UST Satan
(ὁ πονηρὸς)

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,]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{what} had been sown in his heart**
UST the message they heard … from their minds
(τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ)

If your language 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]

Support Reference: Active or Passive

ULT **in his heart**
UST from their minds
(ἐν τῇ καρδίᾳ αὐτοῦ)

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]

Support Reference: Metonymy

ULT **his**
UST from their minds
(αὐτοῦ)

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]

Support Reference: When Masculine Words Include Women

ULT **This is {what} was sown beside the road**
UST These people are like the seeds that fell on the path
(οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρείς)

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]

Support Reference: Metaphor

ULT **This**
UST These people
(οὗτός)

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]

Support Reference: Pronouns — When to Use Them

ULT **{what} was sown beside the road**
UST the seeds that fell on the path
(ὁ παρὰ τὴν ὁδὸν σπαρείς)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the kingdom	about God's kingdom
understanding	they do … learn from it
evil one	Satan
snatches away	takes … away
had been sown	the message they heard
was sown	fell

Matthew 13:20

ULT	UST
Now the one having been sown on the rocky ground, this is the one hearing the word and immediately receiving it with joy;	*Other people are like the seeds that fell on shallow soil on top of a layer of rocks. When they hear the message {about God's kingdom}, they rejoice and quickly believe it.*

ULT **Now**
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **the one having been sown on the rocky ground, this is the one hearing the word and immediately receiving it with joy**
UST Other people are like the seeds that fell on shallow soil on top of a layer of rocks. When they hear the message {about God's kingdom}, they rejoice and quickly believe it
(ὁ & ἐπὶ τὰ πετρώδη σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν)

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]

Support Reference: Metaphor

ULT **the one having been sown on the rocky ground, this**
UST the seeds that fell on shallow soil on top of a layer of rocks
(ὁ & ἐπὶ τὰ πετρώδη σπαρείς, οὗτός)

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]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

> ULT **having been sown**
> UST that fell
> (σπαρείς)

If your language 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]

Support Reference: Active or Passive

> ULT **the rocky ground**
> UST on shallow soil on top of a layer of rocks
> (τὰ πετρώδη)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the word**
> UST the message {about God's kingdom}
> (τὸν λόγον)

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]

Support Reference: Metonymy

> ULT **the word**
> UST the message {about God's kingdom}
> (τὸν λόγον)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **with joy**
> UST they rejoice
> (μετὰ χαρᾶς)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having been sown	that fell
receiving	and … believe
joy	they rejoice

Matthew 13:21

ULT	UST
but he has no root in himself but is temporary; and tribulation or persecution having happened because of the word, immediately he is caused to stumble.	*However, they are like plants without good roots, which do not live very long. In fact, when bad things happen or when people hurt them because they accepted the message {about God's kingdom}, they quickly stop believing it.*

ULT **but he has no root in himself but is temporary**
UST However, they are like plants without good roots, which do not live very long
(οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ, ἀλλὰ πρόσκαιρός ἐστιν)

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]

Support Reference: Metaphor

ULT **he has … himself … he is caused to stumble**
UST they are like plants without good roots … they … stop believing it
(ἔχει & ἑαυτῷ & σκανδαλίζεται)

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]

Support Reference: When Masculine Words Include Women

ULT **no root**
UST they are like plants without good roots
(οὐκ & ῥίζαν)

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]

Support Reference: Hyperbole

ULT **and tribulation or persecution having happened**
UST In fact, when bad things happen or when people hurt them
(γενομένης δὲ θλίψεως ἢ διωγμοῦ)

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]

Support Reference: Abstract Nouns

ULT **the word**
UST they accepted the message {about God's kingdom}
(τὸν λόγον)

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]

Support Reference: Metonymy

ULT **the word**
UST they accepted the message {about God's kingdom}
(τὸν λόγον)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he is caused to stumble**
UST they … stop believing it
(σκανδαλίζεται)

If your language 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]

Support Reference: Active or Passive

ULT **he is caused to stumble**
UST they … stop believing it
(σκανδαλίζεται)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
tribulation	bad things
persecution	when people hurt them

Matthew 13:22

ULT	UST
Now 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.	*Other people are like the seeds that fell onto an area full of thorny plants. After they hear the message {about God's kingdom}, they continue to focus on things in this world and on becoming rich, even though being rich is not as helpful as they think it will be. Focusing on these things makes the message ineffective, just as thorny plants crowd out the good plants and keep them from producing a crop.*

ULT **Now**
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **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**
UST Other people are like the seeds that fell onto an area full of thorny plants. After they hear the message {about God's kingdom}, they continue to focus on things in this world and on becoming rich, even though being rich is not as helpful as they think it will be. Focusing on these things makes the message ineffective, just as thorny plants crowd out the good plants and keep them from producing a crop
(ὁ & εἰς τὰς ἀκάνθας σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ ἡ μέριμνα τοῦ αἰῶνος τούτου καὶ ἡ ἀπάτη τοῦ πλούτου συνπνίγει τὸν λόγον, καὶ ἄκαρπος γίνεται)

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]

Support Reference: Metaphor

> ULT **the one having been sown among the thorns, this**
> UST the seeds that fell onto an area full of thorny plants
> (ὁ & εἰς τὰς ἀκάνθας σπαρείς, οὗτός)

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]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

> ULT **having been sown**
> UST that fell
> (σπαρείς)

If your language 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]

Support Reference: Active or Passive

> ULT **the word … the word**
> UST the message {about God's kingdom} … the message … the good plants
> (τὸν λόγον)

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]

Support Reference: Metonymy

> ULT **the word … the word**
> UST the message {about God's kingdom} … the message … the good plants
> (τὸν λόγον)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the worry of this age and the deceitfulness of riches**
UST they continue to focus on things in this world and on becoming rich, even though being rich is not as helpful as they think it will be
(ἡ μέριμνα τοῦ αἰῶνος τούτου καὶ ἡ ἀπάτη τοῦ πλούτου)

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]

Support Reference: Abstract Nouns

ULT **the worry of this age**
UST they continue to focus on things in this world
(ἡ μέριμνα τοῦ αἰῶνος τούτου)

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]

Support Reference: Possession

ULT **the deceitfulness of riches**
UST on becoming rich, even though being rich is not as helpful as they think it will be
(ἡ ἀπάτη τοῦ πλούτου)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having been sown	that fell
thorns	an area full of thorny plants
of … age	things in this world
deceitfulness	even though being rich is not as helpful as they think it will be
unfruitful	makes … ineffective … keep them from producing a crop

Matthew 13:23

ULT	UST
Now 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."	*Other people are like the seeds that fell on fertile soil. When they hear the message {about God's kingdom}, they learn from it. They are like the plants that produced a crop. Some plants produced 100 {grains of wheat each}, others produced 60 {grains each}, and others produced 30 {grains each}."*

ULT **Now**
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **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**
UST Other people are like the seeds that fell on fertile soil. When they hear the message {about God's kingdom}, they learn from it. They are like the plants that produced a crop. Some plants produced 100 {grains of wheat each}, others produced 60 {grains each}, and others produced 30 {grains each}
(ὁ & ἐπὶ τὴν καλὴν γῆν σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιείς; ὃς δὴ καρποφορεῖ καὶ ποιεῖ, ὃ & ἑκατὸν, ὃ δὲ ἑξήκοντα, ὃ δὲ τριάκοντα)

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]

Support Reference: Metaphor

> ULT **the one having been sown on the good soil, this**
> UST the seeds that fell on fertile soil
> (ὁ & ἐπὶ τὴν καλὴν γῆν σπαρείς, οὗτός)

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]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

> ULT **having been sown**
> UST that fell
> (σπαρείς)

If your language 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]

Support Reference: Active or Passive

> ULT **the word**
> UST the message {about God's kingdom}
> (τὸν λόγον)

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]

Support Reference: Metonymy

> ULT **the word**
> UST the message {about God's kingdom}
> (τὸν λόγον)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **bears fruit and yields, some 100, and some 60, and some 30**
UST that produced a crop. Some plants produced 100 {grains of wheat each}, others produced 60 {grains each}, and others produced 30 {grains each}
(καρποφορεῖ καὶ ποιεῖ, ὃ & ἑκατὸν, ὃ δὲ ἑξήκοντα, ὃ δὲ τριάκοντα)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **bears fruit**
UST that produced a crop
(καρποφορεῖ)

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]

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having been sown	that fell
good	fertile soil
understanding {it}	they learn from it
bears fruit	that produced a crop

Matthew 13:24

ULT	UST
He set before them another parable, saying, "The kingdom of the heavens is compared to a man having sown good seed in his field.	*Then Jesus told the people another story. He said, "Here is what God's heavenly kingdom is like: a farmer planted some fertile grain seeds in his field.*

ULT He set before them
UST Then Jesus told the people
(παρέθηκεν αὐτοῖς)

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]

Support Reference: Metaphor

ULT them
UST the people
(αὐτοῖς)

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]

Support Reference: Pronouns — When to Use Them

ULT saying
UST He said
(λέγων)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said]

Support Reference: Quotations and Quote Margins

ULT **The kingdom of the heavens is compared to a man**
UST Here is what God's heavenly kingdom is like: a farmer
(ὡμοιώθη ἡ Βασιλεία τῶν Οὐρανῶν, ἀνθρώπῳ)

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]

Support Reference: Parables

ULT **The kingdom of the heavens is compared to**
UST Here is what God's heavenly kingdom is like
(ὡμοιώθη ἡ Βασιλεία τῶν Οὐρανῶν)

If your language 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]

Support Reference: Active or Passive

ULT **a man … his**
UST a farmer … his
(ἀνθρώπῳ & αὐτοῦ)

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.

Support Reference: When Masculine Words Include Women

ULT **good seed**
UST some fertile grain seeds
(καλὸν σπέρμα)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **seed**
UST some … grain seeds
(σπέρμα)

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]

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
parable	story
kingdom of the heavens	God's heavenly kingdom
of the heavens	heavenly
having sown	planted
good	fertile
seed	some … grain seeds

Matthew 13:25

ULT	UST
But while the men slept, his enemy came and sowed darnel among the wheat and went away.	*However, as the farmer and his workers were asleep, someone who hated the farmer went into the field and planted weed seeds among the grain seeds. Then, he left {before the farmer and his workers woke up}.*

ULT **the men**
UST the farmer and his workers
(τοὺς ἀνθρώπους)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **darnel**
UST weed seeds
(ζιζάνια)

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]

Support Reference: Translate Unknowns

ULT **went away**
UST he left {before the farmer and his workers woke up}
(ἀπῆλθεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
enemy	someone who hated
sowed	planted

ULT	UST
wheat	grain seeds

Matthew 13:26

ULT	UST
Now when the blades sprouted and produced a crop, then the darnel became visible also.	*Some time later, the wheat plants sprouted and began to produce grain. At the same time, the weed plants also {sprouted, and the workers} noticed them.*

ULT **the blades sprouted and produced a crop**
UST the wheat plants sprouted and began to produce grain
(ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the darnel became visible also**
UST the weed plants also {sprouted, and the workers} noticed them
(ἐφάνη καὶ τὰ ζιζάνια)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the darnel**
UST the weed plants also {sprouted … }
(τὰ ζιζάνια)

Translate the word **darnel** as you did in 13:24. Alternate translation: [the weeds] or [the poisonous plants that look like wheat]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a crop	grain

Matthew 13:27

ULT	UST
Now the servants of the master of the house, having approached, said to him, 'Master, did you not sow good seed in your field? From where then does it have darnel?'	*So, the workers reported this to the farmer. They said, 'Sir, we know that you planted fertile seeds in your field. However, weed plants are growing there!'*

ULT **Now**
UST So
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **of the master of the house**
UST the farmer
(τοῦ οἰκοδεσπότου)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **said to him, 'Master, did you not sow good seed in your field? From where then does it have darnel**
UST They said, 'Sir, we know that you planted fertile seeds in your field. However, weed plants are growing there
(εἶπον αὐτῷ, Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ? πόθεν οὖν ἔχει ζιζάνια)

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.]

Support Reference: Quotes within Quotes

ULT **did you not sow good seed in your field**
UST we know that you planted fertile seeds in your field
(οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ)

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!]

Support Reference: Rhetorical Question

ULT **did you not sow … your**
UST we know that you planted … your
(οὐχὶ & ἔσπειρας & σῷ)

Here, the words **you** and **your** are singular since the servants are speaking to the master of the house.

Support Reference: Forms of 'You' — Singular

ULT **did you not sow**
UST we know that you planted
(οὐχὶ & ἔσπειρας)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **good seed**
UST fertile seeds
(καλὸν σπέρμα)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **seed**
UST seeds
(σπέρμα)

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]

Support Reference: Collective Nouns

ULT **From where then does it have darnel**
UST However, weed plants are growing there
(πόθεν οὖν ἔχει ζιζάνια)

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?]

Support Reference: Rhetorical Question

ULT **darnel**
UST weed plants
(ζιζάνια)

Translate the word **darnel** as you did in 13:24. Alternate translation: [weeds] or [poisonous plants that look like wheat]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
servants	the workers
Master	Sir
did you … sow	you planted
good	fertile
seed	seeds

Matthew 13:28

ULT	UST
But he was saying to them, ‘A hostile man did this.’ But the servants say to him, ‘Do you therefore desire that, having gone out, we would gather them?’	*The farmer replied, ‘A person who hates me planted these weed plants.’ Then his servants asked him, ‘Do you want us to go {to the field} and remove all the weeds plants?’*

ULT **But**
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **to them, ‘A hostile man did this**
UST replied, ‘A person who hates me planted these weed plants
(αὐτοῖς, ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν)

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.]

Support Reference: Quotes within Quotes

ULT **did this**
UST planted these weed plants
(τοῦτο ἐποίησεν)

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]

Support Reference: Pronouns — When to Use Them

ULT **But**
UST Then
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **say to him, ‘Do you therefore desire that, having gone out, we would gather them**
UST asked him, ‘Do you want us to go {to the field} and remove all the weeds plants
(λέγουσιν αὐτῷ, θέλεις οὖν ἀπελθόντες, συλλέξωμεν αὐτά)

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.]

Support Reference: Quotes within Quotes

ULT **say**
UST asked
(λέγουσιν)

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]

Support Reference: Irregular Use of Tenses

ULT **Do you therefore desire that**
UST Do you want
(θέλεις οὖν)

Here, the word **you** is singular since the servants are speaking to the master of the house.

Support Reference: Forms of ‘You’ — Singular

ULT **having gone out, we would gather them**
UST us to go {to the field} and remove all the weeds plants
(ἀπελθόντες, συλλέξωμεν αὐτά)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **we would gather**
UST and remove
(συλλέξωμεν)

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.

Support Reference: Exclusive and Inclusive ‘We’

ULT **them**
UST all the weeds plants
(αὐτά)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
hostile	who hates me
servants	his servants

Matthew 13:29

ULT	UST
But he says, 'Certainly not, lest gathering the darnel, you might uproot the wheat along with them.	*He answered, 'Do not do that. If you did, you might remove some of the wheat plants while you were removing the weed plants, since they are growing together.*

ULT **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**

UST He answered, 'Do not do that. If you did, you might remove some of the wheat plants while you were removing the weed plants, since they are growing together … Allow the wheat and weed plants to grow in the field together until we begin to harvest them. Then, I will command the people who are harvesting, "Pull up the weed plants first. Collect them in groups and burn them. After that, harvest the wheat plants and store the grain in my storehouse

(ὁ δέ φησιν, οὔ, μήποτε συλλέγοντες τὰ ζιζάνια, ἐκριζώσητε ἅμα αὐτοῖς τὸν σῖτον. ἄφετε συναυξάνεσθαι ἀμφότερα μέχρι τοῦ θερισμοῦ; καὶ ἐν καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς, συλλέξατε πρῶτον τὰ ζιζάνια καὶ δήσατε αὐτὰ εἰς δέσμας πρὸς τὸ κατακαῦσαι αὐτά; τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου) (13:29-30)

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]

Support Reference: Quotes within Quotes

ULT **But**

(δέ)

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]

Support Reference: Connecting Words and Phrases

ULT **gathering the darnel, you might uproot the wheat along with them**
UST you might remove some of the wheat plants while you were removing the weed plants, since they are growing together
(συλλέγοντες τὰ ζιζάνια, ἐκριζώσητε ἅμα αὐτοῖς τὸν σῖτον)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the darnel**
UST the weed plants
(τὰ ζιζάνια)

Translate the word **darnel** as you did in 13:24. Alternate translation: [the weeds] or [the poisonous plants that look like wheat]

Support Reference: Translate Unknowns

ULT **them**
UST since they are growing together
(αὐτοῖς)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wheat	some of the wheat plants

Matthew 13:30

ULT	UST
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."'"	*Allow the wheat and weed plants to grow in the field together until we begin to harvest them. Then, I will command the people who are harvesting, "Pull up the weed plants first. Collect them in groups and burn them. After that, harvest the wheat plants and store the grain in my storehouse."'"*

ULT **both**
UST the wheat and weed plants
(ἀμφότερα)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **until the harvest, and at the time of the harvest**
UST until we begin to harvest them. Then
(μέχρι τοῦ θερισμοῦ; καὶ ἐν καιρῷ τοῦ θερισμοῦ)

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]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **at the time of the harvest**
UST Then
(ἐν καιρῷ τοῦ θερισμοῦ)

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]

Support Reference: Possession

ULT **the darnel**
UST the weed plants
(τὰ ζιζάνια)

Translate the word **darnel** as you did in 13:24. Alternate translation: [the weeds] or [the poisonous plants that look like wheat]

Support Reference: Translate Unknowns

ULT **gather the wheat**
UST harvest the wheat plants and store the grain
(τὸν & σῖτον συναγάγετε)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **my barn**
UST my storehouse
(τὴν ἀποθήκην μου)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
harvest	we begin to harvest them
the time	Then
of the harvest	Then
to the reapers	the people who are harvesting
tie	Collect
wheat	the wheat plants

Matthew 13:31

ULT	UST
He set before them another parable, saying, "The kingdom of the heavens is like a mustard seed which, having taken, a man sowed in his field;	*Then Jesus told the people another story. He said, "Here is what God's heavenly kingdom is like: a man plants a tiny mustard seed in his field.*

ULT **He set before them**
UST Then Jesus told the people
(παρέθηκεν αὐτοῖς)

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]

Support Reference: Metaphor

ULT **them**
UST the people
(αὐτοῖς)

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]

Support Reference: Pronouns — When to Use Them

ULT **saying**
UST He said
(λέγων)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said]

Support Reference: Quotations and Quote Margins

ULT **The kingdom of the heavens is like a mustard seed**
UST Here is what God's heavenly kingdom is like … a tiny mustard seed
(ὁμοία ἐστὶν ἡ Βασιλεία τῶν Οὐρανῶν κόκκῳ σινάπεως)

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]

Support Reference: Parables

ULT **a mustard seed**
UST a tiny mustard seed
(κόκκῳ σινάπεως)

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]

Support Reference: Translate Unknowns

ULT **a man … his**
UST a man … his
(ἄνθρωπος & αὐτοῦ)

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.

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
parable	story
kingdom of the heavens	Here is what God's heavenly kingdom
of the heavens	heavenly
a … seed	a tiny mustard seed
sowed	plants

Matthew 13:32

ULT	UST
which is indeed the smallest of all the seeds, but when it grows, it is greater than the vegetable plants and becomes a tree, so that the birds of the sky come and nest in its branches."	*This kind of seed is smaller than other kinds of seeds. However, after it sprouts, the plant becomes a tree that is bigger than other plants that people grow. In fact, birds land on its branches and make nests there."*

ULT **the smallest of all the seeds**
UST smaller than other kinds of seeds
(μικρότερον & πάντων τῶν σπερμάτων)

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]

Support Reference: Hyperbole

ULT **the vegetable plants**
UST than other plants that people grow
(τῶν λαχάνων)

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]

Support Reference: Translate Unknowns

ULT **becomes a tree**
UST the plant becomes a tree
(γίνεται δένδρον)

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]

Support Reference: Idiom

ULT **the birds of the sky**
UST birds
(τὰ πετεινὰ τοῦ οὐρανοῦ)

In your language, it might seem that this phrase expresses unnecessary extra information. If so, you could abbreviate it. Alternate translation: [the birds]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **nest**
UST make nests there
(κατασκηνοῦν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of … the seeds	than other kinds of seeds
of the sky	birds

Matthew 13:33

ULT	UST
He spoke to them another parable: "The kingdom of the heavens is like yeast that a woman, having taken, mixed with three seahs of flour until it was all leavened."	*Then Jesus told the people another story. {He said,} "Here is what God's heavenly kingdom is like: a woman measured out some yeast and mixed it with about 25 kilograms of flour. The yeast made the whole batch of dough swell up."*

ULT **to them**
UST the people
(αὐτοῖς)

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]

Support Reference: Pronouns — When to Use Them

ULT **The kingdom of the heavens is like yeast**
UST {He said,} "Here is what God's heavenly kingdom is like … some yeast
(ὁμοία ἐστὶν ἡ Βασιλεία τῶν Οὐρανῶν ζύμῃ)

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]

Support Reference: Parables

ULT **yeast**
UST some yeast
(ζύμῃ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT three seahs of flour
UST about 25 kilograms of flour
(ἀλεύρου σάτα τρία)

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]

Support Reference: Biblical Volume

ULT until it was all leavened
UST The yeast made the whole batch of dough swell up
(ἕως οὗ ἐζυμώθη ὅλον)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
parable	story
kingdom of the heavens	{He said,} "Here is what God's heavenly kingdom
of the heavens	heavenly
yeast	some yeast
was … leavened	The yeast made … swell up

Matthew 13:34

ULT	UST
All these things Jesus spoke in parables to the crowds, and he was speaking nothing to them without a parable,	*Jesus used stories to teach all these things to the large groups of people {who were standing on the shore of the sea}. In fact, he taught them by using stories only.*

ULT **All these things Jesus spoke in parables to the crowds, and he was speaking nothing to them without a parable**
UST Jesus used stories to teach all these things to the large groups of people {who were standing on the shore of the sea}. In fact, he taught them by using stories only
(ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς παραβολῆς οὐδὲν ἐλάλει αὐτοῖς)

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]

Support Reference: End of Story

ULT **All these things**
UST all these things
(ταῦτα πάντα)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he was speaking nothing to them without a parable**
UST he taught them by using stories only
(χωρὶς παραβολῆς οὐδὲν ἐλάλει αὐτοῖς)

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]

Support Reference: Double Negatives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus

ULT	UST
parables a parable	used stories by using stories only

Matthew 13:35

ULT	UST
so that {what} had been said through the prophet might be fulfilled, saying, "I will open my mouth in parables. I will declare {what} has been hidden from the foundation of the world."	*So, what God said by speaking through one of the prophets came true: "I will speak by using stories. I will reveal things that have been secret since {God} created everything."*

ULT **so that**
UST So
(ὅπως)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **{what} had been said through the prophet might be fulfilled**
UST what God said by speaking through one of the prophets came true
(πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου)

If your language 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]

Support Reference: Active or Passive

ULT **saying**
(λέγοντος)

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]

Support Reference: Quotations and Quote Margins

ULT **I will open my mouth**
UST I will speak
(ἀνοίξω & τὸ στόμα μου)

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]

Support Reference: Idiom

ULT **{what} has been hidden**
UST things that have been secret
(κεκρυμμένα)

If your language 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]

Support Reference: Active or Passive

ULT **from the foundation of the world**
UST since {God} created everything
(ἀπὸ καταβολῆς κόσμου)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
prophet	one of the prophets
might be fulfilled	came true
parables	by using stories
the foundation	since {God} created everything
the foundation of the world	since {God} created everything
of the world	since {God} created everything

Matthew 13:36

ULT	UST
Then, having left the crowds, he went into the house. And his disciples approached him, saying, "Explain to us the parable of the darnel of the field."	*After {speaking these stories}, Jesus departed from the large groups of people and entered the house {where he was staying}. His apprentices went to him and asked, "Please teach us what the story about the weed plants in the field means."*

ULT **Then**
UST After {speaking these stories}
(τότε)

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]

Support Reference: Introduction of a New Event

ULT **the house**
UST the house {where he was staying}
(τὴν οἰκίαν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **saying**
UST and asked
(λέγοντες)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said]

Support Reference: Quotations and Quote Margins

ULT **saying, "Explain to us the parable of the darnel of the field**
UST and asked, "Please teach us what the story about the weed plants in the field means
(λέγοντες, διασάφησον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ)

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]

Support Reference: Direct and Indirect Quotations

ULT **Explain to us**
UST Please teach us what … means
(διασάφησον ἡμῖν)

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]

Support Reference: Imperatives — Other Uses

ULT **Explain**
UST Please teach … what … means
(διασάφησον)

Here, the command is singular because the disciples are speaking to Jesus.

Support Reference: Forms of 'You' — Singular

ULT **the parable of the darnel of the field**
UST the story about the weed plants in the field
(τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ)

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]

Support Reference: Possession

ULT **of the darnel**
UST about the weed plants
(τῶν ζιζανίων)

Translate the word **darnel** as you did in 13:24. Alternate translation: [of the weeds] or [of the poisonous plants that look like wheat]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
house	the house {where he was staying}
disciples	apprentices
parable	the story

Matthew 13:37

ULT	UST
Now answering, he said, "The one sowing the good seed is the Son of Man,	*Jesus replied, "The farmer who planted some fertile grain seeds is like me, the Son of Man.*

ULT Now
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT The one sowing the good seed is the Son of Man
UST The farmer who planted some fertile grain seeds is like me, the Son of Man
(ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ Υἱὸς τοῦ Ἀνθρώπου)

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]

Support Reference: Metaphor

ULT the good seed
UST some fertile grain seeds
(τὸ καλὸν σπέρμα)

Translate the phrase **good seed** as you did in 13:24. Alternate translation: [the seed that sprouts into productive plants]

Support Reference: Assumed Knowledge and Implicit Information

ULT seed
UST some fertile grain seeds
(σπέρμα)

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]

Support Reference: Collective Nouns

> ULT **the Son of Man**
> UST me, the Son of Man
> (ὁ Υἱὸς τοῦ Ἀνθρώπου)

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]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sowing	The farmer who planted
good	some fertile grain seeds
seed	some fertile grain seeds
Son of Man	me, the Son of Man

Matthew 13:38

ULT	UST
and the field is the world, and the good seed—these are the sons of the kingdom. And the darnel are the sons of the evil one,	*The field is like the world. The fertile grain seeds are like people who participate in God's kingdom. The weed plants are like people who obey Satan.*

ULT **the field is the world**
UST The field is like the world
(ὁ & ἀγρός ἐστιν ὁ κόσμος)

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]

Support Reference: Metaphor

ULT **the good seed—these are the sons of the kingdom**
UST The fertile grain seeds are like people who participate in God's kingdom
(τὸ & καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας)

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]

Support Reference: Metaphor

ULT **the good seed—these**
UST The fertile grain seeds
(τὸ & καλὸν σπέρμα, οὗτοί)

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]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

> ULT **the good seed**
> UST The fertile grain seeds
> (τὸ & καλὸν σπέρμα)

Translate the phrase **good seed** as you did in 13:37. Alternate translation: [the seed that sprouts into productive plants]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **seed**
> UST fertile grain seeds
> (σπέρμα)

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]

Support Reference: Collective Nouns

> ULT **the sons of the kingdom**
> UST people who participate in God's kingdom
> (οἱ υἱοὶ τῆς βασιλείας)

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]

Support Reference: Idiom

> ULT **the sons … the sons**
> UST people who participate … people who obey
> (οἱ υἱοὶ)

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]

Support Reference: When Masculine Words Include Women

ULT **the darnel are the sons of the evil one**
UST The weed plants are like people who obey Satan
(τὰ & ζιζάνιά εἰσιν οἱ υἱοὶ τοῦ πονηροῦ)

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]

Support Reference: Metaphor

ULT **the darnel**
UST The weed plants
(τὰ & ζιζάνιά)

Translate the word **darnel** as you did in 13:24. Alternate translation: [the weeds] or [the poisonous plants that look like wheat]

Support Reference: Translate Unknowns

ULT **the sons of the evil one**
UST people who obey Satan
(οἱ υἱοὶ τοῦ πονηροῦ)

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]

Support Reference: Idiom

ULT **of the evil one**
UST Satan
(τοῦ πονηροῦ)

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,]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
world	world
good	fertile grain seeds

ULT	UST
seed	fertile grain seeds
of the kingdom	in God’s kingdom
of the evil one	Satan

Matthew 13:39

ULT	UST
and the enemy having sowed them is the devil. And the harvest is the end of the age, and the reapers are angels.	*The person who hated the farmer and planted the weed seeds is like the devil. The time when the workers begin to harvest {the grain} is like when this time period will end. The people who are harvesting are like angels.*

ULT **the enemy having sowed them is the devil**
UST The person who hated the farmer and planted the weed seeds is like the devil
(ὁ & ἐχθρὸς, ὁ σπείρας αὐτά, ἐστιν ὁ διάβολος)

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]

Support Reference: Metaphor

ULT **them**
UST the weed seeds
(αὐτά)

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]

Support Reference: Pronouns — When to Use Them

ULT **And the harvest is the end of the age**
UST The time when the workers begin to harvest {the grain} is like when this time period will end
(ὁ δὲ θερισμὸς συντέλεια αἰῶνός ἐστιν)

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]

Support Reference: Metaphor

ULT **the end of the age**
UST when this time period will end
(συντέλεια αἰῶνός)

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]

Support Reference: Idiom

ULT **the reapers are angels**
UST The people who are harvesting are like angels
(οἱ & θερισταὶ ἄγγελοί εἰσιν)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
enemy	person who hated the farmer
having sowed	and planted
devil	devil
harvest	time when the workers begin to harvest {the grain}
of the age	this time period
reapers	people who are harvesting
angels	angels

Matthew 13:40

ULT	UST
Therefore, just as the darnel are gathered and burned with fire, thus it will be at the end of the age.	*The workers collect the weed plants and burn them. That is like what will happen when this time period ends.*

ULT **Therefore**
(οὖν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **just as the darnel are gathered and burned with fire, thus it will be at the end of the age**
UST The workers collect the weed plants and burn them. That is like what will happen when this time period ends
(ὥσπερ & συλλέγεται τὰ ζιζάνια καὶ πυρὶ κατακαίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος)

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]

Support Reference: Simile

ULT **the darnel are gathered and burned with fire**
UST The workers collect the weed plants and burn them
(συλλέγεται τὰ ζιζάνια καὶ πυρὶ κατακαίεται)

If your language 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]

Support Reference: Active or Passive

> ULT **at the end of the age**
> UST when this time period ends
> (ἐν τῇ συντελείᾳ τοῦ αἰῶνος)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the age	this time period

Matthew 13:41

ULT	UST
The Son of Man will send out his angels, and they will gather from his kingdom all the stumbling blocks and the ones doing lawlessness.	*I, the Son of Man, will have my angels collect everything that causes people to sin and everyone who does what is wrong. They will remove those things and people from my kingdom.*

ULT **The Son of Man will send out his angels … his kingdom**
UST I, the Son of Man, will have my angels … my kingdom
(ἀποστελεῖ ὁ Υἱὸς τοῦ Ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ & τῆς βασιλείας αὐτοῦ)

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]

Support Reference: First, Second or Third Person

ULT **they will gather from his kingdom**
UST collect … They will remove those things and people from my kingdom
(συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **all the stumbling blocks**
UST everything that causes people to sin
(πάντα τὰ σκάνδαλα)

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]

Support Reference: Metaphor

ULT **the stumbling blocks**
UST that causes people to sin
(τὰ σκάνδαλα)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the ones doing lawlessness**
UST everyone who does what is wrong
(τοὺς ποιοῦντας τὴν ἀνομίαν)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Son of Man	I, the Son of Man
angels	my angels
kingdom	my kingdom
lawlessness	what is wrong

Matthew 13:42

ULT	UST
And they will throw them into the furnace of fire, where there will be weeping and grinding of the teeth.	*Then, the angels will cast those things and people into hell, which is like a burning oven. There people will cry and sorrowfully grind their teeth.*

ULT **they will throw them**
UST the angels will cast those things and people
(βαλοῦσιν αὐτοὺς)

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]

Support Reference: Pronouns — When to Use Them

ULT **the furnace of fire**
UST hell, which is like a burning oven
(τὴν κάμινον τοῦ πυρός)

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]

Support Reference: Possession

ULT **the furnace of fire**
UST hell, which is like a burning oven
(τὴν κάμινον τοῦ πυρός)

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]

Support Reference: Metaphor

ULT **grinding of the teeth**
UST sorrowfully grind their teeth
(ὁ βρυγμὸς τῶν ὀδόντων)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
furnace	hell, which is like a burning oven

Matthew 13:43

ULT	UST
Then the righteous will shine as the sun in the kingdom of their Father. The one having ears, let him hear.	*After that, the people who did what was right will live in God their Father's kingdom. They will be as glorious as the sun when it shines. You should think carefully about what you just heard me say!*

ULT **the righteous**
UST the people who did what was right
(οἱ δίκαιοι)

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]

Support Reference: Nominal Adjectives

ULT **will shine**
UST They will be as glorious
(ἐκλάμψουσιν)

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]

Support Reference: Metaphor

ULT **as the sun**
UST as the sun when it shines
(ὡς ὁ ἥλιος)

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]

Support Reference: Simile

> ULT **of their Father**
> UST God their Father's
> (τοῦ Πατρὸς αὐτῶν)

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]

Support Reference: Metaphor

> ULT **The one having ears let him hear**
> UST You should think carefully about what you just heard me say
> (ὁ ἔχων ὦτα, ἀκουέτω)

See how you translated the identical sentence in 13:9.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
righteous	the people who did what was right
kingdom of … Father	God their Father's kingdom
of … Father	God their Father's

Matthew 13:44

ULT	UST
The kingdom of the heavens is like a treasure hidden in a field, 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 is what God's heavenly kingdom is like: A man discovered a secret treasure in a field. He was very happy, but he put the treasure back into its secret place. He went home and sold everything that he owned. Then, he bought the field {so that he could have the treasure in it}.*

ULT **The kingdom of the heavens is like a treasure**
UST Here is what God's heavenly kingdom is like … a … treasure
(ὁμοία ἐστὶν ἡ Βασιλεία τῶν Οὐρανῶν θησαυρῷ)

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]

Support Reference: Parables

ULT **hidden**
UST secret
(κεκρυμμένῳ)

If your language 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]

Support Reference: Active or Passive

> ULT **which, having found, a man hid. And from his joy, he goes and sells everything, as much as he has, and buys that field**
> UST A man discovered … He was very happy, but he put the treasure back into its secret place. He went home and sold everything that he owned. Then, he bought the field {so that he could have the treasure in it}
> (ὃν εὑρὼν ἄνθρωπος ἔκρυψεν, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πωλεῖ πάντα ὅσα ἔχει, καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον)

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]

Support Reference: Irregular Use of Tenses

> ULT **which, having found, a man hid**
> UST A man discovered … he put the treasure back into its secret place
> (ὃν εὑρὼν ἄνθρωπος ἔκρυψεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **from his joy, he goes**
> UST He was very happy … He went home
> (ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **from his joy**
> UST He was very happy
> (ἀπὸ τῆς χαρᾶς αὐτοῦ)

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]

Support Reference: Abstract Nouns

> ULT **everything, as much as he has**
> UST everything that he owned
> (πάντα ὅσα ἔχει)

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]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

> ULT **buys that field**
> UST he bought the field {so that he could have the treasure in it}
> (ἀγοράζει τὸν ἀγρὸν ἐκεῖνον)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
kingdom	Here is what God's … kingdom
kingdom of the heavens	Here is what God's heavenly kingdom
of the heavens	heavenly
joy	He was very happy

Matthew 13:45

ULT	UST
Again, the kingdom of the heavens is like a man, a merchant, seeking fine pearls.	*Here is what God's heavenly kingdom is also like: a trader wanted some valuable pearls.*

> ULT **Again**
> UST also
> (πάλιν)

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]

Support Reference: Connecting Words and Phrases

> ULT **the kingdom of the heavens is like a man**
> UST Here is what God's heavenly kingdom is … like: a trader
> (ὁμοία ἐστὶν ἡ Βασιλεία τῶν Οὐρανῶν ἀνθρώπῳ)

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]

Support Reference: Parables

> ULT **a man, a merchant, seeking**
> UST a trader wanted
> (ἀνθρώπῳ ἐμπόρῳ ζητοῦντι)

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]

Support Reference: Translate Unknowns

ULT **seeking fine pearls**
UST wanted some valuable pearls
(ζητοῦντι καλοὺς μαργαρίτας)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **fine pearls**
UST some valuable pearls
(καλοὺς μαργαρίτας)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
kingdom of the heavens	Here is what God's heavenly kingdom
of the heavens	heavenly
seeking	wanted
fine	valuable

Matthew 13:46

ULT	UST
And having found one very valuable pearl, having gone away, he sold everything, as much as he had, and bought it.	*Eventually, he saw a very expensive pearl. He went home and sold everything that he owned. Then, he bought that pearl.*

ULT **one very valuable pearl**
UST a very expensive pearl
(ἕνα πολύτιμον μαργαρίτην)

See how you translated “pearls” in the previous verse. Alternate translation: [one piece of very valuable jewelry] or [one very valuable stone]

Support Reference: Translate Unknowns

ULT **everything, as much as he had, and**
UST everything that he owned. Then
(πάντα ὅσα εἶχεν, καὶ)

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]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

Matthew 13:47

ULT	UST
Again, the kingdom of the heavens is like a net having been cast into the sea, and having gathered from every kind,	*Here is what God's heavenly kingdom is also like: people used a net to catch fish in a lake. They caught many kinds of fish.*

ULT **Again**
UST also
(πάλιν)

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]

Support Reference: Connecting Words and Phrases

ULT **the kingdom of the heavens is like a net**
UST Here is what God's heavenly kingdom is … like … a net
(ὁμοία ἐστὶν ἡ Βασιλεία τῶν Οὐρανῶν σαγήνῃ)

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]

Support Reference: Parables

ULT **a net**
UST a net
(σαγήνῃ)

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]

Support Reference: Translate Unknowns

> ULT **having been cast**
> UST people used … to catch fish
> (βληθείσῃ)

If your language 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]

Support Reference: Active or Passive

> ULT **having gathered from every kind**
> UST They caught many kinds of fish
> (ἐκ παντὸς γένους συναγαγούσῃ)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **every kind**
> UST many kinds of fish
> (παντὸς γένους)

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]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
kingdom of the heavens	Here is what God's heavenly kingdom
of the heavens	heavenly

Matthew 13:48

ULT	UST
which, when it was filled, having dragged onto the beach, and having sat down, they gathered the good things into containers, but the rotten things they threw out.	*When the net was full {of fish}, the people pulled it onto the shore. They sat down {to sort through the fish that they had caught}. They put the edible fish into buckets and threw away the useless fish.*

ULT **it was filled**
UST was full {of fish}
(ἐπληρώθη)

If your language 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]

Support Reference: Active or Passive

ULT **the beach**
UST the shore
(τὸν αἰγιαλὸν)

See how you translated **beach** in 13:2. Alternate translation: [the edge of the sea] or [the sandy area by the water]

Support Reference: Translate Unknowns

ULT **having sat down**
UST They sat down {to sort through the fish that they had caught}
(καθίσαντες)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **they gathered**
UST They put
(συνέλεξαν)

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]

Support Reference: Pronouns — When to Use Them

ULT **the good things … the rotten things**
UST the edible fish … the useless fish
(τὰ καλὰ & τὰ & σαπρὰ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
good things	edible fish
rotten things	useless fish

Matthew 13:49

ULT	UST
Thus it will be at the end of the age: The angels will go out and will separate the wicked from among the righteous,	*That is like what will happen when this time period ends. Angels will come, and they will divide people who do what is wrong from people who do what is right.*

ULT **at the end of the age**
UST when this time period ends
(ἐν τῇ συντελείᾳ τοῦ αἰῶνος)

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]

Support Reference: Idiom

ULT **The angels will go out**
UST Angels will come
(ἐξελεύσονται οἱ ἄγγελοι)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **will go out**
UST will come
(ἐξελεύσονται)

In a context such as this, your language might say "come" instead of **go**. Alternate translation: [will come out]

Support Reference: Go and Come

> ULT **the wicked … the righteous**
> UST people who do what is wrong … people who do what is right
> (τοὺς πονηροὺς & τῶν δικαίων)

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]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the age	this time period
angels	Angels
wicked	people who do what is wrong
righteous	people who do what is right

Matthew 13:50

ULT	UST
and they will throw them into the furnace of fire, where there will be weeping and grinding of the teeth.	*Then, the angels will cast the people who do what is wrong into hell, which is like a burning oven. There they will cry and sorrowfully grind their teeth.*

ULT **and they will throw them into the furnace of fire, where there will be weeping and grinding of the teeth**

UST Then, the angels will cast the people who do what is wrong into hell, which is like a burning oven. There they will cry and sorrowfully grind their teeth

(καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων)

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.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
furnace	hell, which is like a burning oven

Matthew 13:51

ULT	UST
Have you understood all these things?" They say to him, "Yes."	*Do you know what all these things {that I have taught you} mean?" The apprentices answered, "Yes{, we know what they mean}."*

ULT all these things
UST all these things {that I have taught you}
(ταῦτα πάντα)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT They say to him, "Yes
UST The apprentices answered, "Yes{, we know what they mean}
(λέγουσιν αὐτῷ, ναί)

It may be more natural in your language to have an indirect quotation here. Alternate translation: [They say to him that they do.]

Support Reference: Direct and Indirect Quotations

ULT They say
UST The apprentices answered
(λέγουσιν)

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]

Support Reference: Irregular Use of Tenses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Have you understood	Do you know what … mean

Matthew 13:52

ULT	UST
Now he said to them, "For this reason, every scribe having been discipled for the kingdom of the heavens is like a man, the master of the house, who brings forth new and old from his treasure."	*Jesus responded, "So then, consider teachers whose leader has trained them to participate in God's heavenly kingdom. They are like people who manage households. {That is because} both the teachers and the people who manage households offer old and new things that are valuable."*

ULT **Now**
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **For this reason**
UST So then
(διὰ τοῦτο)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **scribe**
UST consider teachers
(γραμματεὺς)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **having been discipled**
> UST whose leader has trained them
> (μαθητευθεὶς)

If your language 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]

Support Reference: Active or Passive

> ULT **for the kingdom of the heavens**
> UST to participate in God's heavenly kingdom
> (τῇ Βασιλεία τῶν Οὐρανῶν)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **is like a man, the master of the house, who brings forth new and old from his treasure**
> UST They are like people who manage households. {That is because} both the teachers and the people who manage households offer old and new things that are valuable
> (ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά)

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]

Support Reference: Simile

ULT **new and old**
UST old and new things
(καινὰ καὶ παλαιά)

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]

Support Reference: Nominal Adjectives

ULT **his treasure**
UST that are valuable
(τοῦ θησαυροῦ αὐτοῦ)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
scribe	consider teachers
having been discipled	whose leader has trained them
of the heavens	heavenly
for … kingdom of the heavens	to participate in God's heavenly kingdom

Matthew 13:53

ULT	UST
And it happened that when Jesus finished these parables, he departed from there.	*So, Jesus completed telling these stories. Then, he left that place.*

ULT **And it happened that when Jesus finished these parables, he departed from there**
UST So, Jesus completed telling these stories. Then, he left that place
(καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετῆρεν ἐκεῖθεν)

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]

Support Reference: End of Story

ULT **from there**
UST that place
(ἐκεῖθεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
parables	stories

Matthew 13:54

ULT	UST
And having come to his hometown, he was teaching them in their synagogue, so that they were astonished and said, "From where to this one {is} this wisdom and these miracles?	*Then Jesus traveled to {the city of Nazareth,} where he had grown up. He instructed the people there when they gathered in the Jewish meeting place. What he said impressed them, and they said {to each other}, "We do not know how this man became so wise and powerful.*

ULT **having come**
UST Jesus traveled
(ἐλθὼν)

In a context such as this, your language might say "gone" instead of **come**. Alternate translation: [having gone]

Support Reference: Go and Come

ULT **his hometown**
UST {the city of Nazareth,} where he had grown up
(τὴν πατρίδα αὐτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **them in their … they**
UST the people there when they gathered in the Jewish meeting place … them
(αὐτοὺς ἐν & αὐτῶν & αὐτοὺς)

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]

Support Reference: Pronouns — When to Use Them

> ULT **they were astonished and said**
> UST What he said impressed them, and they said {to each other}
> (ἐκπλήσσεσθαι αὐτοὺς καὶ λέγειν)

If your language 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]

Support Reference: Active or Passive

> ULT **From where to this one {is} this wisdom and these miracles**
> UST We do not know how this man became so wise and powerful
> (πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνάμεις)

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!]

Support Reference: Rhetorical Question

> ULT **From where to this one {is} this wisdom**
> UST We do not know how this man became so wise
> (πόθεν τούτῳ ἡ σοφία αὕτη)

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]

Support Reference: Idiom

> ULT **{is} this wisdom**
> UST became so wise
> (ἡ σοφία αὕτη)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
synagogue	the Jewish meeting place
is … wisdom	became so wise
miracles	powerful

Matthew 13:55

ULT	UST
Is not this the son of the carpenter? Is not his mother called Mary, and his brothers, James and Joseph and Simon and Judas?	*He is just the woodworker's son. His mother's name is Mary, and his {younger} brothers are James, Joseph, Simon, and Judas.*

ULT **Is not this the son of the carpenter? Is not his mother called Mary, and his brothers, James and Joseph and Simon and Judas**

UST He is just the woodworker's son. His mother's name is Mary, and his {younger} brothers are James, Joseph, Simon, and Judas

(οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός? οὐχ ἡ μήτηρ αὐτοῦ λέγεται Μαριὰμ, καὶ οἱ ἀδελφοὶ αὐτοῦ, Ἰάκωβος, καὶ Ἰωσὴφ, καὶ Σίμων, καὶ Ἰούδας)

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!]

Support Reference: Rhetorical Question

ULT **of the carpenter**

UST the woodworker's

(τοῦ τέκτονος)

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]

Support Reference: Translate Unknowns

ULT **Is not his mother called**
UST His mother's name is
(οὐχ ἡ μήτηρ αὐτοῦ λέγεται)

If your language 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]

Support Reference: Active or Passive

ULT **and his brothers, James**
UST and his {younger} brothers are James
(καὶ οἱ ἀδελφοὶ αὐτοῦ, Ἰάκωβος)

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]

Support Reference: Ellipsis

ULT **his brothers**
UST his {younger} brothers
(οἱ ἀδελφοὶ αὐτοῦ)

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.

Support Reference: Kinship

ULT **Joseph … Simon … Judas**
UST Joseph, Simon … Judas
(Ἰωσὴφ & Σίμων & Ἰούδας)

The words **Joseph**, **Simon**, and **Judas** are the names of men.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Is … called	name is
Mary	Mary

ULT	UST
James	are James

Matthew 13:56

ULT	UST
And are not all his sisters with us? From where, therefore, to this one {are} all these things?"	*All his sisters live here in our town. So, we do not know how this man learned to do these things."*

ULT **are not all his sisters with us**
UST All his sisters live here in our town
(αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσιν)

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!]

Support Reference: Rhetorical Question

ULT **From where, therefore, to this one {are} all these things**
UST So, we do not know how this man learned to do these things
(πόθεν οὖν τούτῳ ταῦτα πάντα)

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!]

Support Reference: Rhetorical Question

ULT **From where, therefore, to this one {are} all these things**
UST So, we do not know how this man learned to do these things
(πόθεν οὖν τούτῳ ταῦτα πάντα)

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]

Support Reference: Idiom

> ULT **From where, therefore, to this one**
> UST So, we do not know how this man learned to do
> (πόθεν οὖν τούτῳ)

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]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **{are} all these things**
> UST these things
> (ταῦτα πάντα)

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]

Support Reference: Assumed Knowledge and Implicit Information

Matthew 13:57

ULT	UST
And they were being caused to stumble on him. But Jesus said to them, "A prophet is not without honor except in his hometown and in his house."	*These people rejected Jesus. So, Jesus told them, "The only ones who do not respect people who speak for God are those from where they grew up and their own families."*

ULT **they were being caused to stumble on him**
UST These people rejected Jesus
(ἐσκανδαλίζοντο ἐν αὐτῷ)

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]

Support Reference: Metaphor

ULT **they were being caused to stumble on him**
UST These people rejected Jesus
(ἐσκανδαλίζοντο ἐν αὐτῷ)

If your language 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]

Support Reference: Active or Passive

ULT **is not without honor**
UST who do not respect
(οὐκ ἔστιν & ἄτιμος)

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]

Support Reference: Double Negatives

ULT **without honor**
UST not respect
(ἄτιμος)

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]

Support Reference: Abstract Nouns

ULT **A prophet is not without honor except**
UST The only ones who do not respect people who speak for God
(οὐκ ἔστιν προφήτης ἄτιμος, εἰ μὴ)

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]

Support Reference: Connect — Exception Clauses

ULT **in his house**
UST their own families
(ἐν τῇ οἰκίᾳ αὐτοῦ)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
A prophet	people who speak for God
house	their own families

Matthew 13:58

ULT	UST
And he did not do many miracles there, because of their unbelief.	*Since the people did not trust in him, Jesus did very few powerful things in that place.*

ULT **he did not do many miracles there, because of their unbelief**
UST Since the people did not trust in him, Jesus did very few powerful things in that place
(οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς, διὰ τὴν ἀπιστίαν αὐτῶν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **because of their unbelief**
UST Since the people did not trust in him
(διὰ τὴν ἀπιστίαν αὐτῶν)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
miracles	powerful things
unbelief	did not trust in him

Matthew 14

Matthew 14 Chapter Introduction

Structure and Formatting

1. 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)

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)

Matthew 14:1

ULT	UST
At that time, Herod the tetrarch heard the news about Jesus.	*While Jesus was teaching and doing powerful things, King Herod Antipas{, the ruler over the region of Galilee,} learned what he was doing.*

ULT At that time
UST While Jesus was teaching and doing powerful things
(ἐν ἐκείνῳ τῷ καιρῷ)

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]

Support Reference: Introduction of a New Event

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
time	While Jesus was teaching and doing powerful things
Herod	Herod Antipas{, the ruler over the region of Galilee … }
tetrarch	King
about Jesus	what he was doing

Matthew 14:2

ULT	UST
And he said to his servants, "This is John the Baptist. He has been raised from the dead, and because of this the powers work in him."	*He told his attendants, "This man must be John the Baptizer. God has made him alive again, and that is why he does these powerful things."*

> ULT **This**
> UST This man
> (οὗτός)

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]

Support Reference: Pronouns — When to Use Them

> ULT **He has been raised**
> UST God has made him alive again
> (αὐτὸς ἠγέρθη)

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 idiom or state the meaning plainly. Alternate translation: [He has been restored to life]

Support Reference: Idiom

> ULT **He has been raised**
> UST God has made him alive again
> (αὐτὸς ἠγέρθη)

If your language 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]

Support Reference: Active or Passive

ULT **from the dead**
UST God has made … alive again
(ἀπὸ τῶν νεκρῶν)

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]

Support Reference: Nominal Adjectives

ULT **because of this**
UST that is why
(διὰ τοῦτο)

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,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the powers work in him**
UST he does these powerful things
(αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ)

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]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to … servants	attendants
John the Baptist	John the Baptizer

Matthew 14:3

ULT	UST
For Herod, having seized John, bound him and put him in prison because of Herodias, the wife of his brother Philip.	*{Herod said that because John had already died.} Here is how that happened: Herod married Herodias, who had previously been the wife of Herod's brother Philip. John the Baptizer told Herod, "Our law forbids you to marry Herodias{, your sister-in-law}." So, Herod told his soldiers to arrest John. They tied him up and put him in jail. (vv3-4)*

ULT **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**

UST {Herod said that because John had already died.} Here is how that happened: Herod married Herodias, who had previously been the wife of Herod's brother Philip. John the Baptizer … So, Herod told his soldiers to arrest John. They tied him up and put him in jail … {Herod said that because John had already died.} Here is how that happened … John the Baptizer told Herod, "Our law forbids you to marry Herodias{, your sister-in-law} … Herod

(ὁ γὰρ Ἡρῴδης κρατήσας τὸν Ἰωάννην, ἔδησεν αὐτὸν καὶ ἐν φυλακῇ ἀπέθετο, διὰ Ἡρῳδιάδα, τὴν γυναῖκα Φιλίππου, τοῦ ἀδελφοῦ αὐτοῦ. ἔλεγεν γὰρ αὐτῷ ὁ Ἰωάννης, οὐκ ἔξεστίν σοι ἔχειν αὐτήν) (14:3-4)

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.]

Support Reference: Verse Bridges

ULT **For**

UST {Herod said that because John had already died.} Here is how that happened

(γὰρ)

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:]

Support Reference: Background Information

ULT **Herod, having seized John, bound him and put him in prison because of Herodias, the wife of his brother Philip**
UST Herod married Herodias, who had previously been the wife of Herod's brother Philip. John the Baptizer … So, Herod told his soldiers to arrest John. They tied him up and put him in jail
(ὁ & Ἡρῴδης κρατήσας τὸν Ἰωάννην, ἔδησεν αὐτὸν καὶ ἐν φυλακῇ ἀπέθετο, διὰ Ἡρῳδιάδα, τὴν γυναῖκα Φιλίππου, τοῦ ἀδελφοῦ αὐτοῦ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Herod, having seized John, bound him and put him in prison**
UST John the Baptizer … Herod told his soldiers to arrest John. They tied him up and put him in jail
(ὁ & Ἡρῴδης κρατήσας τὸν Ἰωάννην, ἔδησεν αὐτὸν καὶ ἐν φυλακῇ ἀπέθετο)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **because of Herodias, the wife of his brother Philip**
UST Herod married Herodias, who had previously been the wife of Herod's brother Philip … So
(διὰ Ἡρῳδιάδα, τὴν γυναῖκα Φιλίππου, τοῦ ἀδελφοῦ αὐτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Herodias, the wife of his brother Philip**
UST Herod married Herodias, who had previously been the wife of Herod's brother Philip
(Ἡρῳδιάδα, τὴν γυναῖκα Φιλίππου, τοῦ ἀδελφοῦ αὐτοῦ)

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]

Support Reference: Introduction of New and Old Participants

ULT **of … Philip**
UST of … Philip
(Φιλίππου)

The word **Philip** is the name of a man.

Support Reference: How to Translate Names

ULT **his brother**
UST Herod's brother
(τοῦ ἀδελφοῦ αὐτοῦ)

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]

Support Reference: Kinship

ULT **his**
UST Herod's
(αὐτοῦ)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Herod	John the Baptizer … Herod
having seized	told his soldiers to arrest
John	John
bound	They tied … up
Herodias	Herod married Herodias

Matthew 14:4

ULT	UST
For John was saying to him, "It is not lawful for you to have her."	*{Herod said that because John had already died.} Here is how that happened: Herod married Herodias, who had previously been the wife of Herod's brother Philip. John the Baptizer told Herod, "Our law forbids you to marry Herodias{, your sister-in-law}." So, Herod told his soldiers to arrest John. They tied him up and put him in jail. (vv3-4)*

ULT **For**
UST {Herod said that because John had already died.} Here is how that happened
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **to him**
UST Herod
(αὐτῷ)

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]

Support Reference: Pronouns — When to Use Them

ULT **was saying to him, "It is not lawful for you to have her**
UST told Herod, "Our law forbids you to marry Herodias{, your sister-in-law}
(ἔλεγεν & αὐτῷ & οὐκ ἔξεστίν σοι ἔχειν αὐτήν)

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]

Support Reference: Direct and Indirect Quotations

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
John	John the Baptizer … Herod
It is … lawful	Our law forbids

Matthew 14:5

ULT	UST
And wanting to put him to death, he feared the crowd, because they were regarding him as a prophet.	*However, Herod was afraid of the large group of people who believed that John spoke for God. So, even though he wanted to have his soldiers execute John{, he did not do that}.*

ULT wanting to put him to death
UST So, even though he wanted to have his soldiers execute John{, he did not do that}
(θέλων αὐτὸν ἀποκτεῖναι)

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]

Support Reference: Connect — Contrast Relationship

ULT him … he feared … him
UST However, Herod was afraid of … John … John
(αὐτὸν & ἐφοβήθη & αὐτὸν)

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]

Support Reference: Pronouns — When to Use Them

ULT he feared the crowd
UST However, Herod was afraid of the large group of people
(ἐφοβήθη τὸν ὄχλον)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the crowd**
> UST the large group of people
> (τὸν ὄχλον)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he feared	However, Herod was afraid of
a prophet	that … spoke for God

Matthew 14:6

ULT	UST
But the birthday of Herod having come, the daughter of Herodias danced in the midst and pleased Herod,	*Sometime later, during Herod's birthday party, Herodias' daughter danced {for him and his guests}. Herod greatly enjoyed her dancing.*

ULT **But**
UST Sometime later
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **the birthday of Herod having come, the daughter of Herodias danced**
UST during Herod's birthday party, Herodias' daughter danced
(γενεσίοις & γενομένοις τοῦ Ἡρῴδου, ὠρχήσατο ἡ θυγάτηρ τῆς Ἡρῳδιάδος)

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]

Support Reference: Introduction of New and Old Participants

ULT **the birthday of Herod having come**
UST during Herod's birthday party
(γενεσίοις & γενομένοις τοῦ Ἡρῴδου)

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]

Support Reference: Connect — Simultaneous Time Relationship

ULT **the birthday of Herod**
UST Herod's birthday party
(γενεσίοις & τοῦ Ἡρῴδου)

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]

Support Reference: Translate Unknowns

ULT **the daughter of Herodias**
UST Herodias' daughter
(ἡ θυγάτηρ τῆς Ἡρῳδιάδος)

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,]

Support Reference: Kinship

ULT **in the midst**
UST for him and his guests
(ἐν τῷ μέσῳ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Herod	Herod's
of Herodias	Herodias
Herod	Herod

Matthew 14:7

ULT	UST
because of which he promised with an oath to give her whatever she asked.	*So, he solemnly promised that he would give her whatever she wanted.*

ULT **because of which**
UST So
(ὅθεν)

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,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **he promised with an oath to give her whatever she asked**
UST he solemnly promised that he would give her whatever she wanted
(μεθ' ὅρκου, ὡμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν αἰτήσηται)

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."]

Support Reference: Direct and Indirect Quotations

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he promised	he … promised
an oath	solemnly

Matthew 14:8

ULT	UST
Now she, having been urged beforehand by her mother, said, "Give me here, on a platter, the head of John the Baptist."	*Her mother, Herodias, had already told her what to ask for. So, she said to Herod, "I want you to cut off John the Baptizer's head and bring it to me here on a plate!"*

ULT **Now**
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **having been urged beforehand by her mother**
UST Her mother, Herodias, had already told … what to ask for
(προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς)

If your language 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]

Support Reference: Active or Passive

ULT **having been urged beforehand**
UST had already told … what to ask for
(προβιβασθεῖσα)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Give me here, on a platter, the head of John the Baptist**
UST I want you to cut off John the Baptizer's head and bring it to me here on a plate
(δός μοι & ὧδε ἐπὶ πίνακι, τὴν κεφαλὴν Ἰωάννου τοῦ Βαπτιστοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Give me**
UST and bring it to me
(δός μοι)

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]

Support Reference: Imperatives — Other Uses

ULT **a platter**
UST a plate
(πίνακι)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of John the Baptist	John the Baptizer's

Matthew 14:9

ULT	UST
And the king was grieved, {but} because of the oaths and the ones reclining to eat with him, he commanded {it} to be given.	*King Herod was sad {about what she asked for}. However, because he had solemnly promised in front of all his guests {to give her what she asked for}, he told one of his men to do what she asked.*

ULT **was grieved**
UST was sad {about what she asked for}
(ἐλυπήθη)

If your language 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]

Support Reference: Active or Passive

ULT **{but} because of the oaths and the ones reclining to eat with him**
UST However, because he had solemnly promised in front of all his guests {to give her what she asked for}
(διὰ τοὺς ὅρκους καὶ τοὺς συνανακειμένους)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the ones reclining to eat with him**
UST in front of all his guests
(τοὺς συνανακειμένους)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **he commanded {it} to be given**
> UST he told one of his men to do what she asked
> (ἐκέλευσεν δοθῆναι)

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]

Support Reference: Active or Passive

> ULT **he commanded {it} to be given**
> UST he told one of his men to do what she asked
> (ἐκέλευσεν δοθῆναι)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
king	King Herod
oaths	he had solemnly promised … to give her what she asked for

Matthew 14:10

ULT	UST
And having sent, he beheaded John in the prison.	*He had the man go to the jail and cut off John's head there.*

ULT **having sent, he beheaded**
UST He had the man go to the jail and cut off … head
(πέμψας, ἀπεκεφάλισεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
John	John's

Matthew 14:11

ULT	UST
And his head was brought on a platter and given to the girl, and she brought {it} to her mother.	*Then, the man put John's head on a plate and gave it to Herodias' daughter. She gave it to her mother.*

ULT **his head was brought on a platter and given to the girl**
UST the man put John's head on a plate and gave it to Herodias' daughter
(ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι, καὶ ἐδόθη τῷ κορασίῳ)

If your language 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]

Support Reference: Active or Passive

ULT **his**
UST John's
(αὐτοῦ)

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]

Support Reference: Pronouns — When to Use Them

ULT **a platter**
UST a plate
(πίνακι)

See how you translated the word **platter** in 14:8. Alternate translation: [a tray] or [a large serving plate]

Support Reference: Translate Unknowns

> ULT **to the girl**
> UST to Herodias' daughter
> (τῷ κορασίῳ)

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]

Support Reference: Assumed Knowledge and Implicit Information

Matthew 14:12

ULT	UST
And having approached, his disciples took away the corpse and buried him. And having come, they reported {this} to Jesus.	*Later, John's apprentices went to the jail. They took John's dead body and buried it. Then, they went to Jesus and told him what had happened.*

ULT **having approached**
UST went to the jail
(προσελθόντες)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the corpse**
UST John's dead body
(τὸ πτῶμα)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **having come**
UST they went to Jesus
(ἐλθόντες)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **having come**
UST they went to Jesus
(ἐλθόντες)

In a context such as this, your language might say "gone" instead of **come**. Alternate translation: [having gone]

Support Reference: Go and Come

> ULT **they reported {this} to Jesus**
> UST and told him what had happened
> (ἀπήγγειλαν τῷ Ἰησοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	apprentices
buried	buried
they reported {this}	and told … what had happened
to Jesus	him

Matthew 14:13

ULT	UST
Now, having heard, Jesus withdrew from there in a boat to a desolate place by himself. And having heard, the crowds followed him on foot from the cities.	*After Jesus heard {that John was dead}, he sailed {with his apprentices} in a boat on the Sea of Galilee to a place where no one lived. Then, the large groups of people learned {that he had traveled there}. They left their towns and walked around the Sea of Galilee to join him.*

ULT Now
(δὲ)

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]

Support Reference: Introduction of a New Event

ULT having heard
UST After … heard {that John was dead}
(ἀκούσας)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT Jesus … by himself
UST Jesus … a place where no one lived
(ὁ Ἰησοῦς & κατ᾽ ἰδίαν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **from there**
UST he sailed {with his apprentices}
(ἐκεῖθεν)

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]

Support Reference: When to Keep Information Implicit

ULT **having heard**
UST learned {that he had traveled there}
(ἀκούσαντες)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **on foot**
UST and walked around the Sea of Galilee
(πεζῇ)

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]

Support Reference: Idiom

ULT **from the cities**
UST They left their towns
(ἀπὸ τῶν πόλεων)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus

ULT	UST
desolate	a place where no one lived

Matthew 14:14

ULT	UST
And having come out, he saw a large crowd, and he had compassion on them and healed their sick.	*When Jesus got out of the boat, he saw a large group of people. He pitied them, and he cured those who were sick.*

ULT having come out
UST When Jesus got out of the boat
(ἐξελθὼν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT having come out
UST When Jesus got out of the boat
(ἐξελθὼν)

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone out]

Support Reference: Go and Come

ULT he had compassion on
UST He pitied
(ἐσπλαγχνίσθη ἐπ’)

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]

Support Reference: Abstract Nouns

> ULT **their sick**
> UST those who were sick
> (τοὺς ἀρρώστους αὐτῶν)

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]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he had compassion	He pitied

Matthew 14:15

ULT	UST
Now evening having come, the disciples came to him, saying, "This place is desolate, and the hour has already passed by. Send the crowds away so that, having gone away to the villages, they might buy food for themselves."	*When it was evening, the apprentices approached Jesus. They said to him, "This is a place where no one lives, and it is very late in the day. So, please tell the large groups of people to walk to the small towns that are nearby, where they can buy food to eat."*

> ULT **Now**
> (δὲ)

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,]

Support Reference: Connecting Words and Phrases

> ULT **came**
> UST approached
> (προσῆλθον)

In a context such as this, your language might say "went" instead of **came**. Alternate translation: [went]

Support Reference: Go and Come

> ULT **saying**
> UST They said to him
> (λέγοντες)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said]

Support Reference: Quotations and Quote Margins

ULT **the hour has already passed by**
UST it is very late in the day
(ἡ ὥρα ἤδη παρῆλθεν)

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]

Support Reference: Idiom

ULT **Send the crowds away**
UST So, please tell the large groups of people
(ἀπόλυσον τοὺς ὄχλους)

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]

Support Reference: Imperatives — Other Uses

ULT **the villages**
UST the small towns that are nearby
(τὰς κώμας)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	apprentices
desolate	where no one lives
hour	it is very late in the day

Matthew 14:16

ULT	UST
But Jesus said to them, "They have no need to go away. You give them to eat."	*Jesus replied, "They do not need to leave {to buy food}. I want you to provide them with food to eat!"*

ULT But
(δὲ)

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,]

Support Reference: Connect — Contrast Relationship

ULT You give them
UST I want you to provide them
(δότε αὐτοῖς ὑμεῖς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT You
UST you
(ὑμεῖς)

Since Jesus is talking to his disciples, the word **You** here is plural.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus

Matthew 14:17

ULT	UST
But they say to him, "We have nothing here except five loaves and two fish."	*The apprentices replied, "We have very little food! We only have five loaves of bread and two fish."*

ULT But
(δὲ)

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,]

Support Reference: Connect — Contrast Relationship

ULT say
UST replied
(λέγουσιν)

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]

Support Reference: Irregular Use of Tenses

ULT We have nothing here except
UST We have very little food! We only have
(οὐκ ἔχομεν ὧδε, εἰ μὴ)

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]

Support Reference: Connect — Exception Clauses

ULT **loaves**
UST loaves of bread
(ἄρτους)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
loaves	loaves of bread

Matthew 14:18

ULT	UST
But he said, “Bring them here to me.”	*Then Jesus said, “Bring those things to me.”*

ULT **But**
UST Then
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **he said, “Bring them here to me**
UST Jesus said, “Bring those things to me
(ὁ & εἶπεν, φέρετέ μοι ὧδε αὐτούς)

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.]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Bring**
UST Bring
(φέρετέ)

Here the command is plural because Jesus is speaking to his disciples.

Support Reference: Forms of ‘You’ — Singular

Matthew 14:19

ULT	UST
And having commanded the crowds to recline on the grass, having taken the five loaves and the two fish, having looked up to heaven, he blessed, and having broken {them}, he gave the loaves to the disciples, and the disciples to the crowds.	*Jesus told the large groups of people to sit down on the ground. He picked up the five loaves of bread and the two fish. Then he thanked God for the food. After that, he tore the bread into pieces and gave the pieces to his apprentices. They distributed them to the large groups of people.*

ULT **having commanded the crowds to recline on the grass, having taken**
UST Jesus told the large groups of people to sit down on the ground. He picked up
(κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοῦ χόρτου, λαβὼν)

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]

Support Reference: Direct and Indirect Quotations

ULT **to recline**
UST to sit down
(ἀνακλιθῆναι)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **loaves … the loaves**
UST loaves of bread … the pieces
(ἄρτους & τοὺς ἄρτους)

See how you translated **loaves** in 14:17. Alternate translation: [large chunks of bread … the large chunks of bread]

Support Reference: Translate Unknowns

> ULT **having looked up to heaven**
> UST Then he thanked God for the food
> (ἀναβλέψας εἰς τὸν οὐρανὸν)

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]

Support Reference: Symbolic Action

> ULT **he blessed**
> UST Then he thanked God for the food
> (εὐλόγησεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **having broken {them}, he gave the loaves**
> UST he tore the bread into pieces and gave the pieces
> (κλάσας, ἔδωκεν & τοὺς ἄρτους)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the disciples to the crowds**
> UST They distributed them to the large groups of people
> (οἱ & μαθηταὶ τοῖς ὄχλοις)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
loaves	loaves of bread
heaven	Then he thanked God for the food
he blessed	Then he thanked God for the food
loaves	the pieces
to the disciples	to his apprentices
disciples	They distributed them

Matthew 14:20

ULT	UST
And they all ate and were satisfied. And they took up the remaining of the broken pieces—12 baskets full.	*Everyone ate {the bread}, and they all had enough to eat. Then the apprentices gathered the food that was left. They filled 12 large containers with the leftovers!*

ULT **they all ate … they took up**
UST Everyone ate {the bread} … the apprentices gathered
(ἔφαγον πάντες & ἦραν)

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]

Support Reference: Pronouns — When to Use Them

ULT **and were satisfied**
UST and they all had enough to eat
(καὶ ἐχορτάσθησαν)

If your 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]

Support Reference: Active or Passive

ULT **the remaining of the broken pieces**
UST the food that was left
(τὸ περισσεῦον τῶν κλασμάτων)

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]

Support Reference: Idiom

> ULT **baskets**
> UST large containers
> (κοφίνους)

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: [bags] or [containers]

Support Reference: Translate Unknowns

Matthew 14:21

ULT	UST
Now the ones eating were about 5,000 men, besides women and children.	*About 5, 000 men ate {the bread}, and there were women and children there too!*

ULT **Now**
(δὲ)

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,]

Support Reference: Background Information

ULT **besides women and children**
UST and there were women and children there too
(χωρὶς γυναικῶν καὶ παιδίων)

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]

Support Reference: Assumed Knowledge and Implicit Information

Matthew 14:22

ULT	UST
And immediately he compelled the disciples to get into the boat and to go before him to the other side, while he sent the crowds away.	*As soon as {everyone was done eating}, Jesus had his apprentices get into a boat and sail across {the Sea of Galilee} without him. He stayed behind to tell the large groups of people to go home.*

ULT **to the other side**
UST across {the Sea of Galilee}
(εἰς τὸ πέραν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	his apprentices

Matthew 14:23

ULT	UST
And having sent the crowds away, he went up on the mountain by himself to pray. Now, evening having come, he was there alone.	*After he told the large groups of people to go home, he climbed to the top of a hill to pray {to God} by himself. When it became dark, he was on top of the hill by himself.*

ULT **the mountain**
UST a hill
(τὸ ὄρος)

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]

Support Reference: When to Keep Information Implicit

ULT **Now**
UST When it became dark
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **evening having come**
UST When it became dark
(ὀψίας & γενομένης)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to pray	to pray {to God}

Matthew 14:24

ULT	UST
But the boat was already in the middle of the sea, being tormented by the waves, for the wind was against {it}.	*Meanwhile, the apprentices were on the boat in the middle of the Sea of Galilee. The wind was blowing from where they wanted to go, so many waves were striking the boat.*

ULT **But**
UST Meanwhile
(δὲ)

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,]

Support Reference: Connect — Contrast Relationship

ULT **was already in the middle of the sea**
UST Meanwhile, the apprentices were … in the middle of the Sea of Galilee
(ἤδη μέσον τῆς θαλάσσης ἦν)

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.

Support Reference: Textual Variants

ULT **being tormented by the waves, for the wind was against {it}**
UST The wind was blowing from where they wanted to go, so many waves were striking the boat
(βασανιζόμενον ὑπὸ τῶν κυμάτων, ἦν γὰρ ἐναντίος ὁ ἄνεμος)

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]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **being tormented by the waves**
> UST many waves were striking the boat
> (βασανιζόμενον ὑπὸ τῶν κυμάτων)

If your language 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]

Support Reference: Active or Passive

> ULT **being tormented by the waves**
> UST many waves were striking the boat
> (βασανιζόμενον ὑπὸ τῶν κυμάτων)

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]

Support Reference: Personification

> ULT **for the wind was against {it}**
> UST The wind was blowing from where they wanted to go, so
> (ἦν γὰρ ἐναντίος ὁ ἄνεμος)

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]

Support Reference: Assumed Knowledge and Implicit Information

Matthew 14:25

ULT	UST
Now in the fourth watch of the night he came to them, walking on the sea.	*Later, soon before morning, Jesus joined them. He was walking on top of the Sea of Galilee!*

ULT Now
UST Later
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT in the fourth watch of the night
UST soon before morning
(τετάρτῃ & φυλακῇ τῆς νυκτὸς)

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]

Support Reference: Translate Unknowns

ULT them
UST them
(αὐτοὺς)

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]

Support Reference: Pronouns — When to Use Them

> ULT **walking on the sea**
> UST He was walking on top of the Sea of Galilee
> (περιπατῶν ἐπὶ τὴν θάλασσαν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in the … watch	soon before morning
sea	the Sea of Galilee

Matthew 14:26

ULT	UST
But the disciples, having seen him walking on the sea, were greatly troubled, saying, "It is a ghost," and they cried out from fear.	*When the apprentices saw Jesus walking on top of the Sea of Galilee, it disturbed them. {They did not know that it was Jesus, so} they said {to each other} that he must be a dangerous spiritual being. They were so afraid that they shouted loudly.*

ULT **But**
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **walking on the sea**
UST walking on top of the Sea of Galilee
(ἐπὶ τῆς θαλάσσης περιπατοῦντα)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **were greatly troubled**
UST it disturbed them
(ἐταράχθησαν)

If your language 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]

Support Reference: Active or Passive

ULT **saying, “It is a ghost**
UST They did not know that it was Jesus, so} they said {to each other} … he must be a dangerous spiritual being
(λέγοντες & φάντασμά ἐστιν)

It may be more natural in your language to have an indirect quotation here. Alternate translation: [saying that he was a ghost,]

Support Reference: Direct and Indirect Quotations

ULT **a ghost**
UST a dangerous spiritual being
(φάντασμά)

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]

Support Reference: Translate Unknowns

ULT **from fear**
UST They were so afraid
(ἀπὸ τοῦ φόβου)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	apprentices
sea	the Sea of Galilee
were greatly troubled	it disturbed them
they cried out	that they shouted loudly
fear	They were so afraid

Matthew 14:27

ULT	UST
But immediately Jesus spoke to them, saying, "Take courage! It is I! Do not be afraid."	*As soon as {they shouted loudly}, Jesus said to them, "Do not worry! I am {Jesus}. Stop being afraid!"*

ULT But
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT saying
(λέγων)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he told them]

Support Reference: Quotations and Quote Margins

ULT Take courage … Do not be afraid
UST Do not worry … Stop being afraid
(θαρσεῖτε & μὴ φοβεῖσθε)

Here the commands are plural because Jesus is speaking to his disciples.

Support Reference: Forms of 'You' — Singular

ULT Take courage
UST Do not worry
(θαρσεῖτε)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Take courage	Do not worry

ULT	UST
Do … be afraid	being afraid

Matthew 14:28

ULT	UST
But, answering him, Peter said, "Lord, if it is you, command me to come to you on the water."	*Peter replied, "My Lord, please show me that it is really you. I ask that you tell me to walk on top of the water to you!"*

ULT But
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT if it is you, command
UST please show me that it is really you. I ask that you tell
(εἰ σὺ εἶ, κέλευσόν)

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]

Support Reference: Connect — Hypothetical Conditions

ULT command
UST I ask that you tell
(κέλευσόν)

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]

Support Reference: Imperatives — Other Uses

> ULT **to come**
> UST to walk
> (ἐλθεῖν)

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [to go]

Support Reference: Go and Come

> ULT **on the water**
> UST on top of the water
> (ἐπὶ τὰ ὕδατα)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter
Lord	My Lord

Matthew 14:29

ULT	UST
And he said, "Come." And Peter, having gotten out from the boat, walked on the water to go to Jesus.	*Jesus said {to Peter}, "Walk to me!" So, Peter stepped out of the boat and walked on top of the water toward Jesus.*

ULT **said, "Come**
UST said {to Peter}, "Walk to me
(εἶπεν, ἐλθέ)

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]

Support Reference: Direct and Indirect Quotations

ULT **Come**
UST Walk to me
(ἐλθέ)

In a context such as this, your language might say "Go" instead of **Come**. Alternate translation: [Go]

Support Reference: Go and Come

ULT **walked on the water**
UST and walked on top of the water
(περιεπάτησεν ἐπὶ τὰ ὕδατα)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to go**
UST toward
(ἐλθεῖν)

In a context such as this, your language might say "come" instead of **go**. Alternate translation: [to come]

Support Reference: Go and Come

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter
Jesus	Jesus

Matthew 14:30

ULT	UST
But, seeing the strong wind, he became afraid, and having begun to sink, he cried out, saying, "Lord, save me!"	*However, Peter realized how powerful the storm was, and he was afraid. Then he started to sink into the water. He shouted {to Jesus}, "My Lord, please rescue me!"*

ULT **But**
UST However
(δὲ)

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]

Support Reference: Connect — Contrast Relationship

ULT **seeing the strong wind**
UST Peter realized how powerful the storm was
(βλέπων & τὸν ἄνεμον ἰσχυρὸν)

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]

Support Reference: Metonymy

ULT **having begun to sink**
UST he started to sink into the water
(ἀρξάμενος καταποντίζεσθαι)

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]

Support Reference: Assumed Knowledge and Implicit Information

> **ULT saying**
> (λέγων)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said]

Support Reference: Quotations and Quote Margins

> **ULT save me**
> **UST** please rescue me
> (σῶσόν με)

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]

Support Reference: Imperatives — Other Uses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he became afraid	and he was afraid
he cried out	He shouted {to Jesus}
Lord	My Lord
save	please rescue

Matthew 14:31

ULT	UST
But immediately, Jesus, having stretched out his hand, took hold of him, and says to him, "You of little faith, why did you doubt?"	*As soon as {Peter shouted}, Jesus reached out and lifted Peter up out of the water. Then he said to Peter, "You should not have been unsure {that I could make you walk on top of the water}. You should trust God more than you do!"*

ULT **But**
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **took hold of him**
UST and lifted Peter up out of the water
(ἐπελάβετο αὐτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **says**
UST he said
(λέγει)

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]

Support Reference: Irregular Use of Tenses

ULT You of little faith
UST You should trust God more than you do
(ὀλιγόπιστε)

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]

Support Reference: Abstract Nouns

ULT why did you doubt
UST You should not have been unsure {that I could make you walk on top of the water}
(εἰς τί ἐδίστασας)

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!]

Support Reference: Rhetorical Question

ULT why did you doubt
UST You should not have been unsure {that I could make you walk on top of the water}
(εἰς τί ἐδίστασας)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus

Matthew 14:32

ULT	UST
And {when} they had gotten into the boat, the wind ceased.	*Then Jesus and Peter climbed into the boat. At that moment, the wind stopped blowing.*

> ULT **they**
> UST Jesus and Peter
> (αὐτῶν)

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]

Support Reference: Pronouns — When to Use Them

Matthew 14:33

ULT	UST
And the ones in the boat worshiped him, saying, "Truly you are the Son of God."	*Then the apprentices who were in the boat worshiped Jesus. They declared, "You really are God's Son!"*

ULT **the ones**
UST the apprentices
(οἱ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **saying**
UST They declared
(λέγοντες)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said]

Support Reference: Quotations and Quote Margins

ULT **the Son of God**
UST God's Son
(Θεοῦ Υἱὸς)

Son of God is an important title for Jesus that describes his relationship with God the Father.

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
worshiped	worshiped
the Son of God	God's Son

Matthew 14:34

ULT	UST
And having crossed over, they came to the land at Gennesaret.	*After they finished sailing across the Sea of Galilee, they landed on the shore in the region of Gennesaret.*

ULT **having crossed over**
UST After they finished sailing across the Sea of Galilee
(διαπεράσαντες)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **they came**
UST they landed
(ἦλθον)

In a context such as this, your language might say “went” instead of **came**. Alternate translation: [they went]

Support Reference: Go and Come

ULT **Gennesaret**
UST the region of Gennesaret
(Γεννησαρέτ)

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]

Support Reference: How to Translate Names

Matthew 14:35

ULT	UST
And having recognized him, the men of that place sent into all that surrounding area, and they brought to him all the ones having sickness.	*The men in that region recognized Jesus. So they sent people to the nearby areas {to say that Jesus had arrived}. Then people {from those areas} brought to Jesus many others who were sick.*

ULT **the men**
UST The men
(οἱ ἄνδρες)

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]

Support Reference: When Masculine Words Include Women

ULT **of that place**
UST in that region
(τοῦ τόπου ἐκείνου)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **they brought**
UST people {from those areas} brought
(προσήνεγκαν)

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]

Support Reference: Pronouns — When to Use Them

> ULT **all**
> UST many others
> (πάντας)

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]

Support Reference: Hyperbole

> ULT **the ones having sickness**
> UST who were sick
> (τοὺς κακῶς ἔχοντας)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having recognized	recognized

Matthew 14:36

ULT	UST
And they were begging him so that they might only touch the edge of his garment, and as many as touched {it} were healed.	*Those who were sick asked Jesus to allow them just to touch the hem of his robe. Everyone who did so became healthy.*

ULT **they were begging**
UST Those who were sick asked
(παρεκάλουν)

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]

Support Reference: Pronouns — When to Use Them

ULT **him so that they might only touch the edge of his garment, and**
UST Jesus to allow them just to touch the hem of his robe
(αὐτὸν ἵνα μόνον ἅψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ; καὶ)

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]

Support Reference: Direct and Indirect Quotations

ULT **they might only touch**
UST them just to touch
(μόνον ἅψωνται)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **as many as touched {it} were healed**
> UST Everyone who did so became healthy
> (ὅσοι ἥψαντο διεσώθησαν)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they were begging	Those who were sick asked

Matthew 15

Matthew 15 Chapter Introduction

Structure and Formatting

1. 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: tradition; and 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)

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)

Matthew 15:1

ULT	UST
Then Pharisees and scribes come to Jesus from Jerusalem, saying,	*After that, some Pharisees and teachers of the Jewish law who were from the city of Jerusalem visited Jesus. They told him,*

ULT **Then**
UST After that
(τότε)

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,]

Support Reference: Introduction of a New Event

ULT **come to**
UST visited
(προσέρχονται)

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [go to]

Support Reference: Go and Come

ULT **saying**
UST They told him
(λέγοντες)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said]

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Pharisees	some Pharisees
scribes	teachers of the Jewish law
Jesus	Jesus
Jerusalem	the city of Jerusalem

Matthew 15:2

ULT	UST
“Why do your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread.”	*“Your apprentices do not cleanse their hands before they eat. So, they are disobeying the teachings we received from our ancestors. They should not do that!”*

ULT **Why do your disciples transgress the tradition of the elders**
UST Your apprentices … they are disobeying the teachings we received from our ancestors. They should not do that
(διὰ τί οἱ μαθηταί σου παραβαίνουσιν τὴν παράδοσιν τῶν πρεσβυτέρων)

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.]

Support Reference: Rhetorical Question

ULT **your**
UST Your
(σου)

Here, the word **your** is singular since the Pharisees and scribes are speaking to Jesus.

Support Reference: Forms of ‘You’ — Singular

ULT **the tradition of the elders**
UST the teachings we received from our ancestors
(τὴν παράδοσιν τῶν πρεσβυτέρων)

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]

Support Reference: Possession

ULT **the tradition of the elders**
UST the teachings we received from our ancestors
(τὴν παράδοσιν τῶν πρεσβυτέρων)

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]

Support Reference: Abstract Nouns

ULT **of the elders**
UST we received from our ancestors
(τῶν πρεσβυτέρων)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **For**
UST So
(γὰρ)

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:]

Support Reference: Connecting Words and Phrases

ULT **they do not wash their hands**
UST do not cleanse their hands
(οὐ & νίπτονται τὰς χεῖρας)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **bread**
UST they eat
(ἄρτον)

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]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	apprentices
tradition	the teachings
of the elders	we received from our ancestors
bread	they eat

Matthew 15:3

ULT	UST
But he, answering, said to them, "Why do you also transgress the commandment of God because of your tradition?	*Jesus replied, "Sometimes you use the teachings that you received to disobey the laws that God gave us. You should not do that!*

ULT **Why do you also transgress the commandment of God because of your tradition**
UST Sometimes you use the teachings that you received to disobey the laws that God gave us. You should not do that
(διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν)

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!]

Support Reference: Rhetorical Question

ULT **Why do you also transgress the commandment of God because of your tradition**
UST Sometimes you use the teachings that you received to disobey the laws that God gave us. You should not do that
(διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the commandment of God**
UST the laws that God gave us
(τὴν ἐντολὴν τοῦ Θεοῦ)

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]

Support Reference: Possession

> ULT **the commandment of God**
> UST the laws that God gave us
> (τὴν ἐντολὴν τοῦ Θεοῦ)

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]

Support Reference: Abstract Nouns

> ULT **your tradition**
> UST use the teachings that you received
> (τὴν παράδοσιν ὑμῶν)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of God	that God gave us
tradition	use the teachings that you received

Matthew 15:4

ULT	UST
For God commanded, saying, 'Honor your father and your mother,' and 'The one speaking evil of his father or mother, let him end in death.'	*For example, God gave this law: 'Treat your parents respectfully.' {He} also {gave this law}: 'Execute anyone who insults his or her parents.'*

ULT **For**
UST For example
(γὰρ)

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]

Support Reference: Connecting Words and Phrases

ULT **God commanded, saying**
UST God gave this law
(ὁ & Θεὸς ἐνετείλατο λέγων)

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.

Support Reference: Textual Variants

ULT **saying**
UST gave this law
(λέγων)

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]

Support Reference: Quotations and Quote Margins

ULT **saying Honor your father and your mother,' and 'The one speaking evil of his father or mother, let him end in death**
UST gave this law: 'Treat your parents respectfully.' {He} also {gave this law}: 'Execute anyone who insults his or her parents
(λέγων, τίμα τὸν πατέρα καὶ τὴν μητέρα, καί, ὁ κακολογῶν πατέρα ἢ μητέρα, θανάτῳ τελευτάτω)

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]

Support Reference: Quotes within Quotes

ULT **Honor your … your**
UST Treat your parents respectfully
(τίμα τὸν & τὴν)

Since God is addressing each specific person who is part of God's people, the command the words **your** and **your** are singular.

Support Reference: Forms of 'You' — Singular

ULT **The one speaking evil of his father or mother, let him end in death**
UST Execute anyone who insults his or her parents
(ὁ κακολογῶν πατέρα ἢ μητέρα, θανάτῳ τελευτάτω)

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]

Support Reference: Third-Person Imperatives

ULT **The one speaking evil of**
UST anyone who insults
(ὁ κακολογῶν)

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]

Support Reference: Abstract Nouns

> ULT **let him end in death**
> UST Execute
> (θανάτῳ τελευτάτω)

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]

Support Reference: Idiom

> ULT **let him end**
> UST Execute
> (τελευτάτω)

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]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
Honor	Treat … respectfully

Matthew 15:5

ULT	UST
But you say, 'Whoever says to his father or mother, "Whatever you might have benefited from me {is} a gift,"	*However, you tell people that they can say to their parents, 'I have given to God everything that I could have used to provide for you.'*

ULT **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**
UST However, you tell people that they can say to their parents, 'I have given to God everything that I could have used to provide for you … Then, you tell these people that they cannot treat their parents respectfully {by providing for them … }
(ὑμεῖς δὲ λέγετε, ὃς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρί, δῶρον ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς, οὐ μὴ τιμήσει τὸν πατέρα αὐτοῦ) (15:5-6)

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]

Support Reference: Quotes within Quotes

ULT **But**
UST However
(δὲ)

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,]

Support Reference: Connect — Contrast Relationship

ULT **Whatever you might have benefited from me**
UST everything that I could have used to provide for you
(ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **you might have benefited**
> UST could have used to provide for you
> (ὠφεληθῇς)

Here, the word **you** is singular since a child is speaking to one of his or her parents.

Support Reference: Forms of 'You' — Singular

> ULT **{is} a gift**
> UST I have given to God
> (δῶρον)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you might have benefited	could have used to provide for you

Matthew 15:6

ULT	UST
he will certainly not honor his father.' And you have set aside the wordof God because of your tradition.	*Then, you tell these people that they cannot treat their parents respectfully {by providing for them}. In that way, you use the teachings that you received to ignore what God commanded.*

ULT **he will certainly not honor his father**
UST Then, you tell these people that they cannot treat their parents respectfully {by providing for them}
(οὐ μὴ τιμήσει τὸν πατέρα αὐτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he will certainly not honor his**
UST Then, you tell these people that they cannot treat their parents respectfully {by providing for them}
(οὐ μὴ τιμήσει & αὐτοῦ)

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]

Support Reference: When Masculine Words Include Women

ULT **he will certainly not honor**
UST Then, you tell these people that they cannot treat … respectfully {by providing for them}
(οὐ μὴ τιμήσει)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **certainly not**
UST Then, you tell these people that … cannot
(οὐ μὴ)

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]

Support Reference: Double Negatives

ULT **father**
UST their parents
(τὸν πατέρα)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And**
UST In that way
(καὶ)

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,]

Support Reference: Connecting Words and Phrases

ULT **you have set aside the word of God because of your tradition**
UST you use the teachings that you received to ignore what God commanded
(ἠκυρώσατε τὸν λόγον τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν)

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]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **you have set aside**
> UST to ignore
> (ἠκυρώσατε)

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]

Support Reference: Metaphor

> ULT **the word of God**
> UST what God commanded
> (τὸν λόγον τοῦ Θεοῦ)

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]

Support Reference: Metonymy

> ULT **the word**
> UST what … commanded
> (τὸν λόγον)

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.

Support Reference: Textual Variants

> ULT **your tradition**
> UST you use the teachings that you received
> (τὴν παράδοσιν ὑμῶν)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he will … honor	they … treat … respectfully {by providing for them}
word of God	what God commanded
tradition	you use the teachings that you received

Matthew 15:7

ULT	UST
Hypocrites! Isaiah prophesied well about you, saying,	*You say that you obey God, but you really do not! Isaiah {the prophet} was right when God spoke through him about you,*

ULT well
UST was right
(καλῶς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT saying
(λέγων)

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]

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Hypocrites	You say that you obey God, but you really do not
Isaiah	Isaiah {the prophet}
prophesied	when God spoke through him

Matthew 15:8

ULT	UST
‘This people honors me with their lips, but their heart is far away from me.	*‘You people treat me respectfully when you talk, but you do not really care about me.*

ULT **This people honors**
UST You people treat … respectfully
(ὁ λαὸς οὗτος & τιμᾷ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **me … me**
UST me … you do not really care about me
(με & ἐμοῦ)

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]

Support Reference: Pronouns — When to Use Them

ULT **with their lips**
UST when you talk
(τοῖς χείλεσίν)

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]

Support Reference: Metonymy

ULT **their heart is far away from me**
UST you do not really care about me
(ἡ & καρδία αὐτῶν πόρρω ἀπέχει ἀπ᾽ ἐμοῦ)

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]

Support Reference: Metaphor

ULT **their heart is far away**
UST you do not really care about me
(ἡ & καρδία αὐτῶν πόρρω ἀπέχει)

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]

Support Reference: Collective Nouns

ULT **their heart**
UST you do not really care about me
(ἡ & καρδία αὐτῶν)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
honors	treat … respectfully

Matthew 15:9

ULT	UST
But they worship me in vain, teaching as doctrines commandments of men.’”	*When you worship me, it is useless. {That is because} you use only what humans have commanded to instruct others.’”*

ULT But
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT teaching
UST {That is because} you use … to instruct others
(διδάσκοντες)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT as doctrines commandments of men
UST {That is because} you use only what humans have commanded to instruct others
(διδασκαλίας ἐντάλματα ἀνθρώπων)

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]

Support Reference: Abstract Nouns

> ULT **commandments of men**
> UST only what humans have commanded
> (ἐντάλματα ἀνθρώπων)

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]

Support Reference: Possession

> ULT **of men**
> UST humans
> (ἀνθρώπων)

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]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they worship	When you worship
in vain	it is useless
as doctrines	{That is because} you use … to instruct others

Matthew 15:10

ULT	UST
And having summoned the crowd, he said to them, “Listen and understand:	*Then Jesus told the large group of people to come to him. He told them, “Listen {to what I am about to say} and learn {from it}.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having summoned	Jesus told … to come to him
understand	learn {from it}

Matthew 15:11

ULT	UST
What enters into the mouth does not defile the man, but what comes out from the mouth, this defiles the man."	*Whatever people eat cannot make them unclean. Rather, it is what people say that makes them unclean."*

ULT **What enters into the mouth**
UST Whatever people eat
(τὸ εἰσερχόμενον εἰς τὸ στόμα)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the mouth … the man … the mouth … the man**
UST people eat … them … people say … them
(τὸ στόμα & τὸν ἄνθρωπον & τοῦ στόματος & τὸν ἄνθρωπον)

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]

Support Reference: Generic Noun Phrases

ULT **the man … the man**
UST them … them
(τὸν ἄνθρωπον)

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]

Support Reference: When Masculine Words Include Women

ULT **what comes out from the mouth, this**
UST it is what people say
(τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, τοῦτο)

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]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **what comes out from the mouth**
UST what people say
(τὸ ἐκπορευόμενον ἐκ τοῦ στόματος)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **comes out**
UST people say
(ἐκπορευόμενον)

In a context such as this, your language might say "goes" instead of **comes**. Alternate translation: [goes out]

Support Reference: Go and Come

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
does … defile	make … unclean
defiles	that makes … unclean

Matthew 15:12

ULT	UST
Then, having approached, the disciples said to him, "Do you know that the Pharisees, having heard this word, were caused to stumble?"	*Later, his apprentices went to him and asked him, "We want you to know that the Pharisees heard what you said and became very upset."*

ULT **Do you know that the Pharisees, having heard this word, were caused to stumble**
UST We want you to know that the Pharisees heard what you said and became very upset
(οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν)

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!]

Support Reference: Rhetorical Question

ULT **Do you know**
UST We want you to know
(οἶδας)

Here, the word **you** is singular since the disciples are speaking to Jesus.

Support Reference: Forms of 'You' — Singular

ULT **the Pharisees, having heard this word, were caused to stumble**
UST the Pharisees heard what you said and became very upset
(οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν)

If your language 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]

Support Reference: Active or Passive

ULT **this word**
UST what you said
(τὸν λόγον)

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]

Support Reference: Metonymy

ULT **were caused to stumble**
UST and became very upset
(ἐσκανδαλίσθησαν)

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 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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	his apprentices
Do you know	We want you to know
Pharisees	Pharisees

Matthew 15:13

ULT	UST
But he, answering, said, "Every plant that my heavenly Father has not planted will be uprooted.	*Jesus replied, "{Those Pharisees are like} plants that God my Father, who rules from heaven, did not plant. {He will punish them in the same way that} he would tear up such plants.*

ULT **But**
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **Every plant that my heavenly Father has not planted will be uprooted**
UST {Those Pharisees are like} plants that God my Father, who rules from heaven, did not plant. {He will punish them in the same way that} he would tear up such plants
(πᾶσα φυτεία ἣν οὐκ ἐφύτευσεν ὁ Πατήρ μου ὁ οὐράνιος ἐκριζωθήσεται)

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]

Support Reference: Metaphor

ULT **my heavenly Father**
UST God my Father, who rules from heaven
(ὁ Πατήρ μου ὁ οὐράνιος)

Father is an important title that describes the relationship between God the Father and Jesus his Son.

Support Reference: Translating Son and Father

ULT will be uprooted
UST {He will punish them in the same way that} he would tear up such plants
(ἐκριζωθήσεται)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
heavenly	who rules from heaven
Father	God … Father
has … planted	did … plant

Matthew 15:14

ULT	UST
Leave them! They are blind guides. But if a blind one guides a blind one, both will fall into a pit."	*Do not listen to them. They do not know what they should be teaching. They are like blind people who guide other blind people right into a hole in the ground."*

ULT **Leave them**
UST Do not listen to them
(ἄφετε αὐτούς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **them! They are**
UST them. They
(αὐτούς & εἰσιν)

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]

Support Reference: Pronouns — When to Use Them

ULT **They are blind guides But if a blind one guides a blind one, both will fall into a pit**
UST They do not know what they should be teaching. They are like blind people who guide other blind people right into a hole in the ground
(ὁδηγοί εἰσιν τυφλοί τυφλὸς, δὲ τυφλὸν ἐὰν ὁδηγῇ, ἀμφότεροι εἰς βόθυνον πεσοῦνται)

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]

Support Reference: Metaphor

ULT **They are blind guides**
UST They do not know what they should be teaching
(ὁδηγοί εἰσιν τυφλοί)

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.

Support Reference: Textual Variants

ULT **But**
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **if a blind one guides a blind one, both will fall**
UST They are like blind people who guide other blind people right into a hole in the ground
(τυφλὸς & τυφλὸν ἐὰν ὁδηγῇ, ἀμφότεροι & πεσοῦνται)

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]

Support Reference: Hypothetical Situations

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a pit	right into a hole in the ground

Matthew 15:15

ULT	UST
But answering, Peter said to him, "Explain the parable to us."	*Peter replied, "Please tell us what that story means."*

ULT **But**
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **Explain**
UST Please tell … what … means
(φράσον)

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]

Support Reference: Imperatives — Other Uses

ULT **Explain**
UST Please tell … what … means
(φράσον)

Here, the command is singular because the Peter is speaking to Jesus.

Support Reference: Forms of 'You' — Singular

ULT **the parable**
UST that story
(τὴν παραβολήν)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **to us**
> UST us
> (ἡμῖν)

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.

Support Reference: Exclusive and Inclusive ‘We’

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter
parable	that story

Matthew 15:16

ULT	UST
But he said, “Are you also still without understanding?	*Jesus answered, “You too have not yet learned what I mean.*

ULT **But**
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **Are you also still without understanding**
UST You too have not yet learned what I mean
(ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε)

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!]

Support Reference: Rhetorical Question

Matthew 15:17

ULT	UST
Do you not yet understand that everything that enters into the mouth passes into the stomach and is passed out into the latrine?	*I want you to realize that everything that people eat simply goes into their stomachs. Eventually, their bodies expel what they ate into toilets.*

ULT **Do you not yet understand that everything that enters into the mouth passes into the stomach and is passed out into the latrine**
UST I want you to realize that everything that people eat simply goes into their stomachs. Eventually, their bodies expel what they ate into toilets
(οὔπω νοεῖτε ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα, εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς ἀφεδρῶνα ἐκβάλλεται)

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!]

Support Reference: Rhetorical Question

ULT **everything that enters into the mouth**
UST everything that people eat
(πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **into the mouth … into the stomach**
UST that people eat … into their stomachs
(εἰς τὸ στόμα, εἰς τὴν κοιλίαν)

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]

Support Reference: Generic Noun Phrases

ULT **is passed out into the latrine**
UST their bodies expel what they ate into toilets
(εἰς ἀφεδρῶνα ἐκβάλλεται)

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]

Support Reference: Euphemism

ULT **is passed out**
UST their bodies expel what they ate
(ἐκβάλλεται)

If your language 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]

Support Reference: Active or Passive

ULT **the latrine**
UST toilets
(ἀφεδρῶνα)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Do you … understand	I want you to realize
is passed out	their bodies expel what they ate

Matthew 15:18

ULT	UST
But the things coming out from the mouth come from the heart, and those defile the man.	*What actually makes people unclean is what they say, which shows what they think and care about.*

ULT **the things coming out from the mouth**
UST is what they say
(τὰ & ἐκπορευόμενα ἐκ τοῦ στόματος)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **coming out … come**
UST is what they say, which shows what they think and care about
(ἐκπορευόμενα & ἐξέρχεται)

In a context such as this, your language might say "going" and "go" instead of **coming** and **come**. Alternate translation: [going out … go]

Support Reference: Go and Come

ULT **the mouth … the heart … the man**
UST people … is what they say, which shows what they think and care about
(τοῦ στόματος & τῆς καρδίας & τὸν ἄνθρωπον)

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]

Support Reference: Generic Noun Phrases

> ULT **the heart**
> UST which shows what they think and care about
> (τῆς καρδίας)

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]

Support Reference: Metonymy

> ULT **the man**
> UST people
> (τὸν ἄνθρωπον)

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]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
defile	makes … unclean

Matthew 15:19

ULT	UST
For from the heart come evil thoughts, murders, adulteries, sexual immoralities, thefts, false testimonies, blasphemies.	*In fact, it is because of what people think and care about that they think evil things, kill others, are sexually unfaithful to their spouses, have improper sex, steal things, speak what is untrue, and say bad things {about God or others}.*

ULT **For**
UST In fact
(γὰρ)

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]

Support Reference: Connecting Words and Phrases

ULT **the heart**
UST what people think and care about
(τῆς καρδίας)

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]

Support Reference: Generic Noun Phrases

ULT **the heart**
UST what people think and care about
(τῆς καρδίας)

See how you translated **heart** in 15:18. Alternate translation: [the mind] or [the thoughts]

Support Reference: Metonymy

ULT **come**
UST it is because of
(ἐξέρχονται)

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [go]

Support Reference: Go and Come

ULT **evil thoughts, murders, adulteries, sexual immoralities, thefts, false testimonies, blasphemies**
UST that they think evil things, kill others, are sexually unfaithful to their spouses, have improper sex, steal things, speak what is untrue, and say bad things {about God or others}
(διαλογισμοὶ πονηροί, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι)

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]

Support Reference: Unusual Uses of the Plural

ULT **evil thoughts, murders, adulteries, sexual immoralities, thefts, false testimonies, blasphemies**
UST that they think evil things, kill others, are sexually unfaithful to their spouses, have improper sex, steal things, speak what is untrue, and say bad things {about God or others}
(διαλογισμοὶ πονηροί, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	evil
adulteries	are sexually unfaithful to their spouses
sexual immoralities	have improper sex
false testimonies	speak what is untrue
blasphemies	and say bad things {about God or others}

Matthew 15:20

ULT	UST
These are the things defiling the man, but to eat with unwashed hands does not defile the man."	*It is doing those things that makes people unclean. However, when people do not cleanse their hands before they eat, that does not make them unclean."*

ULT **the man … the man**
UST people … them
(τὸν ἄνθρωπον & τὸν ἄνθρωπον)

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]

Support Reference: Generic Noun Phrases

ULT **man … man**
UST people … them
(ἄνθρωπον & ἄνθρωπον)

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]

Support Reference: When Masculine Words Include Women

ULT **to eat with unwashed hands**
UST when people do not cleanse their hands before they eat
(τὸ & ἀνίπτοις χερσὶν φαγεῖν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
defiling	that makes … unclean
does … defile	that does … make … unclean

Matthew 15:21

ULT	UST
And having come out from there, Jesus withdrew into the regions of Tyre and Sidon.	*After that, Jesus {and his apprentices} left the region of Gennesaret. They traveled to the areas near the cities of Tyre and Sidon.*

ULT **And having come out from there**
UST After that … left the region of Gennesaret
(καὶ ἐξελθὼν ἐκεῖθεν)

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]

Support Reference: Introduction of a New Event

ULT **having come out**
UST left
(ἐξελθὼν)

In a context such as this, your language might say "gone" instead of **come**. Alternate translation: [having gone out]

Support Reference: Go and Come

ULT **from there**
UST the region of Gennesaret
(ἐκεῖθεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Jesus withdrew**
UST Jesus {and his apprentices} … They traveled
(ὁ Ἰησοῦς ἀνεχώρησεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus {and his apprentices}
of Tyre	near the cities of Tyre
Sidon	Sidon

Matthew 15:22

ULT	UST
And behold, a Canaanite woman, having come out from those regions, was crying out, saying, "Have mercy on me, Lord, Son of David! My daughter is severely demon-possessed."	*Then, a non-Jewish woman who was from those areas visited Jesus. She called out to him, "My Lord, you who are a descendant of King David, help me! A demon is controlling my daughter and making her suffer."*

ULT **behold, a Canaanite woman, having come out from those regions, was crying out**
UST a non-Jewish woman who was from those areas visited Jesus. She called out to him
(ἰδοὺ, γυνὴ Χαναναία ἀπὸ τῶν ὁρίων ἐκείνων ἐξελθοῦσα, ἔκραζεν)

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]

Support Reference: Introduction of New and Old Participants

ULT **behold**
(ἰδοὺ)

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]

Support Reference: Metaphor

ULT **having come out from those regions**
UST who was from those areas visited Jesus
(ἀπὸ τῶν ὁρίων ἐκείνων ἐξελθοῦσα)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **having come out**
> UST visited Jesus
> (ἐξελθοῦσα)

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone out]

Support Reference: Go and Come

> ULT **saying**
> (λέγουσα)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and she said]

Support Reference: Quotations and Quote Margins

> ULT **Have mercy on me, Lord, Son of David! My daughter is severely demon-possessed**
> UST My Lord, you who are a descendant of King David, help me! A demon is controlling my daughter and making her suffer
> (ἐλέησόν με, Κύριε, Υἱὸς Δαυείδ; ἡ θυγάτηρ μου κακῶς δαιμονίζεται)

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!]

Support Reference: Information Structure

> ULT **Have mercy on me**
> UST help me
> (ἐλέησόν με)

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]

Support Reference: Abstract Nouns

> ULT **Have mercy**
> UST help
> (ἐλέησόν)

Here the command is singular because the woman is speaking to Jesus.

Support Reference: Forms of ‘You’ — Singular

ULT **Son of David**
UST you who are a descendant of King David
(Υἱὸς Δαυείδ)

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]

Support Reference: Metaphor

ULT **My daughter is severely demon-possessed**
UST A demon is controlling my daughter and making her suffer
(ἡ θυγάτηρ μου κακῶς δαιμονίζεται)

If your language 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]

Support Reference: Active or Passive

ULT **is severely demon-possessed**
UST A demon is controlling … and making her suffer
(κακῶς δαιμονίζεται)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Canaanite	non-Jewish
was crying out	She called out to him
Have mercy	help
Lord	My Lord
of David	of King David
is … demon-possessed	A demon is controlling

Matthew 15:23

ULT	UST
But he did not answer her a word. And having approached, his disciples were begging him, saying, "Send her away, for she is crying out after us."	*However, Jesus did not say anything to her. Then his apprentices came to him and said, "This woman is {bothering us by} following us and calling out to you. Please tell her to go home."*

ULT **did not answer her a word**
UST did not say anything to her
(οὐκ ἀπεκρίθη αὐτῇ λόγον)

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]

Support Reference: Metonymy

ULT **having approached**
UST came to him
(προσελθόντες)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **saying**
UST and said
(λέγοντες)

Consider natural ways of introducing direct quotations in your language. Alternate translation without the preceding comma: [and they said]

Support Reference: Quotations and Quote Margins

ULT **Send her away, for she is crying out after us**
UST This woman is {bothering us by} following us and calling out to you. Please tell her to go home
(ἀπόλυσον αὐτήν, ὅτι κράζει ὄπισθεν ἡμῶν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Send her away**
UST Please tell her to go home
(ἀπόλυσον αὐτήν)

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]

Support Reference: Imperatives — Other Uses

ULT **Send her away**
UST Please tell her to go home
(ἀπόλυσον αὐτήν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Send her away**
UST Please tell her to go home
(ἀπόλυσον αὐτήν)

Here the command is singular because the disciples are speaking to Jesus.

Support Reference: Forms of ‘You’ — Singular

ULT **she is crying out after us**
UST This woman is {bothering us by} following us and calling out to you
(κράζει ὄπισθεν ἡμῶν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	apprentices
she is crying out	and calling out to you

Matthew 15:24

ULT	UST
But he, answering, said, "I was not sent, except to the lost sheep of the house of Israel."	*Jesus answered them, "God told me to go only to my fellow Israelites. They are like sheep who have wandered off {and need help}."*

ULT **said**
UST answered them
(εἶπεν)

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:]

Support Reference: When to Keep Information Implicit

ULT **I was not sent, except to the lost sheep of the house of Israel**
UST God told me to go only to my fellow Israelites. They are like sheep who have wandered off {and need help}
(οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ)

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]

Support Reference: Connect — Exception Clauses

ULT **I was not sent**
UST God told me to go
(οὐκ ἀπεστάλην)

If your language 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]

Support Reference: Active or Passive

ULT **the lost sheep of the house of Israel**
UST my fellow Israelites. They are like sheep who have wandered off {and need help}
(τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ)

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]

Support Reference: Possession

ULT **the lost sheep of the house of Israel**
UST my fellow Israelites. They are like sheep who have wandered off {and need help}
(τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ)

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]

Support Reference: Metaphor

ULT **of the house of Israel**
UST my fellow Israelites
(οἴκου Ἰσραήλ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
lost	who have wandered off {and need help}
sheep	They are like sheep
of the house	my fellow Israelites
of Israel	my fellow Israelites

Matthew 15:25

ULT	UST
But she, having come, bowed down to him, saying, "Lord, help me."	*Then the woman approached Jesus. She knelt down in front of him and pled, "My Lord, please help me!"*

ULT **But**
UST Then
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **bowed down to him**
UST She knelt down in front of him
(προσεκύνει αὐτῷ)

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]

Support Reference: Symbolic Action

ULT **help**
UST please help
(βοήθει)

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]

Support Reference: Imperatives — Other Uses

> ULT **help**
> UST please help
> (βοήθει)

Here, the command is singular because the woman is speaking to Jesus.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
bowed down	She knelt down
Lord	My Lord

Matthew 15:26

ULT	UST
Now he, answering, said, "It is not good to take the bread of the children and to throw {it} to the little dogs."	*Jesus replied, "Suppose that someone takes food for children and gives it to dogs instead. That is not appropriate! {That is why I am not helping you.}"*

ULT **It is not good to take the bread of the children and to throw {it} to the little dogs**
UST Suppose that someone takes food for children and gives it to dogs instead. That is not appropriate! {That is why I am not helping you … }
(οὐκ ἔστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις)

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]

Support Reference: Parables

ULT **the bread of the children**
UST food for children
(τὸν ἄρτον τῶν τέκνων)

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]

Support Reference: Possession

ULT **the bread**
UST food
(τὸν ἄρτον)

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]

Support Reference: Synecdoche

ULT **to throw {it} to the little dogs**
UST gives it to dogs instead
(βαλεῖν τοῖς κυναρίοις)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to the little dogs**
UST to dogs
(τοῖς κυναρίοις)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
good	appropriate! {That is why I am not helping you … }
bread	food

Matthew 15:27

ULT	UST
But she said, "Yes, Lord, for also the little dogs eat from the crumbs falling from the table of their masters."	*The woman replied, "My Lord, what you say is correct. In fact, though, dogs do eat leftovers that their owners spill on the ground. {What I am asking you to do is like those leftovers.}"*

ULT **Yes**
UST what you say is correct
(ναί)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for also**
UST In fact, though
(καὶ γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **for also the little dogs eat from the crumbs falling from the table of their masters**
UST In fact, though, dogs do eat leftovers that their owners spill on the ground. {What I am asking you to do is like those leftovers … }
(καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν)

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]

Support Reference: Parables

> ULT **the little dogs**
> UST dogs
> (τὰ κυνάρια)

See you how you translated this phrase in 15:26. Alternate translation: [to the domesticated animals] or [to the scavenging animals]

Support Reference: Translate Unknowns

> ULT **the crumbs falling from the table of their masters**
> UST leftovers that their owners spill on the ground. {What I am asking you to do is like those leftovers … }
> (τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the table**
> UST on the ground. {What I am asking you to do is like those leftovers … }
> (τῆς τραπέζης)

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]

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lord	My Lord
of … masters	owners

Matthew 15:28

ULT	UST
Then answering, Jesus said to her, "O woman, great {is} your faith; let it be done for you just as you desire." And her daughter was healed from that hour.	*When {he heard that,} Jesus told her, "You have impressed me because you trust me very much! I will do for you what you want me to do." At that very moment, Jesus cured her daughter.*

ULT **O woman**
UST You have impressed me because
(ὦ γύναι)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **great {is} your faith**
UST you trust me very much
(μεγάλη σου ἡ πίστις)

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]

Support Reference: Abstract Nouns

ULT **your … for you … you desire**
UST for you … you want me to do
(σου & σοι & θέλεις)

Here, the words **your**, **you**, and **you** are singular because Jesus is speaking to the woman.

Support Reference: Forms of 'You' — Singular

> ULT **let it be done**
> UST I will do
> (γενηθήτω)

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]

Support Reference: Third-Person Imperatives

> ULT **let it be done**
> UST I will do
> (γενηθήτω)

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]

Support Reference: Active or Passive

> ULT **her daughter was healed**
> UST Jesus cured her daughter
> (ἰάθη ἡ θυγάτηρ αὐτῆς)

If your language 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]

Support Reference: Active or Passive

> ULT **from that hour**
> UST At that very moment
> (ἀπὸ τῆς ὥρας ἐκείνης)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
is … faith	you trust me

ULT	UST
hour	At that very moment

Matthew 15:29

ULT	UST
And having left from there, Jesus went along the Sea of Galilee, and having gone up on a mountain, he was sitting there.	*After that, Jesus {and his apprentices} left {the areas near the cities of Tyre and Sidon}. They traveled to the shore of the Sea of Galilee. Then Jesus went up on a hill and sat down.*

ULT **And having left from there, Jesus**
UST After that, Jesus {and his apprentices} left {the areas near the cities of Tyre and Sidon}
(καὶ μεταβὰς ἐκεῖθεν, ὁ Ἰησοῦς)

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]

Support Reference: Introduction of a New Event

ULT **from there**
UST the areas near the cities of Tyre and Sidon
(ἐκεῖθεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Jesus went**
UST Jesus {and his apprentices} … They traveled
(ὁ Ἰησοῦς ἦλθεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **having gone up**
> UST Jesus went up
> (ἀναβὰς)

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come up]

Support Reference: Go and Come

> ULT **a mountain**
> UST a hill
> (τὸ ὄρος)

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]

Support Reference: When to Keep Information Implicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus {and his apprentices}
Sea of Galilee	Sea of Galilee
of Galilee	of Galilee

Matthew 15:30

ULT	UST
And large crowds approached him, having with them the lame, the blind, the crippled, the mute, and many others. And they laid them at his feet, and he healed them,	*Large groups of people came to him. They brought people who could not walk, people who could not see, people who could not use their hands normally, people who could not speak, and people who were sick in many other ways. They set these people down in front of Jesus. Then, Jesus cured these people.*

ULT **the lame, the blind, the crippled, the mute**
UST people who could not walk, people who could not see, people who could not use their hands normally, people who could not speak
(χωλούς, τυφλούς, κυλλούς, κωφούς)

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]

Support Reference: Nominal Adjectives

ULT **many others**
UST people who were sick in many other ways
(ἑτέρους πολλούς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **they laid them at his feet**
UST They set these people down in front of Jesus
(ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας αὐτοῦ)

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]

Support Reference: Idiom

> ULT **they laid them … them**
> UST They set these people down … these people
> (ἔρριψαν αὐτοὺς & αὐτούς)

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]

Support Reference: Pronouns — When to Use Them

Matthew 15:31

ULT	UST
so that the crowd marveled, seeing the mute speaking, the crippled healthy, and the lame walking, and the blind seeing, and they glorified the God of Israel.	*The large group of people saw {what Jesus had done}. People who could not talk were now speaking. People who could not use their hands normally were now able to do so. People who could not walk were now walking. People who could not see were now seeing. What Jesus had done impressed the large group of people. They praised the God whom the Israelites worship.*

ULT **so that**
UST What Jesus had done
(ὥστε)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the mute … the crippled … the lame … the blind**
UST People who could not talk … People who could not use their hands normally … People who could not walk … People who could not see
(κωφοὺς & κυλλοὺς & χωλοὺς & τυφλοὺς)

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]

Support Reference: Nominal Adjectives

ULT **the God of Israel**
UST the God whom the Israelites worship
(τὸν Θεὸν Ἰσραήλ)

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]

Support Reference: Possession

ULT of Israel
UST whom the Israelites worship
(Ἰσραήλ)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they glorified	They praised
God	God
of Israel	whom the Israelites worship

Matthew 15:32

ULT	UST
But Jesus, having summoned his disciples, said, "I have compassion on the crowd, because they are remaining with me already three days and do not have anything {that} they might eat. And I do not want to send them away hungry, lest they might faint on the way."	*After that, Jesus told his apprentices to come to him. He said to them, "I pity the large group of people. They have already spent three days with me, and they do not have any food to eat. Further, I do not want to tell them to go home while they are hungry, because then they might pass out while they are walking home."*

ULT **But**
UST After that
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **I have compassion on the crowd, because they are remaining with me already three days and do not have anything {that} they might eat**
UST I pity the large group of people. They have already spent three days with me, and they do not have any food to eat
(σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσίν μοι, καὶ οὐκ ἔχουσιν τι φάγωσιν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **I have compassion on**
UST I pity
(σπλαγχνίζομαι ἐπὶ)

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]

Support Reference: Abstract Nouns

ULT they might faint
UST they might pass out
(ἐκλυθῶσιν)

Alternate translation: [they might become weary] or [they might lose their strength]

ULT on the way
UST while they are walking home
(ἐν τῇ ὁδῷ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
having summoned	told … to come to him
disciples	apprentices
I have compassion	I pity
days	days

Matthew 15:33

ULT	UST
And the disciples say to him, "From where {would be} to us in a desolate place so many loaves so as to satisfy so large a crowd?"	*The apprentices replied, "In this place where no one lives, we certainly do not have enough food for this large group of people to have enough to eat!"*

ULT **say**
UST replied
(λέγουσιν)

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]

Support Reference: Irregular Use of Tenses

ULT **From where {would be} to us in a desolate place so many loaves so as to satisfy so large a crowd**
UST In this place where no one lives, we certainly do not have enough food for this large group of people to have enough to eat
(πόθεν ἡμῖν ἐν ἐρημίᾳ, ἄρτοι τοσοῦτοι ὥστε χορτάσαι ὄχλον τοσοῦτον)

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!]

Support Reference: Rhetorical Question

ULT **loaves**
UST food
(ἄρτοι)

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]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	apprentices
a desolate place	In this place where no one lives
loaves	food

Matthew 15:34

ULT	UST
And Jesus says to them, "How many loaves do you have?" And they said, "Seven, and a few small fish."	*Jesus asked them, "How many loaves of bread do you have with you?" They replied, "We have with us seven loaves of bread and a few little fish."*

> ULT **says**
> UST asked
> (λέγει)

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]

Support Reference: Irregular Use of Tenses

> ULT **loaves**
> UST loaves of bread
> (ἄρτους)

See how you translated **loaves** in 14:17. Alternate translation: [large chunks of bread]

Support Reference: Translate Unknowns

> ULT **Seven, and**
> UST We have with us seven loaves of bread and
> (ἑπτά, καὶ)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
loaves	loaves of bread

Matthew 15:35

ULT	UST
And having commanded the crowd to recline on the ground,	*Then Jesus told the large group of people to sit down on the ground.*

> ULT **to recline on the ground**
> UST to sit down on the ground
> (ἀναπεσεῖν ἐπὶ τὴν γῆν)

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]

Support Reference: Assumed Knowledge and Implicit Information

Matthew 15:36

ULT	UST
he took the seven loaves and the fish, and having given thanks, he broke {them} and was giving {them} to the disciples, and the disciples to the crowds.	*He picked up the seven loaves of bread and the fish. Then he thanked God for the food. After that, he tore the bread into pieces and gave the pieces to his apprentices. They distributed them to the large group of people.*

ULT **loaves**
UST loaves of bread
(ἄρτους)

See how you translated **loaves** in 14:17. Alternate translation: [large chunks of bread]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he broke {them} and was giving {them}**
UST After that, he tore the bread into pieces and gave the pieces
(ἔκλασεν καὶ ἐδίδου)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the disciples to the crowds**
UST They distributed them to the large group of people
(οἱ & μαθηταὶ τοῖς ὄχλοις)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
loaves	loaves of bread
to the disciples	to his apprentices
disciples	They distributed them

Matthew 15:37

ULT	UST
And they all ate and were satisfied. And they took up the remaining of the broken pieces—seven baskets full.	*Everyone ate {the bread}, and they all had enough to eat. Then the apprentices gathered the food that was left. They filled seven large containers with the leftovers!*

ULT **they all ate … they took up**
UST Everyone ate {the bread} … the apprentices gathered
(ἔφαγον πάντες & ἦραν)

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]

Support Reference: Pronouns — When to Use Them

ULT **and were satisfied**
UST and they all had enough to eat
(καὶ ἐχορτάσθησαν)

If your 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]

Support Reference: Active or Passive

ULT **the remaining of the broken pieces**
UST the food that was left
(τὸ περισσεῦον τῶν κλασμάτων)

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]

Support Reference: Idiom

> ULT **baskets**
> UST large containers
> (σπυρίδας)

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: [bags] or [containers]

Support Reference: Translate Unknowns

Matthew 15:38

ULT	UST
But those eating were 4,000 men, besides women and children.	*{About} 4, 000 men ate {the bread}, and there were women and children there too!*

> ULT **But**
> (δὲ)

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,]

Support Reference: Background Information

> ULT **besides women and children**
> UST and there were women and children there too
> (χωρὶς γυναικῶν καὶ παιδίων)

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]

Support Reference: Assumed Knowledge and Implicit Information

Matthew 15:39

ULT	UST
And having sent away the crowds, he got into the boat and went into the regions of Magadan.	*After he told the large group of people to go home, Jesus climbed into a boat. He {and his apprentices} sailed to the areas near the town of Magadan.*

ULT **he got**
UST Jesus climbed
(ἐνέβη)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **went**
UST He {and his apprentices} sailed
(ἦλθεν)

In a context such as this, your language might say “came” instead of **went**. Alternate translation: [came]

Support Reference: Go and Come

ULT **of Magadan**
UST near the town of Magadan
(Μαγαδάν)

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]

Support Reference: How to Translate Names

> ULT **of Magadan**
> UST near the town of Magadan
> (Μαγαδάν)

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.

Support Reference: Textual Variants

Matthew 16

Matthew 16 Chapter Introduction

Structure and Formatting

1. 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)

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:

1. Jesus' transfiguration, which Matthew narrates in 17:1–8
2. Jesus' resurrection and enthronement in heaven
3. the empowerment and growth of the church
4. the destruction of Jerusalem
5. Jesus' second coming
6. 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)

"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)

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)

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

ULT	UST
And the Pharisees and Sadducees, having approached, testing {him}, asked him to show them a sign from heaven.	*Some Pharisees and Sadducees came to Jesus in order to investigate him. They said to him, "We want you to perform a miracle that shows that God sent you."*

ULT **And**
(καὶ)

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,]

Support Reference: Introduction of a New Event

ULT **having approached, testing {him}**
UST came to Jesus in order to investigate him
(προσελθόντες & πειράζοντες)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **asked him to show them a sign from heaven**
UST They said to him, "We want you to perform a miracle that shows that God sent you
(ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδεῖξαι αὐτοῖς)

It may be more natural in your language to have a direct quotation here. Alternate translation: [asked him, "Show us a sign from heaven!"]

Support Reference: Direct and Indirect Quotations

> ULT **a sign from heaven**
> UST a miracle that shows that God sent you
> (σημεῖον ἐκ τοῦ οὐρανοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **from heaven**
> UST that shows that God sent you
> (ἐκ τοῦ οὐρανοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Pharisees	Some Pharisees
Sadducees	Sadducees
testing {him}	in order to investigate him
a sign	a miracle
heaven	that shows that God sent you

Matthew 16:2

ULT	UST
But he answering said to them, "[Evening having come, you say, 'It will be fair weather, for the sky is red.'	*He answered them, "[When it is evening and the sky looks red, you know that there will be good weather {the next day}.*

ULT **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**
UST When it is evening and the sky looks red, you know that there will be good weather {the next day} … When it is morning and the sky looks red and cloudy, {you know that} there will be storms that day. So, you realize what it means when the sky looks a certain way. However, you do not {realize} what God is doing right now
(ὀψίας γενομένης λέγετε, εὐδία; πυρράζει γὰρ ὁ οὐρανός. καὶ πρωΐ, σήμερον χειμών; πυρράζει γὰρ στυγνάζων ὁ οὐρανός. τὸ & πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε) (16:2-3)

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.

Support Reference: Textual Variants

ULT **you say, 'It will be fair weather, for the sky is red**
UST and the sky looks red, you know that there will be good weather {the next day}
(λέγετε, εὐδία; πυρράζει γὰρ ὁ οὐρανός)

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]

Support Reference: Quotes within Quotes

ULT **It will be fair weather, for the sky is red**
UST and the sky looks red … that there will be good weather {the next day}
(εὐδία; πυρράζει γὰρ ὁ οὐρανός)

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]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **It will be fair weather**
> UST that there will be good weather {the next day}
> (εὐδία)

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]

Support Reference: Assumed Knowledge and Implicit Information

Matthew 16:3

ULT	UST
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.]	*When it is morning and the sky looks red and cloudy, {you know that} there will be storms that day. So, you realize what it means when the sky looks a certain way. However, you do not {realize} what God is doing right now.]*

ULT **in early morning, 'Today will be stormy, for the sky is red, being overcast**
UST When it is morning and the sky looks red and cloudy, {you know that} there will be storms that day
(πρωΐ, σήμερον χειμών; πυρράζει γὰρ στυγνάζων ὁ οὐρανός)

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]

Support Reference: Quotes within Quotes

ULT **in early morning, 'Today**
UST When it is morning … that day
(πρωΐ, σήμερον)

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]

Support Reference: Ellipsis

ULT **Today will be stormy, for the sky is red, being overcast**
UST and the sky looks red and cloudy, {you know that} there will be storms that day
(σήμερον χειμών; πυρράζει γὰρ στυγνάζων ὁ οὐρανός)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the face**
UST when … looks a certain way
(τὸ & πρόσωπον)

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]

Support Reference: Metaphor

ULT **but the signs of the times you are not able**
UST However, you do not {realize} what God is doing right now
(τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε)

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?]

Support Reference: Rhetorical Question

ULT **the signs of the times**
UST what God is doing right now
(τὰ & σημεῖα τῶν καιρῶν)

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]

Support Reference: Possession

ULT **you are not able**
UST you do not {realize}
(οὐ δύνασθε)

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]

Support Reference: Ellipsis

Matthew 16:4

ULT	UST
An evil and adulterous generation seeks a sign, but a sign will not be given to it except the sign of Jonah." And having left them, he went away.	*You people who are alive right now are wicked and faithless. You want me to do a miracle {that proves that God sent me}. However, the only miracle you will see is a miracle like the one that happened to {the prophet} Jonah." Then Jesus {and his apprentices} departed from the Pharisees and Sadducees.*

ULT **An evil and adulterous generation seeks a sign, but a sign will not be given to it except the sign of Jonah**
UST You people who are alive right now are wicked and faithless. You want me to do a miracle {that proves that God sent me}. However, the only miracle you will see is a miracle like the one that happened to {the prophet} Jonah
(γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ)

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.

Support Reference: First, Second or Third Person

ULT **them**
UST the Pharisees and Sadducees
(αὐτοὺς)

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]

Support Reference: Pronouns — When to Use Them

ULT **he went away**
UST Jesus {and his apprentices} departed
(ἀπῆλθεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	are wicked
adulterous	faithless
An … generation	You people who are alive right now
seeks	You want me to do
a sign	a miracle {that proves that God sent me}
a sign	the … miracle
sign	is a miracle
of Jonah	like the one that happened to {the prophet} Jonah

Matthew 16:5

ULT	UST
And the disciples, having come to the other side, forgot to take loaves.	*They sailed to the other side {of the Sea of Galilee}. Then, the apprentices realized that they had not remembered to take any bread with them.*

ULT **And**
(καὶ)

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]

Support Reference: Introduction of a New Event

ULT **the disciples, having come to the other side, forgot to take loaves**
UST They sailed to the other side {of the Sea of Galilee}. Then, the apprentices realized that they had not remembered to take any bread with them
(ἐλθόντες οἱ μαθηταὶ εἰς τὸ πέραν, ἐπελάθοντο ἄρτους λαβεῖν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **having come**
UST They sailed
(ἐλθόντες)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **having come**
UST They sailed
(ἐλθόντες)

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone]

Support Reference: Go and Come

ULT **the other side**
UST the other side {of the Sea of Galilee}
(τὸ πέραν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	Then, the apprentices
loaves	any bread

Matthew 16:6

ULT	UST
Now Jesus said to them, "See and guard from the yeast of the Pharisees and Sadducees."	*At that point, Jesus said to them, "Be alert and watch out for the yeast that the Pharisees and Sadducees use."*

ULT **Now**
UST At that point
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **See and guard from**
UST Be alert and watch out for
(ὁρᾶτε καὶ προσέχετε ἀπὸ)

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]

Support Reference: Doublet

ULT **See and**
UST Be alert and
(ὁρᾶτε καὶ)

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]

Support Reference: Idiom

> ULT **the yeast of the Pharisees and Sadducees**
> UST the yeast that the Pharisees and Sadducees use
> (τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων)

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]

Support Reference: Possession

> ULT **the yeast of the Pharisees and Sadducees**
> UST the yeast that the Pharisees and Sadducees use
> (τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων)

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.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
See	Be alert
yeast	yeast
of the Pharisees	that the Pharisees
Sadducees	Sadducees use

Matthew 16:7

ULT	UST
But they were reasoning among themselves, saying, "{It is} because we did not take loaves."	*Then the apprentices told each other, "{He must have said that} because we did not take any bread with us."*

ULT **among themselves**
UST each other
(ἐν ἑαυτοῖς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **saying, "{It is} because we did not take loaves**
UST {He must have said that} because we did not take any bread with us
(λέγοντες, ὅτι ἄρτους οὐκ ἐλάβομεν)

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"]

Support Reference: Quotations and Quote Margins

ULT **saying, "{It is} because we did not take loaves**
UST {He must have said that} because we did not take any bread with us
(λέγοντες, ὅτι ἄρτους οὐκ ἐλάβομεν)

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]

Support Reference: Direct and Indirect Quotations

> ULT **{It is} because**
> UST {He must have said that} because
> (ὅτι)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **we did not take**
> UST we did not take … with us
> (οὐκ ἐλάβομεν)

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.

Support Reference: Exclusive and Inclusive ‘We’

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
loaves	any bread

Matthew 16:8

ULT	UST
But, having known this, Jesus said, "You of little faith, why are you reasoning among yourselves that you do not have loaves?	*Jesus realized {what they were saying to each other}. He told them, "You should not be telling each other that you do not have bread. You should trust God more than you do!*

ULT **But**
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **You of little faith, why are you reasoning among yourselves that you do not have loaves**
UST You should not be telling each other that you do not have bread. You should trust God more than you do
(τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἔχετε)

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.]

Support Reference: Rhetorical Question

ULT **You of little faith**
UST You should trust God more than you do
(ὀλιγόπιστοι)

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]

Support Reference: Abstract Nouns

> ULT **among yourselves**
> UST each other
> (ἐν ἑαυτοῖς)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having known this	realized {what they were saying to each other}
Jesus	Jesus
You of little faith	You should trust God more than you do
loaves	bread

Matthew 16:9

ULT	UST
Do you not yet perceive nor remember the five loaves of the 5,000, and how many baskets you received?	*You should already remember and understand how I fed 5, 000 men with just five loaves of bread. Then you gathered the food that was left into {12} large containers.*

ULT **Do you not yet perceive nor remember the five loaves of the 5,000, and how many baskets you received**
UST You should already remember and understand how I fed 5, 000 men with just five loaves of bread. Then you gathered the food that was left into {12} large containers
(οὔπω νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων, καὶ πόσους κοφίνους ἐλάβετε)

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.]

Support Reference: Rhetorical Question

ULT **the five loaves of the 5,000**
UST how I fed 5, 000 men with just five loaves of bread
(τοὺς πέντε ἄρτους τῶν πεντακισχιλίων)

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]

Support Reference: Possession

ULT **of the 5,000**
UST how I fed 5, 000 men
(τῶν πεντακισχιλίων)

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]

Support Reference: Nominal Adjectives

> ULT **loaves**
> UST with just five loaves of bread
> (ἄρτους)

See how you translated **loaves** in 14:17. Alternate translation: [large chunks of bread]

Support Reference: Translate Unknowns

> ULT **baskets**
> UST the food that was left into {12} large containers
> (κοφίνους)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **baskets**
> UST the food that was left into {12} large containers
> (κοφίνους)

See how you translated **baskets** in 14:20. Alternate translation: [bags] or [containers]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Do you … perceive	understand
loaves	with just five loaves of bread

Matthew 16:10

ULT	UST
Nor the seven loaves of the 4,000, and how many baskets you received?	*{You should also remember and understand} how I fed 4, 000 men with just seven loaves of bread. Then you gathered the food that was left into {seven} large containers.*

ULT **Nor the seven loaves of the 4,000, and how many baskets you received**
UST {You should also remember and understand} how I fed 4, 000 men with just seven loaves of bread. Then you gathered the food that was left into {seven} large containers
(οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων, καὶ πόσας σπυρίδας ἐλάβετε)

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.]

Support Reference: Rhetorical Question

ULT **Nor**
UST You should also remember and understand
(οὐδὲ)

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]

Support Reference: Ellipsis

ULT **the seven loaves of the 4,000**
UST how I fed 4, 000 men with just seven loaves of bread
(τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων)

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]

Support Reference: Possession

> ULT **loaves**
> UST with just seven loaves of bread
> (ἄρτους)

See how you translated **loaves** in 14:17. Alternate translation: [large chunks of bread]

Support Reference: Translate Unknowns

> ULT **of the 4,000**
> UST how I fed 4, 000 men
> (τῶν τετρακισχιλίων)

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]

Support Reference: Nominal Adjectives

> ULT **baskets**
> UST the food that was left into {seven} large containers
> (σπυρίδας)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **baskets**
> UST the food that was left into {seven} large containers
> (σπυρίδας)

See how you translated **baskets** in 15:37. Alternate translation: [bags] or [containers]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
loaves	with just seven loaves of bread

Matthew 16:11

ULT	UST
How do you not perceive that I did not speak to you about loaves? But guard from the yeast of the Pharisees and Sadducees."	*I want you to understand that I am speaking about bread in a figurative way. So {I say again}, watch out for the yeast that the Pharisees and Sadducees use."*

ULT **How do you not perceive that I did not speak to you about loaves**
UST I want you to understand that I am speaking about bread in a figurative way
(πῶς οὐ νοεῖτε, ὅτι οὐ περὶ ἄρτων εἶπον ὑμῖν)

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.]

Support Reference: Rhetorical Question

ULT **But**
UST So {I say again}
(δὲ)

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,]

Support Reference: Connect — Contrast Relationship

ULT **the yeast of the Pharisees and Sadducees**
UST the yeast that the Pharisees and Sadducees use
(τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων)

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]

Support Reference: Possession

> ULT **the yeast of the Pharisees and Sadducees**
> UST the yeast that the Pharisees and Sadducees use
> (τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων)

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.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
do you … perceive	to understand
loaves	bread
yeast	yeast
of the Pharisees	that the Pharisees
Sadducees	Sadducees use

Matthew 16:12

ULT	UST
Then they understood that he had not told them to guard from the yeast of loaves, but from the teaching of the Pharisees and Sadducees.	*After {Jesus said that}, the apprentices realized that {he was telling them to watch out for} what the Pharisees and Sadducees were teaching. He was not telling them to watch out for the yeast that people use to make bread.*

ULT **they understood**
UST the apprentices realized
(συνῆκαν)

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]

Support Reference: Pronouns — When to Use Them

ULT **he had not told them to guard from the yeast of loaves, but from the teaching of the Pharisees and Sadducees**
UST {he was telling them to watch out for} what the Pharisees and Sadducees were teaching. He was not telling them to watch out for the yeast that people use to make bread
(οὐκ εἶπεν προσέχειν ἀπὸ τῆς ζύμης τῶν ἄρτων, ἀλλὰ ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων)

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]

Support Reference: Information Structure

ULT **the yeast of loaves**
UST the yeast that people use to make bread
(τῆς ζύμης τῶν ἄρτων)

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]

Support Reference: Possession

ULT **but from**
UST he was telling them to watch out for
(ἀλλὰ ἀπὸ)

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]

Support Reference: Ellipsis

ULT **the teaching of the Pharisees and Sadducees**
UST what the Pharisees and Sadducees were teaching
(τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they understood	the apprentices realized
yeast	yeast
of loaves	that people use to make bread
of the Pharisees	the Pharisees
Sadducees	Sadducees

Matthew 16:13

ULT	UST
Now Jesus, having come to the regions of Caesarea Philippi, asked his disciples, saying, "Who do men say the Son of Man is?"	*Sometime later, Jesus {and his apprentices} arrived in the area near the city of Caesarea Philippi. Then Jesus asked his apprentices, "Who do people say that I, the Son of Man, really am?"*

ULT **Now**
UST Sometime later
(δὲ)

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]

Support Reference: Introduction of a New Event

ULT **having come**
UST arrived
(ἐλθὼν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **having come**
UST arrived
(ἐλθὼν)

In a context such as this, your language might say "gone" instead of **come**. Alternate translation: [having gone]

Support Reference: Go and Come

ULT **saying**
(λέγων)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said]

Support Reference: Quotations and Quote Margins

ULT **men**
UST people
(οἱ ἄνθρωποι)

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]

Support Reference: When Masculine Words Include Women

ULT **the Son of Man is**
UST that I, the Son of Man, really am
(εἶναι τὸν Υἱὸν τοῦ Ἀνθρώπου)

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]

Support Reference: First, Second or Third Person

ULT **the Son of Man**
UST I, the Son of Man
(τὸν Υἱὸν τοῦ Ἀνθρώπου)

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]

Support Reference: When to Keep Information Implicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus {and his apprentices}
of Caesarea	near the city of Caesarea
disciples	apprentices
Son of Man	I, the Son of Man

Matthew 16:14

ULT	UST
And they said, "Some, John the Baptist; and some, Elijah; and others, Jeremiah, or one of the prophets."	*The apprentices replied, "People say that you are one of the prophets {who has come back to life}. {More specifically,} some people say that you are John the Baptizer. Other people say that you are the prophet Elijah. Other people say that you are the prophet Jeremiah."*

ULT **Some, John the Baptist; and some, Elijah; and others, Jeremiah, or one of the prophets**

UST People say that you are one of the prophets {who has come back to life}. {More specifically,} some people say that you are John the Baptizer. Other people say that you are the prophet Elijah. Other people say that you are the prophet Jeremiah

(οἱ & Ἰωάννην τὸν Βαπτιστήν; ἄλλοι δὲ Ἠλείαν; ἕτεροι δὲ Ἰερεμίαν ἢ ἕνα τῶν προφητῶν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Some, John the Baptist; and some, Elijah; and others, Jeremiah**

UST {More specifically,} some people say that you are John the Baptizer. Other people say that you are the prophet Elijah. Other people say that you are the prophet Jeremiah

(οἱ & Ἰωάννην τὸν Βαπτιστήν; ἄλλοι δὲ Ἠλείαν; ἕτεροι δὲ Ἰερεμίαν)

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]

Support Reference: Ellipsis

ULT **Some … some … others**
UST {More specifically,} some people say that you are … Other people say that you are … Other people say that you are
(οἱ & ἄλλοι & ἕτεροι)

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]

Support Reference: Nominal Adjectives

ULT **one of the prophets**
UST People say that you are one of the prophets {who has come back to life}
(ἕνα τῶν προφητῶν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
John the Baptist	John the Baptizer
Elijah	the prophet Elijah
Jeremiah	the prophet Jeremiah
of the prophets	of the prophets {who has come back to life}

Matthew 16:15

ULT	UST
He says to them, “But who do you say I am?”	*Jesus asked, “As for you, who do you say that I really am?”*

> **ULT He says**
> UST Jesus
> (λέγει)

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]

Support Reference: Irregular Use of Tenses

Matthew 16:16

ULT	UST
And answering, Simon Peter said, "You are the Christ, the Son of the living God."	*Simon Peter replied, "You are the Messiah! You are the Son of the only real God."*

ULT **You**
UST You
(σὺ)

Since Peter is talking to Jesus, the word **You** here is singular.

Support Reference: Forms of 'You' — Singular

ULT **the Son of the living God**
UST You are the Son of the only real God
(ὁ Υἱὸς τοῦ Θεοῦ τοῦ ζῶντος)

Son is an important title for Jesus that describes his relationship with God the Father.

Support Reference: Translating Son and Father

ULT **of the living God**
UST of the only real God
(τοῦ Θεοῦ τοῦ ζῶντος)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Simon Peter	Simon Peter
Christ	Messiah
Son of the … God	Son of … God

Matthew 16:17

ULT	UST
Now answering, Jesus said to him, "Blessed are you, Simon Bar Jonah, because flesh and blood did not reveal this to you, but my Father in the heavens.	*Jesus responded, "Simon, descendant of Jonah, God my Father, who rules from heaven, has blessed you. He has made known to you what you said. In fact, no human could have made it known to you.*

ULT **Now**
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **Blessed are you, Simon Bar Jonah, because flesh and blood did not reveal this to you, but my Father in the heavens**
UST Simon, descendant of Jonah, God my Father, who rules from heaven, has blessed you. He has made known to you what you said. In fact, no human could have made it known to you
(μακάριος εἶ, Σίμων Βαριωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι, ἀλλ' ὁ Πατήρ μου & ἐν τοῖς οὐρανοῖς)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Blessed are you**
UST has blessed you
(μακάριος εἶ)

If your language 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]

Support Reference: Active or Passive

ULT **are you … to you**
UST has blessed you … to you
(εἶ & σοι)

Since Jesus is talking to Peter, the word **you** throughout this verse is singular.

Support Reference: Forms of 'You' — Singular

ULT **Simon Bar Jonah**
UST Simon, descendant of Jonah
(Σίμων Βαριωνᾶ)

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]

Support Reference: Copy or Borrow Words

ULT **Bar Jonah**
UST descendant of Jonah
(Βαριωνᾶ)

The word **Jonah** is the name of a man.

Support Reference: How to Translate Names

ULT **flesh and blood did not reveal this to you, but my Father in the heavens**
UST God my Father, who rules from heaven … He has made known to you what you said. In fact, no human could have made it known to you
(σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι, ἀλλ' ὁ Πατήρ μου & ἐν τοῖς οὐρανοῖς)

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]

Support Reference: Information Structure

ULT **flesh and blood did not reveal this**
UST In fact, no human could have made it known
(σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν)

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]

Support Reference: Hendiadys

ULT **did not reveal this to you**
UST In fact, no … could have made it known to you
(οὐκ ἀπεκάλυψέν σοι)

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]

Support Reference: Pronouns — When to Use Them

ULT **but my Father in the heavens**
UST God my Father, who rules from heaven … He has made known to you what you said
(ἀλλ' ὁ Πατήρ μου & ἐν τοῖς οὐρανοῖς)

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]

Support Reference: Ellipsis

ULT **my Father**
UST God my Father
(ὁ Πατήρ μου)

Father is an important title that describes the relationship between God the Father and Jesus the Son.

Support Reference: Translating Son and Father

> ULT **in the heavens**
> UST who rules from heaven
> (ἐν τοῖς οὐρανοῖς)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Blessed	has blessed you
Simon Bar Jonah	Simon, descendant of Jonah
Father	God … Father
heavens	who rules from heaven

Matthew 16:18

ULT	UST
And I also say to you that you are Peter, and upon this rock I will build my church, and the gates of Hades will not prevail against it.	*I also want you to know that I will make you become like your name, Peter, which means 'rock.' I will make you like a foundation stone on which I will construct a building, which represents everyone who believes in me. Even when those people die, that will not destroy them.*

ULT **I also say to you**
UST I also want you to know
(κἀγὼ & σοι λέγω)

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]

ULT **to you … you**
UST you … I will make you become like
(σοι & σὺ)

Since Jesus is talking to Peter, the word **you** throughout this verse is singular.

Support Reference: Forms of 'You' — Singular

ULT **you are Peter**
UST I will make you become like your name, Peter, which means 'rock
(σὺ εἶ Πέτρος)

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"]

Support Reference: Assumed Knowledge and Implicit Information

ULT **upon this rock**
UST I will make you like a foundation stone on which
(ἐπὶ ταύτῃ τῇ πέτρᾳ)

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]

Support Reference: Metaphor

ULT **I will build my church**
UST I will construct a building, which represents everyone who believes in me
(οἰκοδομήσω μου τὴν ἐκκλησίαν)

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]

Support Reference: Metaphor

ULT **the gates of Hades**
UST Even when those people die
(πύλαι Ἅδου)

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]

Support Reference: Metaphor

ULT **it**
UST them
(αὐτῆς)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	your name, Peter, which means ‘rock
church	which represents everyone who believes in me
of Hades	Even when those people die

Matthew 16:19

ULT	UST
I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth will have been bound in the heavens, and whatever you loose on the earth will have been loosed in the heavens."	*I will commission you to oversee God's heavenly kingdom. When you confirm something here on earth, God will confirm it in heaven. When you nullify something here on earth, God will nullify it in heaven."*

ULT **I will give to you the keys of the kingdom of the heavens**
UST I will commission you to oversee God's heavenly kingdom
(δώσω σοι τὰς κλεῖδας τῆς Βασιλείας τῶν Οὐρανῶν)

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]

Support Reference: Metaphor

ULT **to you … you bind … you loose**
UST you … you confirm … you nullify
(σοι & δήσῃς & λύσῃς)

Since Jesus is talking to Peter, the word **you** throughout this verse is singular.

Support Reference: Forms of 'You' — Singular

ULT **the keys of the kingdom**
UST to oversee God's … kingdom
(τὰς κλεῖδας τῆς Βασιλείας)

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]

Support Reference: Translate Unknowns

> ULT **and**
> (καὶ)

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]

Support Reference: Connecting Words and Phrases

> ULT **whatever you bind on the earth will have been bound in the heavens**
> UST When you confirm something here on earth, God will confirm it in heaven
> (ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς, ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς)

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]

Support Reference: Metaphor

> ULT **will have been bound … will have been loosed**
> UST God will confirm it … God will nullify it
> (ἔσται δεδεμένον & ἔσται λελυμένον)

If your language 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]

Support Reference: Active or Passive

ULT whatever you loose on the earth will have been loosed in the heavens
UST When you nullify something here on earth, God will nullify it in heaven
(ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the kingdom of the heavens	God's heavenly kingdom
of the heavens	heavenly
you bind	you confirm
earth	earth
have been bound	God will confirm it
heavens	heaven
earth	earth
heavens	heaven

Matthew 16:20

ULT	UST
Then he commanded the disciples that they tell no one that he is the Christ.	*After that, Jesus ordered the apprentices not to tell anyone that he was the Messiah.*

ULT the disciples that they tell no one that he is the Christ
UST the apprentices not to tell anyone that he was the Messiah
(τοῖς μαθηταῖς, ἵνα μηδενὶ εἴπωσιν ὅτι αὐτός ἐστιν ὁ Χριστός)

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”]

Support Reference: Direct and Indirect Quotations

ULT they tell no one that he is the Christ
UST not to tell anyone that he was the Messiah
(μηδενὶ εἴπωσιν ὅτι αὐτός ἐστιν ὁ Χριστός)

It may be more natural in your language to have a direct quotation here. Alternate translation: [they tell no one, “He is the Christ”]

Support Reference: Direct and Indirect Quotations

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	apprentices
Christ	Messiah

Matthew 16:21

ULT	UST
From that time Jesus Christ began to show 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.	*From then on, Jesus the Messiah began to teach his apprentices that he had to travel to the city of Jerusalem. There, the Jewish leaders, the ruling priests, and the teachers of the Jewish law would hurt him very much and have people kill him. During the third day after he died, God would make him alive again.*

ULT **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**
UST his apprentices that he had to travel to the city of Jerusalem. There, the Jewish leaders, the ruling priests, and the teachers of the Jewish law would hurt him very much and have people kill him. During the third day after he died, God would make him alive again
(τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς Ἱεροσόλυμα ἀπελθεῖν, καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων, καὶ ἀρχιερέων, καὶ γραμματέων, καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι)

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”]

Support Reference: Direct and Indirect Quotations

ULT **to be killed**
UST have people kill him
(ἀποκτανθῆναι)

If your language 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]

Support Reference: Active or Passive

ULT **to be raised**
UST God would make him alive again
(ἐγερθῆναι)

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]

Support Reference: Idiom

> ULT **to be raised**
> UST God would make him alive again
> (ἐγερθῆναι)

If your language 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]

Support Reference: Active or Passive

> ULT **on the third day**
> UST During the third day after he died
> (τῇ τρίτῃ ἡμέρᾳ)

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]

Support Reference: Idiom

> ULT **on the third day**
> UST During the third day after he died
> (τῇ τρίτῃ ἡμέρᾳ)

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [on day three]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Christ	the Messiah
to … disciples	apprentices
Jerusalem	the city of Jerusalem
to suffer	would hurt him
elders	the Jewish leaders
chief priests	the ruling priests
scribes	the teachers of the Jewish law

ULT	UST
on the … day	During the third day after he died

Matthew 16:22

ULT	UST
And having taken him aside, Peter began to rebuke him, saying, "Merciful to you, Lord; this will certainly not be to you."	*Then Peter spoke to Jesus privately. He began to scold Jesus, "My Lord, do not say those things! What you have spoken about will never happen to you."*

ULT saying
UST spoke
(λέγων)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said]

Support Reference: Quotations and Quote Margins

ULT Merciful to you
UST do not say those things
(ἵλεώς σοι)

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]

Support Reference: Idiom

ULT to you … to you
UST do not say those things … to you
(σοι)

Since Peter is talking to Jesus, the word **you** throughout this verse is singular.

Support Reference: Forms of 'You' — Singular

ULT **this**
UST What you have spoken about
(τοῦτο)

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]

Support Reference: Pronouns — When to Use Them

ULT **certainly not**
UST never
(οὐ μὴ)

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]

Support Reference: Double Negatives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter
to rebuke	to scold
Lord	My Lord

Matthew 16:23

ULT	UST
But he, having turned, said to Peter, "Get behind me, Satan! You are a stumbling block to me, because you are not considering the things of God, but the things of men."	*Then Jesus faced Peter. He said, "Do not try to stop me. You are behaving as Satan does! You are thinking about what humans care about instead of thinking about what God cares about. Because of that, you are trying to make me do what is wrong."*

ULT **But**
UST Then
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **having turned**
UST faced
(στραφεὶς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Get behind me**
UST Do not try to stop me
(ὕπαγε ὀπίσω μου)

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]

Support Reference: Metaphor

ULT **Satan**
UST You are behaving as Satan does
(Σατανᾶ)

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]

Support Reference: Metaphor

ULT **You are a stumbling block to me, because you are not considering the things of God, but the things of men**
UST You are thinking about what humans care about instead of thinking about what God cares about. Because of that, you are trying to make me do what is wrong
(σκάνδαλον εἶ ἐμοῦ, ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **You are a stumbling block to me**
UST you are trying to make me do what is wrong
(σκάνδαλον εἶ ἐμοῦ)

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]

Support Reference: Metaphor

ULT **You are … you are not considering**
UST instead of thinking about … you are trying to make me do what is wrong
(εἶ & οὐ φρονεῖς)

Since Jesus is talking to Peter, the words **You** and **you** are singular.

Support Reference: Forms of 'You' — Singular

ULT **you are not considering the things of God, but the things of men**
UST You are thinking about what humans care about instead of thinking about what God cares about
(οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων)

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]

Support Reference: Information Structure

ULT **but the things**
UST You are thinking about what
(ἀλλὰ τὰ)

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]

Support Reference: Ellipsis

ULT **of men**
UST humans care about
(τῶν ἀνθρώπων)

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]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Peter	Peter
Satan	You are behaving as Satan does
you are … considering	thinking about
of God	God cares about

Matthew 16:24

ULT	UST
Then Jesus said to his disciples, "If anyone wants to come after me, let him deny himself and take up his cross and follow me.	*Next, Jesus said to all his apprentices, "People who want to come with me and be my apprentices must refuse to do what they want to do. They must be willing to suffer or die, as if they were carrying their own crosses, when they come with me as my apprentices.*

ULT **If anyone wants**
UST People who want
(εἴ τις θέλει)

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]

Support Reference: Connect — Hypothetical Conditions

ULT **to come after me**
UST to come with me and be my apprentices
(ὀπίσω μου ἐλθεῖν)

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]

Support Reference: Idiom

ULT **let him deny himself and take up his cross and follow me**
UST must refuse to do what they want to do. They must be willing to suffer or die, as if they were carrying their own crosses, when they come with me as my apprentices
(ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι)

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]

Support Reference: Third-Person Imperatives

> ULT **let him deny himself … his**
> UST must refuse to do what they want to do. They must be willing to suffer or die, as if they were carrying their own crosses
> (ἀπαρνησάσθω ἑαυτὸν & αὐτοῦ)

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]

Support Reference: When Masculine Words Include Women

> ULT **let him deny himself**
> UST must refuse to do what they want to do
> (ἀπαρνησάσθω ἑαυτὸν)

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]

Support Reference: Idiom

> ULT **take up his cross**
> UST They must be willing to suffer or die, as if they were carrying their own crosses
> (ἀράτω τὸν σταυρὸν αὐτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT take up his cross

UST They must be willing to suffer or die, as if they were carrying their own crosses

(ἀράτω τὸν σταυρὸν αὐτοῦ)

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,]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
to … disciples	to all … apprentices
cross	They must be willing to suffer or die, as if they were carrying their own crosses

Matthew 16:25

ULT	UST
For whoever wants to save his life will lose it, but whoever loses his life for my sake will find it.	*{That is} because people who are willing to do anything to stay alive will not truly live. However, people who are willing to die because they are my apprentices will truly live.*

ULT **For**
UST {That is} because
(γὰρ)

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,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **whoever wants to save his life will lose it, but whoever loses his life for my sake will find it**
UST people who are willing to do anything to stay alive will not truly live. However, people who are willing to die because they are my apprentices will truly live
(ὃς & ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν; ὃς δ’ ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, εὑρήσει αὐτήν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **wants to save his life will lose it**
UST are willing to do anything to stay alive will not truly live
(θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν)

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]

Support Reference: Metaphor

ULT **his … his**
UST to do anything to stay alive … are willing to die
(αὐτοῦ)

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]

Support Reference: When Masculine Words Include Women

ULT **but whoever loses his life for my sake will find it**
UST However, people who are willing to die because they are my apprentices will truly live
(ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, εὑρήσει αὐτήν)

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]

Support Reference: Metaphor

ULT **for my sake**
UST because they are my apprentices
(ἕνεκεν ἐμοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to save	to do anything to stay alive
will lose	will not truly live
loses	are willing to die

Matthew 16:26

ULT	UST
For what will a man benefit if he gains the whole world but forfeits his life? Or what will a man give in exchange for his life?	*Suppose that some people acquire everything they could possibly want. However, they can no longer truly live. That is not worth it! People cannot acquire anything that is as valuable as truly living.*

ULT **For**
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **what will a man benefit if he gains the whole world but forfeits his life**
UST Suppose that some people acquire everything they could possibly want. However, they can no longer truly live. That is not worth it
(τί & ὠφεληθήσεται ἄνθρωπος, ἐὰν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ)

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!]

Support Reference: Rhetorical Question

ULT **what will a man benefit if he gains the whole world but forfeits his life**
UST Suppose that some people acquire everything they could possibly want. However, they can no longer truly live. That is not worth it
(τί & ὠφεληθήσεται ἄνθρωπος, ἐὰν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ)

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]

Support Reference: Hypothetical Situations

ULT **a man … he gains … his … a man … his**
UST some people acquire … they can no longer truly live … People … as truly living
(ἄνθρωπος & κερδήσῃ & αὐτοῦ & ἄνθρωπος & αὐτοῦ)

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]

Support Reference: When Masculine Words Include Women

ULT **his life … for his life**
UST they can no longer truly live … as truly living
(τὴν & ψυχὴν αὐτοῦ & τῆς ψυχῆς αὐτοῦ)

Alternate translation: [his soul … for his soul]

ULT **Or**
(ἢ)

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,]

Support Reference: Connecting Words and Phrases

ULT **Or what will a man give in exchange for his life**
UST People cannot acquire anything that is as valuable as truly living
(ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ)

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!]

Support Reference: Rhetorical Question

> ULT **in exchange for his life**
> UST that is as valuable as truly living
> (ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
will … benefit	That is not worth it
he gains	acquire
world	everything they could possibly want
life	they can no longer truly live
for … life	as truly living

Matthew 16:27

ULT	UST
For the Son of Man is about to come in the glory of his Father with his angels. And then he will repay each one according to his action.	*{That is important} because I, the Son of Man, will soon return with my angels. I will be as glorious as God my Father. At that time, I will {justly} reward or punish people for whatever they have done.*

ULT **For**
UST {That is important} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the Son of Man is about … his … his … he will repay**
UST I, the Son of Man, will soon … my … as God my Father … I will {justly} reward or punish
(μέλλει & ὁ Υἱὸς τοῦ Ἀνθρώπου & αὐτοῦ & αὐτοῦ & ἀποδώσει)

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]

Support Reference: First, Second or Third Person

> ULT **is about to come**
> UST will soon return
> (μέλλει & ἔρχεσθαι)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **in the glory of his Father**
> UST I will be as glorious as God my Father
> (ἐν τῇ δόξῃ τοῦ Πατρὸς αὐτοῦ)

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]

Support Reference: Abstract Nouns

> ULT **of his Father**
> UST as God my Father
> (τοῦ Πατρὸς αὐτοῦ)

Father is an important title that describes the relationship between God the Father and Jesus the Son.

Support Reference: Translating Son and Father

> ULT **his angels**
> UST my angels
> (τῶν ἀγγέλων αὐτοῦ)

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]

Support Reference: Pronouns — When to Use Them

ULT **he will repay**
UST I will {justly} reward or punish
(ἀποδώσει)

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]

Support Reference: Pronouns — When to Use Them

ULT **he will repay**
UST I will {justly} reward or punish
(ἀποδώσει)

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,]

Support Reference: Metaphor

ULT **his action**
UST whatever they have done
(τὴν πρᾶξιν αὐτοῦ)

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]

Support Reference: Abstract Nouns

ULT **his**
UST they
(αὐτοῦ)

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]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Son of Man	I, the Son of Man
glory	I will be as glorious
of … Father	as God my Father

ULT	UST
angels	angels

Matthew 16:28

ULT	UST
Truly I say to you that there are some of the ones standing here who will certainly not taste death until they see the Son of Man coming in his kingdom."	*Some of you who are here with me will definitely see me, the Son of Man, ruling over my kingdom before you die. What I have said is true."*

> ULT **will certainly not taste death**
> UST definitely … you die
> (οὐ μὴ γεύσωνται θανάτου)

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]

Support Reference: Metaphor

> ULT **will certainly not taste death**
> UST definitely … you die
> (οὐ μὴ γεύσωνται θανάτου)

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]

Support Reference: Abstract Nouns

> ULT **certainly not**
> UST definitely
> (οὐ μὴ)

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]

Support Reference: Double Negatives

> ULT **the Son of Man coming in his kingdom**
> UST me, the Son of Man, ruling over my kingdom
> (τὸν Υἱὸν τοῦ Ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ)

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]

Support Reference: First, Second or Third Person

> ULT **coming in his kingdom**
> UST ruling over my kingdom
> (ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ)

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]

Support Reference: When to Keep Information Implicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Truly	What I have said is true
Son of Man	me, the Son of Man
kingdom	ruling over my kingdom

Matthew 17

Matthew 17 Chapter Introduction

Structure and Formatting

1. 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)

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)

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)

Matthew 17:1

ULT	UST
And after six days, Jesus takes along Peter, and James, and John his brother, and brings them up onto a high mountain by themselves.	*Six days later, Jesus climbed up a tall mountain. He had Peter, James, and James' {younger} brother John go with him. No one else was with them.*

ULT **And after six days**
UST Six days later
(καὶ μεθ' ἡμέρας ἓξ)

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,]

Support Reference: Introduction of a New Event

ULT **takes along … brings them up**
UST climbed up … He had … go with him
(παραλαμβάνει & ἀναφέρει αὐτοὺς)

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]

Support Reference: Irregular Use of Tenses

ULT **his brother**
UST James' {younger} brother
(τὸν ἀδελφὸν αὐτοῦ)

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]

Support Reference: Kinship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	days
Jesus	Jesus

ULT	UST
Peter	Peter
James	James
John	John

Matthew 17:2

ULT	UST
And he was transfigured before them, and his face shone as the sun, and his garments became white as the light.	*Then, the three apprentices saw Jesus change how he appeared. His face became as radiant as the sun. His clothes became bright white.*

ULT **he was transfigured**
UST Jesus change how he appeared
(μετεμορφώθη)

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]

Support Reference: Translate Unknowns

ULT **he was transfigured**
UST Jesus change how he appeared
(μετεμορφώθη)

If your language 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]

Support Reference: Active or Passive

ULT **before them**
UST the three apprentices saw
(ἔμπροσθεν αὐτῶν)

Alternate translation: [in front of them] or [as they watched]

ULT **his face shone as the sun**
UST His face became as radiant as the sun
(ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος)

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]

Support Reference: Simile

> ULT **white as the light**
> UST bright white
> (λευκὰ ὡς τὸ φῶς)

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]

Support Reference: Simile

Matthew 17:3

ULT	UST
And behold, Moses and Elijah were seen by them, talking with him.	*After that, Moses and Elijah{, who were prophets from long ago,} appeared to the three apprentices! These prophets were speaking to Jesus.*

ULT behold
(ἰδοὺ)

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]

Support Reference: Metaphor

ULT Moses and Elijah were seen by them
UST Moses and Elijah{, who were prophets from long ago,} appeared to the three apprentices
(ὤφθη αὐτοῖς Μωϋσῆς καὶ Ἠλείας)

If your language 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]

Support Reference: Active or Passive

ULT talking
UST These prophets were speaking
(συνλαλοῦντες)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT him
UST Jesus
(αὐτοῦ)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
Elijah	Elijah{, who were prophets from long ago … }

Matthew 17:4

ULT	UST
And answering, Peter said to Jesus, "Lord, it is good for us to be here. If you wish, I will makehere three tents, one for you, and one for Moses, and one for Elijah."	*Peter responded by saying to Jesus, "My Lord, it is appropriate for all of us to be here. If you want me to, I will build three shelters. You, Moses, and Elijah can each use one."*

ULT **answering**
UST responded
(ἀποκριθεὶς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for us**
UST for all of us
(ἡμᾶς)

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]

Support Reference: Exclusive and Inclusive 'We'

ULT **you wish … for you**
UST you want me to … You
(θέλεις & σοὶ)

Since Peter is talking to Jesus, the word **you** is singular throughout this verse.

Support Reference: Forms of 'You' — Singular

> ULT **I will make**
> UST I will build
> (ποιήσω)

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.

Support Reference: Textual Variants

> ULT **tents**
> UST shelters
> (σκηνάς)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter
to Jesus	to Jesus
Lord	My Lord
good	appropriate
for Moses	Moses
for Elijah	Elijah

Matthew 17:5

ULT	UST
{While} he was still speaking, behold, a bright cloud overshadowed them, and behold, a voice from the cloud, saying, "This is my beloved Son with whom I am well pleased. Listen to him."	*As Peter was talking, a radiant cloud covered all of them! Then God spoke from the cloud! He declared, "This man is my Son, the one whom I love dearly. What he does pleases me. Do what he says."*

ULT **behold … behold**
(ἰδοὺ)

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]

Support Reference: Metaphor

ULT **a bright cloud**
UST a radiant cloud
(νεφέλη φωτεινὴ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **overshadowed**
UST covered
(ἐπεσκίασεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **them**
UST all of them
(αὐτούς)

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]

Support Reference: Pronouns — When to Use Them

ULT **a voice**
UST God spoke
(φωνὴ)

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]

Support Reference: Metonymy

ULT **saying**
UST He declared
(λέγουσα)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and it said]

Support Reference: Quotations and Quote Margins

ULT **This is my beloved Son with whom I am well pleased**
UST This man is my Son, the one whom I love dearly. What he does pleases me
(οὗτός ἐστιν ὁ Υἱός μου, ὁ ἀγαπητός & ᾧ εὐδόκησα)

See how you translated the identical sentence in 3:17.

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
beloved	the one whom I love dearly
Son	Son
I am well pleased	pleases me

Matthew 17:6

ULT	UST
And having heard, the disciples fell on their face and were very afraid.	*After the three apprentices heard that, they became extremely afraid. They kneeled down to worship God.*

ULT **the disciples fell on their face and were very afraid**
UST the three apprentices … they became extremely afraid. They kneeled down to worship God
(οἱ μαθηταὶ ἔπεσαν ἐπὶ πρόσωπον αὐτῶν καὶ ἐφοβήθησαν σφόδρα)

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]

Support Reference: Connect — Sequential Time Relationship

ULT **fell on their face**
UST They kneeled down to worship God
(ἔπεσαν ἐπὶ πρόσωπον αὐτῶν)

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]

Support Reference: Idiom

ULT **their face**
UST They kneeled down to worship God
(πρόσωπον αὐτῶν)

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]

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	the three apprentices
fell	They kneeled down to worship God

ULT	UST
were … afraid	they became … afraid

Matthew 17:7

ULT	UST
And Jesus approached and having touched them, said, "Get up and do not be afraid."	*Then Jesus came close to them. He touched them and told them, "Stand up! Stop being afraid!"*

ULT **said, "Get up and do not be afraid**
UST and told them, "Stand up! Stop being afraid
(εἶπεν, ἐγέρθητε καὶ μὴ φοβεῖσθε)

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]

Support Reference: Direct and Indirect Quotations

ULT **Get up and do not be afraid**
UST Stand up! Stop being afraid
(ἐγέρθητε καὶ μὴ φοβεῖσθε)

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]

Support Reference: Information Structure

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
do … be afraid	being afraid

Matthew 17:8

ULT	UST
But, having lifted up their eyes, they saw no one except only Jesus himself.	*When they looked up, the only person whom they saw was Jesus.*

ULT But
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT having lifted up their eyes
UST When they looked up
(ἐπάραντες & τοὺς ὀφθαλμοὺς αὐτῶν)

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]

Support Reference: Idiom

ULT they saw no one except only Jesus himself
UST the only person whom they saw was Jesus
(οὐδένα εἶδον εἰ μὴ αὐτὸν Ἰησοῦν μόνον)

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]

Support Reference: Connect — Exception Clauses

ULT Jesus himself
UST was Jesus
(αὐτὸν Ἰησοῦν)

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]

Support Reference: Reflexive Pronouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	was Jesus

Matthew 17:9

ULT	UST
And {as} they were coming down from the mountain, Jesus commanded them, saying, "Tell the vision to no one until the Son of Man might have risen from the dead."	*While they were walking down the mountain, Jesus instructed them, "Do not tell anyone about what you just saw until I, the Son of Man, live again."*

ULT **{as} they were coming down**
UST While they were walking down
(καταβαινόντων αὐτῶν)

In a context such as this, your language might say "going" instead of **coming**. Alternate translation: [as they were going down]

Support Reference: Go and Come

ULT **saying, "Tell the vision to no one until the Son of Man might have risen from the dead**
UST Do not tell anyone about what you just saw until I, the Son of Man, live again
(λέγων, μηδενὶ εἴπητε τὸ ὅραμα, ἕως οὗ ὁ Υἱὸς τοῦ Ἀνθρώπου ἐκ νεκρῶν ἀναστῇ)

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]

Support Reference: Direct and Indirect Quotations

ULT **saying**
(λέγων)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said]

Support Reference: Quotations and Quote Margins

ULT **the Son of Man**
UST I, the Son of Man
(ὁ Υἱὸς τοῦ Ἀνθρώπου)

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,]

Support Reference: First, Second or Third Person

> ULT **might have risen from the dead**
> UST live again
> (ἐκ νεκρῶν ἀναστῇ)

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]

Support Reference: Idiom

> ULT **the dead**
> UST live again
> (νεκρῶν)

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]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
vision	what you just saw
Son of Man	I, the Son of Man

Matthew 17:10

ULT	UST
And his disciples questioned him, saying, "Why then do the scribes say that it is necessary for Elijah to come first?"	*Then, those three apprentices asked Jesus, "The teachers of the Jewish law tell us that the prophet Elijah has to be here before {the Messiah gets here}. Are they right about that? {We ask because we just saw the prophet Elijah}."*

ULT **his disciples**
UST those three apprentices
(οἱ μαθηταὶ αὐτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **saying**
(λέγοντες)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they asked]

Support Reference: Quotations and Quote Margins

ULT **Why then**
UST Are they right about that? {We ask because we just saw the prophet Elijah}
(τί οὖν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **it is necessary for Elijah to come**
UST the prophet Elijah has to be here
(Ἠλείαν δεῖ ἐλθεῖν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to come**
UST to be here
(ἐλθεῖν)

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]

Support Reference: Idiom

ULT **first**
UST before {the Messiah gets here}
(πρῶτον)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	those three apprentices
scribes	teachers of the Jewish law
Elijah	the prophet Elijah

Matthew 17:11

ULT	UST
But he, answering, said, "Elijah indeed comes and will restore all things.	*Jesus replied, "{They are right} that the prophet Elijah has to be here and that he will make everything as it should be.*

ULT But
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT comes
UST has to be here
(ἔρχεται)

See how you translated "come" in 17:10. Alternate translation: [appears] or [does what he is predicted to do]

Support Reference: Assumed Knowledge and Implicit Information

ULT comes
UST has to be here
(ἔρχεται)

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]

Support Reference: Irregular Use of Tenses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Elijah	{They are right} that the prophet Elijah

Matthew 17:12

ULT	UST
But I say to you that Elijah already came, and they did not recognize him, but they did to him whatever they wanted. In the same way also, the Son of Man is about to suffer by them."	*Now here is what I want you to know: the prophet Elijah has been here already. However, people did not realize that it was Elijah. Instead, they treated him badly. Further, they are about to hurt me, the Son of Man, in similar ways."*

ULT **But**
UST Now
(δὲ)

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,]

Support Reference: Connect — Contrast Relationship

ULT **came**
UST has been here
(ἦλθεν)

See how you translated "come" in 17:10. Alternate translation: [appeared] or [did what he was predicted to do]

Support Reference: Assumed Knowledge and Implicit Information

ULT **they did not recognize … they did … them**
UST people did not realize that it was … they treated … badly … they
(οὐκ ἐπέγνωσαν & ἐποίησαν & αὐτῶν)

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]

Support Reference: Pronouns — When to Use Them

ULT **whatever they wanted**
UST they treated … badly
(ὅσα ἠθέλησαν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Son of Man is about**
UST are about … me, the Son of Man
(ὁ Υἱὸς τοῦ Ἀνθρώπου μέλλει)

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]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Elijah	the prophet Elijah
they did … recognize	people did … realize that it was
Son of Man	me, the Son of Man
to suffer	to hurt

Matthew 17:13

ULT	UST
Then the disciples understood that he spoke to them about John the Baptist.	*After that, the three apprentices realized that Jesus was telling them {that the person he called Elijah was} John the Baptizer.*

ULT **the disciples**
UST the three apprentices
(οἱ μαθηταὶ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he spoke to them about John the Baptist**
UST Jesus was telling them {that the person he called Elijah was} John the Baptizer
(περὶ Ἰωάννου τοῦ Βαπτιστοῦ εἶπεν αὐτοῖς)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	the three apprentices
understood	realized
John the Baptist	John the Baptizer

Matthew 17:14

ULT	UST
And having come to the crowd, a man approached him, kneeling before him	*When the four of them returned to the large group of people, a man came up to Jesus and bowed down in front of him.*

ULT **having come**
UST When the four of them returned
(ἐλθόντων)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **having come**
UST When the four of them returned
(ἐλθόντων)

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone]

Support Reference: Go and Come

ULT **kneeling before him**
UST and bowed down in front of him
(γονυπετῶν αὐτὸν)

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]

Support Reference: Symbolic Action

Matthew 17:15

ULT	UST
and saying, “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.	*He said {to Jesus}, “My lord, please help my son! He is very sick and has seizures. He frequently falls into fires or bodies of water.*

ULT **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**

UST My lord, please help my son! He is very sick and has seizures. He frequently falls into fires or bodies of water

(Κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιάζεται καὶ κακῶς ἔχει, πολλάκις γὰρ πίπτει εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ὕδωρ)

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!]

Support Reference: Information Structure

ULT **have mercy on my son**

UST please help my son

(ἐλέησόν μου τὸν υἱόν)

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]

Support Reference: Abstract Nouns

ULT **have mercy on**

UST please help

(ἐλέησόν)

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]

Support Reference: Imperatives — Other Uses

> ULT **have mercy on**
> UST please help
> (ἐλέησόν)

Since the man is talking to Jesus, the imperative here is singular.

Support Reference: Forms of 'You' — Singular

> ULT **he is epileptic and has sickness**
> UST He is very sick and has seizures
> (σεληνιάζεται καὶ κακῶς ἔχει)

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]

Support Reference: Information Structure

> ULT **he is epileptic**
> UST has seizures
> (σεληνιάζεται)

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]

Support Reference: Translate Unknowns

> ULT **has sickness**
> UST He is very sick
> (κακῶς ἔχει)

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]

Support Reference: Abstract Nouns

ULT **for**
(γὰρ)

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]

Support Reference: Connecting Words and Phrases

ULT **the fire … the water**
UST fires … bodies of water
(τὸ πῦρ & τὸ ὕδωρ)

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]

Support Reference: Generic Noun Phrases

ULT **often into**
UST bodies of water
(πολλάκις εἰς)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lord	My lord
have mercy on	please help

Matthew 17:16

ULT	UST
And I brought him to your disciples, and they were not able to heal him."	*I took him {here} to your apprentices {in order that they might cure him}. However, they were not able to do so."*

ULT **I brought him to your disciples**
UST I took him {here} to your apprentices {in order that they might cure him}
(προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **your**
UST your
(σου)

Because the man is talking to Jesus, the word **your** here is singular.

Support Reference: Forms of 'You' — Singular

ULT **and**
UST However
(καὶ)

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]

Support Reference: Connecting Words and Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to … disciples	to … apprentices

Matthew 17:17

ULT	UST
But answering, Jesus said, "O unbelieving and perverted generation, until when will I be with you? Until when will I bear with you? Bring him here to me."	*Jesus responded, "You people who are alive right now do not believe or think properly. It is hard for me to live here with you. It is difficult for me to be patient with you." {Then he said to them,} "Bring the man's son here to me!"*

ULT **But**
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **O unbelieving and perverted generation, until when will I be with you? Until when will I bear with you**
UST You people who are alive right now do not believe or think properly. It is hard for me to live here with you. It is difficult for me to be patient with you
(ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε μεθ' ὑμῶν ἔσομαι? ἕως πότε ἀνέξομαι ὑμῶν)

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?]

Support Reference: Apostrophe

ULT **O unbelieving and perverted generation**
UST You people who are alive right now do not believe or think properly
(ὦ γενεὰ ἄπιστος καὶ διεστραμμένη)

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]

Support Reference: Metonymy

ULT **until when will I be with you? Until when will I bear with you**
UST It is hard for me to live here with you. It is difficult for me to be patient with you
(ἕως πότε μεθ' ὑμῶν ἔσομαι? ἕως πότε ἀνέξομαι ὑμῶν)

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!]

Support Reference: Rhetorical Question

ULT **until when … Until when**
UST It is hard … It is difficult
(ἕως πότε)

Alternate translation: [how long … How long]

ULT **will I bear with you**
UST for me to be patient with you
(ἀνέξομαι ὑμῶν)

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]

Support Reference: Idiom

> ULT **him**
> UST the man's son
> (αὐτὸν)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
unbelieving	do not believe
perverted	think properly
generation	You people who are alive right now
will I bear with	for me to be patient

Matthew 17:18

ULT	UST
And Jesus rebuked it, and the demon came out from him, and the boy was healed from that hour.	*Then, Jesus commanded the demon {who was controlling the man's son} to stop {doing so}. The demon obeyed and left him. At that very moment, Jesus cured the man's son.*

ULT **it**
UST the demon {who was controlling the man's son}
(αὐτῷ)

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]

Support Reference: Pronouns — When to Use Them

ULT **the demon**
UST The demon
(τὸ δαιμόνιον)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **him**
UST him
(αὐτοῦ)

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]

Support Reference: Pronouns — When to Use Them

ULT **the boy was healed**
UST Jesus cured the man's son
(ἐθεραπεύθη ὁ παῖς)

If your language 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]

Support Reference: Active or Passive

> ULT **from that hour**
> UST At that very moment
> (ἀπὸ τῆς ὥρας ἐκείνης)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
rebuked	commanded … to stop {doing so}
demon	demon
hour	At that very moment

Matthew 17:19

ULT	UST
Then the disciples, having approached Jesus privately, said, "For what reason were we not able to cast it out?"	*Later, the apprentices came to Jesus when they were alone. They asked him, "Why could we not drive out that demon?"*

ULT **said, "For what reason were we not able to cast it out**
UST They asked him, "Why could we not drive out that demon
(εἶπον, διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό)

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.]

Support Reference: Direct and Indirect Quotations

ULT **we**
UST we
(ἡμεῖς)

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.

Support Reference: Exclusive and Inclusive 'We'

ULT **it**
UST that demon
(αὐτό)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	apprentices
Jesus	Jesus
to cast … out	drive out

Matthew 17:20

ULT	UST
And he says to them, "Because of your little faith. For truly I say to you, 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.	*He answered, "{You could not drive it out} because you trust in God so little. Suppose that you trusted God even a little bit, as little as a tiny mustard seed. Then, you could tell the mountain {we just walked down} to go from one place to another, and it would do so. You could do anything! What I have said is true.*

ULT **says**
UST answered
(λέγει)

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]

Support Reference: Irregular Use of Tenses

ULT **Because of your little faith**
UST {You could not drive it out} because you trust in God so little
(διὰ τὴν ὀλιγοπιστίαν ὑμῶν)

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]

Support Reference: Abstract Nouns

ULT **For**
(γὰρ)

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:]

Support Reference: Connecting Words and Phrases

ULT **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**
UST Suppose that you trusted God even a little bit, as little as a tiny mustard seed. Then, you could tell the mountain {we just walked down} to go from one place to another, and it would do so. You could do anything
(ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ, μετάβα ἔνθεν ἐκεῖ, καὶ μεταβήσεται, καὶ οὐδὲν ἀδυνατήσει ὑμῖν)

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]

Support Reference: Hypothetical Situations

ULT **faith like a mustard seed**
UST you trusted God even a little bit, as little as a tiny mustard seed
(πίστιν ὡς κόκκον σινάπεως)

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]

Support Reference: Simile

ULT **a mustard seed**
UST a tiny mustard seed
(κόκκον σινάπεως)

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]

Support Reference: Translate Unknowns

ULT **to this mountain, 'Move from here to there,' and**
UST the mountain {we just walked down} to go from one place to another, and
(τῷ ὄρει τούτῳ, μετάβα ἔνθεν ἐκεῖ, καὶ)

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]

Support Reference: Direct and Indirect Quotations

ULT **to this mountain**
UST the mountain {we just walked down}
(τῷ ὄρει τούτῳ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Move**
UST to go
(μετάβα)

Here, the command is singular because someone is speaking to one mountain.

Support Reference: Forms of 'You' — Singular

ULT **from here to there**
UST from one place to another
(ἔνθεν ἐκεῖ)

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]

Support Reference: When to Keep Information Implicit

ULT **nothing will be impossible**
UST could do anything
(οὐδὲν ἀδυνατήσει)

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]

Support Reference: Double Negatives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
truly	What I have said is true
faith	you trusted God

ULT	UST
a … seed	a tiny mustard seed

Matthew 17:21

ULT	UST
[But this kind does not go out except by prayer and fasting.]"	*[Now you can only drive out this type of demon by praying and by not eating in order to please God.]"*

ULT **But this kind does not go out except by prayer and fasting**
UST Now you can only drive out this type of demon by praying and by not eating in order to please God
(Τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ)

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.

Support Reference: Textual Variants

ULT **this kind**
UST this type of demon
(Τοῦτο & τὸ γένος)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **does not go out except by prayer and fasting**
UST you can only drive out … by praying and by not eating in order to please God
(οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ)

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]

Support Reference: Connect — Exception Clauses

Matthew 17:22

ULT	UST
Now they being gathered together in Galilee, Jesus said to them, "The Son of Man is about to be handed over into the hands of men,	*Sometime later, the apprentices met together in the region of Galilee. Jesus told them, "Soon somebody will help my enemies arrest me, the Son of Man.*

ULT **The Son of Man is about … him … he will be raised up**
UST Soon … me, the Son of Man … me … God will make me alive again
(μέλλει ὁ Υἱὸς τοῦ Ἀνθρώπου & αὐτόν & ἐγερθήσεται) (17:22-23)

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]

Support Reference: First, Second or Third Person

ULT **Now**
UST Sometime later
(δὲ)

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,]

Support Reference: Introduction of a New Event

ULT **they**
UST the apprentices
(αὐτῶν)

The pronoun **they** could refer to: (1) the disciples. Alternate translation: [the disciples]; (2) Jesus and the disciples. Alternate translation: [Jesus and the disciples]

Support Reference: Pronouns — When to Use Them

ULT **being gathered together**
UST met together
(συστρεφομένων)

If your language 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]

Support Reference: Active or Passive

ULT **The Son of Man is about to be handed over**
UST Soon somebody will help … arrest me, the Son of Man
(μέλλει ὁ Υἱὸς τοῦ Ἀνθρώπου παραδίδοσθαι)

If your language 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]

Support Reference: Active or Passive

ULT **into the hands**
UST my enemies
(εἰς χεῖρας)

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]

Support Reference: Metonymy

ULT **of men**
UST my enemies
(ἀνθρώπων)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Galilee	the region of Galilee
Jesus	Jesus
Son of Man	me, the Son of Man

Matthew 17:23

ULT	UST
and they will kill him, and on the third day he will be raised up." And they were very grieved.	*They will have people kill me. Then, during the third day after I died, God will make me alive again." {When they heard that, the apprentices} became very sad.*

ULT **on the third day**
UST during the third day after I died
(τῇ τρίτῃ ἡμέρᾳ)

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]

Support Reference: Idiom

ULT **on the third day**
UST during the third day after I died
(τῇ τρίτῃ ἡμέρᾳ)

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [on day three]

Support Reference: Ordinal Numbers

ULT **he will be raised up**
UST God will make me alive again
(ἐγερθήσεται)

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]

Support Reference: Idiom

> ULT **he will be raised up**
> UST God will make me alive again
> (ἐγερθήσεται)

If your language 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]

Support Reference: Active or Passive

> ULT **they were very grieved**
> UST { … the apprentices} became very sad
> (ἐλυπήθησαν σφόδρα)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on the … day	during the third day after I died

Matthew 17:24

ULT	UST
Now {when} they had come to Capernaum, the ones collecting the two-drachma tax approached Peter and said, "Does not your teacher pay the two-drachma tax?"	*Later, Jesus and his apprentices went to the city of Capernaum. Some people who collected taxes for the temple came up to Peter. They asked him, "Your instructor pays the tax for the temple, right?"*

ULT **Now**
UST Later
(δὲ)

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,]

Support Reference: Introduction of a New Event

ULT **{when} they had come**
UST Jesus and his apprentices went
(ἐλθόντων & αὐτῶν)

In a context such as this, your language might say "gone" instead of **come**. Alternate translation: [when they had gone]

Support Reference: Go and Come

ULT **they**
UST Jesus and his apprentices
(αὐτῶν)

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]

Support Reference: Pronouns — When to Use Them

> ULT **the two-drachma tax … the two-drachma tax**
> UST taxes for the temple … the tax for the temple
> (τὰ δίδραχμα)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the two-drachma tax … the two-drachma tax**
> UST taxes for the temple … the tax for the temple
> (τὰ δίδραχμα)

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]

Support Reference: Biblical Money

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Capernaum	the city of Capernaum
Peter	Peter
teacher	instructor

Matthew 17:25

ULT	UST
He says, "Yes." And having entered into the house, Jesus anticipated him, saying, "What do you think, Simon? The kings of the earth—from whom do they receive taxes or tolls? From their sons or from strangers?"	*Peter answered, "Yes, he does pay it." Then Peter went into the house {where Jesus was staying}. Before Peter could say anything, Jesus said to him, "Simon, tell me what you think. Who has to pay taxes to the kings who rule in this world? Do their own children have to pay taxes? Or do people whom the kings do not know have to pay taxes?"*

ULT **He says**
UST Peter answered
(λέγει)

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]

Support Reference: Irregular Use of Tenses

ULT **having entered into the house**
UST Peter went into the house {where Jesus was staying}
(εἰσελθόντα εἰς τὴν οἰκίαν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the house**
UST the house {where Jesus was staying}
(τὴν οἰκίαν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Jesus anticipated him**
UST Before Peter could say anything, Jesus
(προέφθασεν αὐτὸν ὁ Ἰησοῦς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **saying**
UST said to him
(λέγων)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said]

Support Reference: Quotations and Quote Margins

ULT **you**
UST tell me what you think
(σοι)

Here, the word **you** is singular because Jesus is speaking to Peter.

Support Reference: Forms of 'You' — Singular

ULT **The kings of the earth**
UST to the kings who rule in this world
(οἱ βασιλεῖς τῆς γῆς)

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]

Support Reference: Possession

ULT taxes or tolls
UST taxes
(τέλη ἢ κῆνσον)

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]

Support Reference: Doublet

ULT From their sons or from strangers
UST Do their own children have to pay taxes? Or do people whom the kings do not know have to pay taxes
(ἀπὸ τῶν υἱῶν αὐτῶν ἢ ἀπὸ τῶν ἀλλοτρίων)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
house	the house {where Jesus was staying}
Jesus	Jesus
Simon	Simon
kings	to the kings
of the earth	who rule in this world
do they receive	has to pay
taxes	taxes
tolls	taxes

Matthew 17:26

ULT	UST
But having said, "From strangers," Jesus said to him, "Therefore, the sons are free.	*Peter replied, "People whom the kings do not know {have to pay taxes}." Then Jesus said to him, "So then, the children of kings do not have to pay anything. {That means that we do not have to pay anything either.}*

ULT **But**
(δέ)

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,]

Support Reference: Connecting Words and Phrases

ULT **having said**
UST Peter replied
(εἰπόντος)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **strangers … the sons**
UST People whom the kings do not know {have to pay taxes} … the children of kings
(τῶν ἀλλοτρίων & οἱ υἱοί)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Therefore, the sons are free**
UST So then, the children of kings do not have to pay anything. {That means that we do not have to pay anything either … }
(ἄρα γε ἐλεύθεροί εἰσιν οἱ υἱοί)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the sons are free**
UST So then, the children of kings do not have to pay anything. {That means that we do not have to pay anything either … }
(γε ἐλεύθεροί εἰσιν οἱ υἱοί)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Then Jesus
free	So then … do not have to pay anything. {That means that we do not have to pay anything either … }

Matthew 17:27

ULT	UST
But in order that we might not cause them to stumble, having gone to the sea, throw in a fishhook, and draw in the first fish having come up. And having opened its mouth, you will find a shekel. Having taken that, give {it} to them on behalf of me and you."	*However, we do not want to upset the people who collect taxes. So, go to the Sea of Galilee and prepare your fishing tools. Pick up the first fish that you capture. Look in its mouth, and you will see a silver coin {that is worth about twice the tax}. Take the coin to the people who collect taxes to pay for my tax and your tax."*

ULT **But**
UST However
(δὲ)

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,]

Support Reference: Connect — Contrast Relationship

ULT **we might not cause them to stumble**
UST we do not want to upset the people who collect taxes
(μὴ σκανδαλίσωμεν αὐτούς)

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]

Support Reference: Metaphor

ULT **them … to them**
UST the people who collect taxes … to the people who collect taxes
(αὐτούς & αὐτοῖς)

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]

Support Reference: Pronouns — When to Use Them

> ULT **having gone**
> UST go
> (πορευθεὶς)

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come]

Support Reference: Go and Come

> ULT **throw in … draw in … you will find … give {it} … you**
> UST and prepare your fishing tools. Pick up … and you will see … to pay … your tax
> (βάλε & ἆρον & εὑρήσεις & δὸς & σοῦ)

Because Jesus is speaking to Peter, the commands and the word **you** throughout this verse are singular.

Support Reference: Forms of ‘You’ — Singular

> ULT **throw in a fishhook**
> UST and prepare your fishing tools
> (βάλε ἄγκιστρον)

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]

Support Reference: Translate Unknowns

> ULT **draw in the first fish having come up**
> UST Pick up the first fish that you capture
> (τὸν ἀναβάντα πρῶτον ἰχθὺν ἆρον)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **a shekel**
> UST a silver coin {that is worth about twice the tax}
> (στατῆρα)

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]

Support Reference: Biblical Money

> ULT **on behalf of me and you**
> UST for my tax and your tax
> (ἀντὶ ἐμοῦ καὶ σοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the sea	the Sea of Galilee

Matthew 18

Matthew 18 Chapter Introduction

Structure and Formatting

1. 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)

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)

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)

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)

Matthew 18:1

ULT	UST
At that hour the disciples approached Jesus, saying, "Who then is greatest in the kingdom of the heavens?"	*Immediately after that, the apprentices came to Jesus. They asked him, "So then, who will be the most important people in God's heavenly kingdom?"*

> ULT **At that hour**
> UST Immediately after that
> (ἐν ἐκείνῃ τῇ ὥρᾳ)

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,]

Support Reference: Introduction of a New Event

> ULT **saying**
> UST They asked him
> (λέγοντες)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said]

Support Reference: Quotations and Quote Margins

> ULT **Who then**
> UST So then, who
> (τίς ἄρα)

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]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
hour	Immediately after that

ULT	UST
disciples	apprentices
Jesus	Jesus
kingdom of the heavens	God’s heavenly kingdom
of the heavens	heavenly

Matthew 18:2

ULT	UST
And having summoned a little child, he set him in the midst of them	*Jesus told a young child to come to him. He had the young child stand among them.*

ULT **having summoned a little child, he set**
UST Jesus told a young child to come to him. He had … stand
(προσκαλεσάμενος παιδίον, ἔστησεν)

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]

Support Reference: Direct and Indirect Quotations

ULT **him**
UST the young child
(αὐτὸ)

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]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having summoned	Jesus told … to come to him

Matthew 18:3

ULT	UST
and said, "Truly I say to you, unless you turn and become like little children, you will certainly not enter into the kingdom of the heavens.	*Then he told them, "You need to change so that you are like young children. That is the only way to participate in God's heavenly kingdom. What I have said is true.*

ULT **unless you turn and become like little children, you will certainly not enter into the kingdom of the heavens**

UST You need to change so that you are like young children. That is the only way to participate in God's heavenly kingdom

(ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν Βασιλείαν τῶν Οὐρανῶν)

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]

Support Reference: Connect — Exception Clauses

ULT **to you … you turn … you will certainly not enter**

UST You … change … That is the only way to participate … What I have said is true

(ὑμῖν & στραφῆτε & οὐ μὴ εἰσέλθητε)

Throughout this verse, the word **you** is plural because Jesus is speaking to his disciples.

Support Reference: Forms of 'You' — Singular

ULT **you turn**

UST You … change

(στραφῆτε)

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]

Support Reference: Metaphor

ULT **and become**
UST so that you are
(καὶ γένησθε)

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]

Support Reference: Connecting Words and Phrases

ULT **become like little children**
UST you are like young children
(γένησθε ὡς τὰ παιδία)

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]

Support Reference: Simile

ULT **certainly not**
UST That is the only way
(οὐ μὴ)

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]

Support Reference: Double Negatives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Truly	What I have said is true
kingdom of the heavens	God's heavenly kingdom
of the heavens	heavenly

Matthew 18:4

ULT	UST
Therefore, whoever will humble himself like this little child, he is the greatest in the kingdom of the heavens.	*So then, consider people who make themselves less important, so that they are as unimportant as this young child. It is those people who are the most important in God's heavenly kingdom.*

ULT **Therefore**
UST So then
(οὖν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **himself … he**
UST themselves … It is those people who
(ἑαυτὸν & οὗτός)

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]

Support Reference: When Masculine Words Include Women

ULT **will humble himself like this little child**
UST who make themselves less important, so that they are as unimportant as this young child
(ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο)

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]

Support Reference: Simile

> ULT **this little child**
> UST this young child
> (τὸ παιδίον τοῦτο)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the greatest**
> UST the most important
> (ὁ μείζων)

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]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
will humble	who make … less important
kingdom of the heavens	God's heavenly kingdom
of the heavens	heavenly

Matthew 18:5

ULT	UST
And whoever receives a little child like this in my name receives me.	*Further, when people, because they are my apprentices, welcome a young child such as this one here, it is the same as welcoming me.*

ULT **whoever receives a little child like this in my name receives me**
UST when people, because they are my apprentices, welcome a young child such as this one here, it is the same as welcoming me
(ὃς ἐὰν δέξηται ἓν παιδίον τοιοῦτο ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται)

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]

Support Reference: Metaphor

ULT **a little child like this**
UST a young child such as this one here
(ἓν παιδίον τοιοῦτο)

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,]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in my name**
UST because they are my apprentices
(ἐπὶ τῷ ὀνόματί μου)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
receives	welcome
receives	it is the same as welcoming

Matthew 18:6

ULT	UST
But whoever causes one of these little ones who believe in me to stumble, it is better for him 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.	*On the other hand, suppose that an insignificant person who trusts me sinned because of certain people. {God will punish those people so severely that} they would prefer to have someone tie a heavy stone around their necks and drop them into the middle of the ocean.*

ULT **causes one of these little ones who believe in me to stumble**
UST suppose that an insignificant person who trusts me sinned
(σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ)

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]

Support Reference: Metaphor

ULT **one of these little ones who believe in me**
UST an insignificant person who trusts me
(ἕνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **it is better for him that**
UST {God will punish those people so severely that} they would prefer to
(συμφέρει αὐτῷ ἵνα)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for him … his … he would have been sunk**
UST they … their … drop them
(αὐτῷ & αὐτοῦ & καταποντισθῇ)

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]

Support Reference: When Masculine Words Include Women

ULT **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**
UST to have someone tie a heavy stone around their necks and drop them into the middle of the ocean
(ἵνα κρεμασθῇ μύλος ὀνικὸς περὶ τὸν τράχηλον αὐτοῦ, καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης)

If your language 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]

Support Reference: Active or Passive

> ULT **a millstone of a donkey**
> UST a heavy stone
> (μύλος ὀνικὸς)

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]

Support Reference: Translate Unknowns

> ULT **would have been hung around his neck**
> UST have someone tie … around their necks
> (κρεμασθῇ & περὶ τὸν τράχηλον αὐτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the depth of the sea**
> UST the middle of the ocean
> (τῷ πελάγει τῆς θαλάσσης)

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]

Support Reference: Translate Unknowns

> ULT **the depth**
> UST the middle
> (τῷ πελάγει)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
who believe	who trusts
causes … to stumble	suppose that … sinned
it is better	God will punish those people so severely that … would prefer

Matthew 18:7

ULT	UST
Woe to the world because of the stumbling blocks! For it is necessary that the stumbling blocks come, but woe to the man through whom the stumbling block comes!	*How terrible it will be for people in this world because of the things that cause them to sin! Now those things have to exist. However, how terrible it will be for the people who cause those things to exist!*

ULT **Woe to the world … woe to the man**
UST How terrible it will be for people in this world … how terrible it will be for the people
(οὐαὶ τῷ κόσμῳ & οὐαὶ τῷ ἀνθρώπῳ)

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]

Support Reference: Idiom

ULT **to the world**
UST for people in this world
(τῷ κόσμῳ)

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]

Support Reference: Metonymy

ULT **the stumbling blocks … the stumbling blocks … the stumbling block**
UST the things that cause them to sin … those things … those things
(τῶν σκανδάλων & τὰ σκάνδαλα & τὸ σκάνδαλον)

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]

Support Reference: Metaphor

ULT **For**
UST Now
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **to the man … the stumbling block**
UST for the people … those things
(τῷ ἀνθρώπῳ & τὸ σκάνδαλον)

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]

Support Reference: Generic Noun Phrases

ULT **to the man**
UST for the people
(τῷ ἀνθρώπῳ)

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]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Woe	How terrible it will be
to the world	for people in this world
woe	how terrible it will be

Matthew 18:8

ULT	UST
Now if your hand or your foot causes you to stumble, cut it off and throw {it} away from you. It is better for you to enter into life crippled or lame than, having two hands or two feet, to be thrown into the eternal fire.	*Suppose that you sinned because you touched something or went somewhere. You should never do that again, even if you have to chop off your hands or your feet to make sure of it! {You should respond that drastically because} it is better for you to truly live without hands or feet than to have both hands and feet but end up in hell.*

ULT Now
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT if your hand or your foot causes you to stumble
UST Suppose that you sinned because you touched something or went somewhere
(εἰ & ἡ χείρ σου ἢ ὁ πούς σου σκανδαλίζει σε)

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]

Support Reference: Connect — Hypothetical Conditions

ULT your hand or your foot causes you to stumble
UST you sinned because you touched something or went somewhere
(ἡ χείρ σου ἢ ὁ πούς σου σκανδαλίζει σε)

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]

Support Reference: Personification

> ULT **your … your … you … you … for you**
> UST you … because you touched something … went somewhere. You should never do that again, even if you have to chop off your hands or your feet to make sure of it … for you
> (σου & σου & σε & σοῦ & σοί)

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.

Support Reference: Singular Pronouns that refer to Groups

> ULT **causes you to stumble**
> UST you sinned
> (σκανδαλίζει σε)

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]

Support Reference: Metaphor

> ULT **cut it off and throw {it} away from you**
> UST You should never do that again, even if you have to chop off your hands or your feet to make sure of it
> (ἔκκοψον αὐτὸν καὶ βάλε ἀπὸ σοῦ)

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!]

Support Reference: Hyperbole

> ULT **to enter into life**
> UST to truly live
> (εἰσελθεῖν εἰς τὴν ζωὴν)

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]

Support Reference: Metaphor

> ULT **to enter into life**
> UST to truly live
> (εἰσελθεῖν εἰς τὴν ζωὴν)

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]

Support Reference: Abstract Nouns

> ULT **life**
> UST to truly live
> (τὴν ζωὴν)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **to be thrown**
> UST but end up
> (βληθῆναι)

If your language 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]

Support Reference: Active or Passive

ULT **the eternal fire**
UST hell
(τὸ πῦρ τὸ αἰώνιον)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
causes … to stumble	sinned
better	better
eternal	hell

Matthew 18:9

ULT	UST
And if your eye causes you to stumble, pluck it out and throw {it} away from you. It is better for you to enter into life with one eye than, having two eyes, to be thrown into the Gehenna of fire.	*Suppose that you sinned because you looked at something. You should never do that again, even if you have to remove your eyes to make sure of it! {You should respond that drastically because} it is better for you to truly live with only one eye than to have both eyes but end up in hell.*

ULT **if your eye causes you to stumble**
UST Suppose that you sinned because you looked at something
(εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε)

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]

Support Reference: Connect — Hypothetical Conditions

ULT **your eye causes you to stumble**
UST you sinned because you looked at something
(ὁ ὀφθαλμός σου σκανδαλίζει σε)

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]

Support Reference: Personification

ULT **your … you … you … for you**
UST you … because you looked at something. You should never do that again, even if you have to remove your eyes to make sure of it … for you
(σου & σε & σοῦ & σοί)

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.

Support Reference: Singular Pronouns that refer to Groups

ULT **causes you to stumble**
UST you sinned
(σκανδαλίζει σε)

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]

Support Reference: Metaphor

ULT **pluck it out and throw {it} away from you**
UST You should never do that again, even if you have to remove your eyes to make sure of it
(ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ)

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!]

Support Reference: Hyperbole

> ULT **to enter into life**
> UST to truly live
> (εἰς τὴν ζωὴν εἰσελθεῖν)

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]

Support Reference: Metaphor

> ULT **to enter into life**
> UST to truly live
> (εἰς τὴν ζωὴν εἰσελθεῖν)

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]

Support Reference: Abstract Nouns

> ULT **life**
> UST to truly live
> (τὴν ζωὴν)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **to be thrown**
> UST but end up
> (βληθῆναι)

If your language 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]

Support Reference: Active or Passive

> ULT **the Gehenna of fire**
> UST hell
> (τὴν Γέενναν τοῦ πυρός)

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]

Support Reference: Metaphor

> ULT **the Gehenna of fire**
> UST hell
> (τὴν Γέενναν τοῦ πυρός)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
causes … to stumble	sinned
better	better
Gehenna	hell

Matthew 18:10

ULT	UST
See that you would 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 in the heavens.	*Do not consider even one insignificant person {who trusts me} to be unimportant. In fact, I want you to know that the angels that protect them are in heaven. They are continually with God my Father, who rules from heaven.*

ULT **See that you would not despise … to you**
UST Do not consider … to be unimportant … I want you to know
(ὁρᾶτε μὴ καταφρονήσητε & ὑμῖν)

The command **See** and the word **you** throughout this verse are plural because Jesus is speaking to his disciples.

Support Reference: Forms of 'You' — Singular

ULT **See that**
UST Do
(ὁρᾶτε)

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]

Support Reference: Idiom

ULT **one of these little ones**
UST even one insignificant person {who trusts me}
(ἑνὸς τῶν μικρῶν τούτων)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **For**
UST In fact
(γὰρ)

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,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **their angels**
UST the angels that protect them
(οἱ ἄγγελοι αὐτῶν)

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]

Support Reference: Possession

ULT **look on the face of my Father**
UST They are … with God my Father
(βλέπουσι τὸ πρόσωπον τοῦ Πατρός μου)

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]

Support Reference: Idiom

ULT **of my Father**
UST God my Father
(τοῦ Πατρός μου)

Father is an important title that describes the relationship between God the Father and Jesus the Son.

Support Reference: Translating Son and Father

> ULT **in the heavens**
> UST who rules from heaven
> (ἐν οὐρανοῖς)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
heaven	are in heaven
angels	the angels
of … Father	God … Father
the heavens	who rules from heaven

Matthew 18:11

ULT	UST
[For the Son of Man came to save the one that has been lost.]	*[I, the Son of Man, am here to rescue people who do not worship and obey God.]*

ULT **For the Son of Man came to save the one that has been lost**
UST I, the Son of Man, am here to rescue people who do not worship and obey God
(Ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός)

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.

Support Reference: Textual Variants

ULT **For**
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **the Son of Man**
UST I, the Son of Man
(ὁ υἱὸς τοῦ ἀνθρώπου)

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,]

Support Reference: First, Second or Third Person

ULT **came**
UST am here
(Ἦλθεν)

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]

Support Reference: Idiom

> ULT **the one that has been lost**
> UST people who do not worship and obey God
> (τὸ ἀπολωλός)

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]

Support Reference: Metaphor

> ULT **the one that has been lost**
> UST people who do not worship and obey God
> (τὸ ἀπολωλός)

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]

Support Reference: Generic Noun Phrases

Matthew 18:12

ULT	UST
What do you think? If a certain man has 100 sheep, and one of them goes astray, having left the 99 on the mountains and having gone, does he not seek the one having gone astray?	*Think about this situation: A man owns 100 sheep, but one of them wanders away. The man will most certainly leave the 99 other sheep on the side of a hill by themselves and search for the one sheep that wandered away!*

ULT **What do you think**
UST Think about this situation
(τί ὑμῖν δοκεῖ)

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!]

Support Reference: Rhetorical Question

ULT **you**
UST Think about this situation
(ὑμῖν)

The word **you** is plural because Jesus is speaking to his disciples.

Support Reference: Forms of 'You' — Singular

ULT **If a certain man has 100 sheep**
UST A man owns 100 sheep
(ἐὰν γένηταί τινι ἀνθρώπῳ ἑκατὸν πρόβατα)

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]

Support Reference: Parables

ULT **If a certain man has 100 sheep, and one of them goes astray, having left**
UST A man owns 100 sheep, but one of them wanders away. The man will … leave … by themselves
(ἐὰν γένηταί τινι ἀνθρώπῳ ἑκατὸν πρόβατα, καὶ πλανηθῇ ἓν ἐξ αὐτῶν & ἀφείς)

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]

Support Reference: Hypothetical Situations

ULT **having left the 99 on the mountains and having gone, does he not seek the one having gone astray**
UST The man will most certainly leave the 99 other sheep on the side of a hill by themselves and search for the one sheep that wandered away
(οὐχὶ ἀφείς τὰ ἐνενήκοντα ἐννέα ἐπὶ τὰ ὄρη, καὶ πορευθεὶς ζητεῖ τὸ πλανώμενον)

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!]

Support Reference: Rhetorical Question

ULT **the 99**
UST the 99 other sheep
(τὰ ἐνενήκοντα ἐννέα)

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]

Support Reference: Nominal Adjectives

> ULT **on the mountains**
> UST on the side of a hill
> (ἐπὶ τὰ ὄρη)

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]

Support Reference: When to Keep Information Implicit

> ULT **having gone**
> UST search for
> (πορευθεὶς)

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come]

Support Reference: Go and Come

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sheep	sheep
does he … seek	search for

Matthew 18:13

ULT	UST
And if he happens to find it, truly I say to you that he rejoices over it more than over the 99 that have not gone astray.	*Now suppose that he found the one sheep that wandered away. He would be much happier about this one sheep than about the 99 other sheep that did not wander away. What I have said is true!*

ULT **if he happens to find it … he rejoices**
UST suppose that he found the one sheep that wandered away. He would be … happier
(ἐὰν γένηται εὑρεῖν αὐτό & χαίρει)

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]

Support Reference: Connect — Hypothetical Conditions

ULT **to you**
UST What I have said is true
(ὑμῖν)

The word **you** is plural because Jesus is speaking to his disciples.

Support Reference: Forms of 'You' — Singular

ULT **more than over**
UST much … than about
(μᾶλλον ἢ ἐπὶ)

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]

Support Reference: Ellipsis

> ULT **the 99**
> UST the 99 other sheep
> (τοῖς ἐνενήκοντα ἐννέα)

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]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
truly	What I have said is true
he rejoices	He would be … happier

Matthew 18:14

ULT	UST
In the same way, it is not the will before your Fatherin the heavens that one of these little ones would perish.	*God your Father, who rules from heaven, is like that man. He does not want even one insignificant person {who trusts me} to end up in hell.*

ULT **In the same way**
UST is like that man
(οὕτως)

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]

Support Reference: Simile

ULT **the will before your Father in the heavens**
UST God your Father, who rules from heaven … He does … want
(θέλημα ἔμπροσθεν τοῦ Πατρὸς ὑμῶν & ἐν οὐρανοῖς)

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]

Support Reference: Abstract Nouns

ULT **the will before your Father**
UST God your Father … He does … want
(θέλημα ἔμπροσθεν τοῦ Πατρὸς ὑμῶν)

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]

Support Reference: Idiom

> ULT **your Father in the heavens**
> UST God your Father, who rules from heaven
> (τοῦ Πατρὸς ὑμῶν & ἐν οὐρανοῖς)

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,]

Support Reference: Metaphor

> ULT **your Father**
> UST God your Father
> (τοῦ Πατρὸς ὑμῶν)

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.

Support Reference: Textual Variants

> ULT **your**
> UST your
> (ὑμῶν)

The word **your** is plural because Jesus is speaking to his disciples.

Support Reference: Forms of ‘You’ — Singular

> ULT **in the heavens**
> UST who rules from heaven
> (ἐν οὐρανοῖς)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **one of these little ones**
> UST even one insignificant person {who trusts me}
> (ἓν τῶν μικρῶν τούτων)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Father	God … Father
the heavens	who rules from heaven
would perish	to end up in hell
the will before … Father	God … Father … He does … want

Matthew 18:15

ULT	UST
But if your brother sins against you, go, reprove him between you and him alone. If he listens to you, you have gained your brother.	*Suppose that fellow believers sin against you. You should visit them and privately tell them what they did wrong. Suppose that they accept what you say. In that case, you have made things right with your fellow believers.*

ULT **But**
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **your brother**
UST fellow believers
(ὁ ἀδελφός σου)

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]

Support Reference: Metaphor

ULT **your … you … you … to you, you have gained your**
UST fellow believers … you … privately … what you say. In that case, you have made things right with your
(σὲ & σου & σοῦ & σου & ἐκέρδησας & σου)

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.

Support Reference: Singular Pronouns that refer to Groups

ULT **brother … him … him … he listens … brother**
UST fellow believers … privately … them … they accept … fellow believers
(ὁ ἀδελφός & αὐτὸν & αὐτοῦ & ἀκούσῃ & τὸν ἀδελφόν)

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]

Support Reference: When Masculine Words Include Women

ULT **against you**
UST against you
(εἰς σὲ)

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.

Support Reference: Textual Variants

ULT **between you and him alone**
UST privately
(μεταξὺ σοῦ καὶ αὐτοῦ μόνου)

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]

Support Reference: Idiom

ULT **you have gained your brother**
UST In that case, you have made things right with your fellow believers
(ἐκέρδησας τὸν ἀδελφόν σου)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sins	sin
reprove	and … tell … what they did wrong
you have gained	In that case, you have made things right with

Matthew 18:16

ULT	UST
But if he does not listen, take with you yet one or two {others}, so that 'by the mouth of two or three witnesses every word might be verified.'	*However, suppose that those fellow believers do not accept what you say. In that case, bring one or two other believers with you {when you visit them again to tell them what they did wrong}. That way, {you are doing what Moses wrote in the law, that} two or three people must confirm what someone says.*

ULT **But**
UST However
(δὲ)

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,]

Support Reference: Connect — Contrast Relationship

ULT **he does not listen**
UST those fellow believers do not accept what you say
(μὴ ἀκούσῃ)

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]

Support Reference: When Masculine Words Include Women

ULT **take with you yet one or two {others}**
UST In that case, bring one or two other believers with you {when you visit them again to tell them what they did wrong}
(παράλαβε μετὰ σοῦ ἔτι, ἕνα ἢ δύο)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **you**
UST with you {when you visit them again to tell them what they did wrong}
(σοῦ)

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.

Support Reference: Singular Pronouns that refer to Groups

ULT **so that 'by the mouth of two or three witnesses every word might be verified**
UST That way, {you are doing what Moses wrote in the law, that} two or three people must confirm what someone says
(ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν, σταθῇ πᾶν ῥῆμα)

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]

Support Reference: Quotations and Quote Margins

ULT **by the mouth of two or three witnesses every word might be verified**
UST two or three people must confirm what someone says
(ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν, σταθῇ πᾶν ῥῆμα)

If your language 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]

Support Reference: Active or Passive

ULT **the mouth**
(στόματος)

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]

Support Reference: Metonymy

ULT **every word**
UST what someone says
(πᾶν ῥῆμα)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of … witnesses	people

Matthew 18:17

ULT	UST
But if he refuses to listen to them, speak to the church. But if he also refuses to listen to the church, let him be to you even as the Gentile and the tax collector.	*Suppose that those fellow believers reject what the people you brought with you say. In that case, tell the whole group of believers {about what happened}. Finally, suppose that those fellow believers reject what the group of believers says. In that case, treat those fellow believers as if they were {unbelieving} non-Jews or people who collect taxes. {Do not treat them as fellow believers any longer.}*

ULT **But**
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **he refuses to listen to … he also refuses to listen to … let him be**
UST those fellow believers reject … those fellow believers reject … In that case, treat those fellow believers
(παρακούσῃ & καὶ & παρακούσῃ, ἔστω)

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]

Support Reference: When Masculine Words Include Women

ULT **them**
UST what the people you brought with you say
(αὐτῶν)

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]

Support Reference: Pronouns — When to Use Them

ULT **speak**
UST In that case, tell
(εἰπὲ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to you**
UST In that case, treat those fellow believers
(σοι)

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.

Support Reference: Singular Pronouns that refer to Groups

ULT **But**
UST Finally
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **let him be to you even as the Gentile and the tax collector**
UST In that case, treat those fellow believers as if they were {unbelieving} non-Jews or people who collect taxes. {Do not treat them as fellow believers any longer … }
(ἔστω σοι ὥσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης)

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]

Support Reference: Simile

ULT **let him be**
UST In that case, treat those fellow believers
(ἔστω)

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]

Support Reference: Third-Person Imperatives

ULT **the Gentile and the tax collector**
UST they were {unbelieving} non-Jews or people who collect taxes. {Do not treat them as fellow believers any longer … }
(ὁ ἐθνικὸς καὶ ὁ τελώνης)

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]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to the church	the whole group of believers {about what happened}
church	what the group of believers says
Gentile	they were {unbelieving} non-Jews
tax collector	people who collect taxes. {Do not treat them as fellow believers any longer … }

Matthew 18:18

ULT	UST
Truly I say to you, whatever you bind on the earth will be bound in heaven; and whatever you loose on the earth will be loosed in heaven.	*When you confirm anything here on earth, God will confirm it in heaven. When you nullify anything here on earth, God will nullify it in heaven. What I have said is true!*

ULT **to you … you bind … you loose**
UST you confirm … you nullify … What I have said is true
(ὑμῖν & δήσητε & λύσητε)

The word **you** throughout this verse is plural because Jesus is speaking to his disciples.

Support Reference: Forms of 'You' — Singular

ULT **whatever you bind on the earth will be bound in heaven; and whatever you loose on the earth will be loosed in heaven**
UST When you confirm anything here on earth, God will confirm it in heaven. When you nullify anything here on earth, God will nullify it in heaven
(ὅσα ἐὰν δήσητε ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν οὐρανῷ, καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς, ἔσται λελυμένα ἐν οὐρανῷ)

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**.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Truly	What I have said is true
you bind	you confirm
earth	earth
bound	God will confirm it
heaven	heaven
earth	earth
heaven	heaven

Matthew 18:19

ULT	UST
Again, truly I say to you that if two of you agree together on the earth about any matter, whatever they might ask, it will be done for them by my Father in the heavens.	*Also, when at least two of you here on earth together request the same thing, God my Father, who rules from heaven, will do whatever it is that you request. What I have said is true!*

ULT **Again**
UST Also
(πάλιν)

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,]

Support Reference: Connecting Words and Phrases

ULT **to you … you**
UST you … What I have said is true
(ὑμῖν & ὑμῶν)

The word **you** throughout this verse is plural because Jesus is speaking to his disciples.

Support Reference: Forms of 'You' — Singular

ULT **if two of you**
UST when at least two of you
(ἐὰν δύο & ἐξ ὑμῶν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **they might ask … for them**
UST request … whatever it is that you request
(αἰτήσωνται & αὐτοῖς)

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]

Support Reference: First, Second or Third Person

ULT **it will be done for them by my Father in the heavens**
UST God my Father, who rules from heaven, will do whatever it is that you request
(γενήσεται αὐτοῖς παρὰ τοῦ Πατρός μου & ἐν οὐρανοῖς)

If your language 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]

Support Reference: Active or Passive

ULT **my Father**
UST God my Father
(τοῦ Πατρός μου)

Father is an important title that describes the relationship between God the Father and Jesus the Son.

Support Reference: Translating Son and Father

ULT **in the heavens**
UST who rules from heaven
(ἐν οὐρανοῖς)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
truly	What I have said is true
earth	earth
Father	God … Father

ULT	UST
the heavens	who rules from heaven

Matthew 18:20

ULT	UST
For where two or three are gathered together in my name, there I am in their midst.”	*{God will do that} because I am spiritually present whenever at least two or three of you come together as my apprentices.”*

ULT **For**
UST {God will do that} because
(γάρ)

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:]

Support Reference: Connect — Reason-and-Result Relationship

ULT **two or three**
UST at least two or three of you
(δύο ἢ τρεῖς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **two or three**
UST at least two or three of you
(δύο ἢ τρεῖς)

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]

Support Reference: Nominal Adjectives

> ULT **are gathered together**
> UST come together
> (εἰσιν & συνηγμένοι)

If your language 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]

Support Reference: Active or Passive

> ULT **in my name**
> UST as my apprentices
> (εἰς τὸ ἐμὸν ὄνομα)

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]

Support Reference: Metonymy

> ULT **there I am in their midst**
> UST I am spiritually present
> (ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν)

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]

Support Reference: Metaphor

Matthew 18:21

ULT	UST
Then, having approached, Peter said to him, "Lord, how often will my brother sin against me and I will forgive him? Until seven times?"	*After that, Peter came to Jesus and asked, "My Lord, how many times do I need to forgive fellow believers when they keep sinning against me? {Do I need to forgive them} as many as seven times?"*

ULT **how often will my brother sin against me and I will forgive him**
UST how many times do I need to forgive fellow believers when they keep sinning against me
(ποσάκις ἁμαρτήσει εἰς ἐμὲ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῷ)

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]

Support Reference: Information Structure

ULT **will my brother sin against me and I will forgive**
UST do I need to forgive … when they keep sinning against me
(ἁμαρτήσει εἰς ἐμὲ ὁ ἀδελφός μου, καὶ ἀφήσω)

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]

Support Reference: Statements — Other Uses

ULT **my brother**
UST they
(ὁ ἀδελφός μου)

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]

Support Reference: Metaphor

ULT **brother … him**
UST fellow believers … they
(ὁ ἀδελφός & αὐτῷ)

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]

Support Reference: When Masculine Words Include Women

ULT **Until seven times**
UST {Do I need to forgive them} as many as seven times
(ἕως ἑπτάκις)

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]

Support Reference: Ellipsis

ULT **Until seven times**
UST {Do I need to forgive them} as many as seven times
(ἕως ἑπτάκις)

Alternate translation: [Up to seven times]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter
Lord	My Lord
will … sin	when … keep sinning
I will forgive	do I need to forgive

Matthew 18:22

ULT	UST
Jesus says to him, "I do not say to you up to seven times, but up to 77 times.	*Jesus replied, "I tell you that you must forgive others 77 times {and more}, not just seven times.*

ULT **says**
UST replied
(λέγει)

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]

Support Reference: Irregular Use of Tenses

ULT **I do not say to you up to seven times, but up to 77 times**
UST I tell you that you must forgive others 77 times {and more}, not just seven times
(οὐ λέγω σοι ἕως ἑπτάκις, ἀλλὰ ἕως ἑβδομηκοντάκις ἑπτά)

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]

Support Reference: Information Structure

ULT **up to seven times, but up to 77 times**
UST that you must forgive others 77 times {and more} … just seven times
(ἕως ἑπτάκις, ἀλλὰ ἕως ἑβδομηκοντάκις ἑπτά)

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]

Support Reference: Ellipsis

> ULT **77 times**
> UST that you must forgive others 77 times {and more}
> (ἑβδομηκοντάκις ἑπτά)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus

Matthew 18:23

ULT	UST
For this reason, the kingdom of the heavens is compared to a man, a king, who wanted to take up a word together with his slaves.	*Given what I have told you, here is what God's heavenly kingdom is like: a king wished to have his servants pay him what they owed him.*

ULT **For this reason, the kingdom of the heavens is compared to a man**
UST Given what I have told you, here is what God's heavenly kingdom is like: a king
(διὰ τοῦτο ὡμοιώθη ἡ Βασιλεία τῶν Οὐρανῶν ἀνθρώπῳ)

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]

Support Reference: Parables

ULT **For this reason**
UST Given what I have told you
(διὰ τοῦτο)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the kingdom of the heavens is compared to**
UST here is what God's heavenly kingdom is like
(ὡμοιώθη ἡ Βασιλεία τῶν Οὐρανῶν)

If your language 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]

Support Reference: Active or Passive

> ULT **to take up a word together**
> UST to have … pay him what they owed him
> (συνᾶραι λόγον)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
kingdom of the heavens	God's heavenly kingdom
of the heavens	heavenly
a king	a king
slaves	servants

Matthew 18:24

ULT	UST
Now {when} he had begun to take up together, one debtor of 10,000 talents was brought to him.	*So, the king began to find out {what his servants owed him}. Someone led in a servant who owed the king an extremely large sum of money.*

ULT **Now**
UST So
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **to take up together**
UST to find out {what his servants owed him}
(συναίρειν)

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]

Support Reference: Idiom

ULT **one debtor of 10,000 talents was brought to him**
UST Someone led in a servant who owed the king an extremely large sum of money
(προσηνέχθη εἷς αὐτῷ ὀφειλέτης μυρίων ταλάντων)

If your language 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]

Support Reference: Active or Passive

> ULT **debtor of 10,000 talents**
> UST servant who owed the king an extremely large sum of money
> (ὀφειλέτης μυρίων ταλάντων)

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]

Support Reference: Possession

> ULT **of 10,000 talents**
> UST who owed the king an extremely large sum of money
> (μυρίων ταλάντων)

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]

Support Reference: Biblical Money

Matthew 18:25

ULT	UST
But, he not being able to repay, the master commanded him to be sold, together with his wife and children and everything, as much as he had, and repayment to be made.	*However, the servant did not have enough money to pay what he owed. So, the king told his men, 'Sell as slaves the servant, the servant's wife, and the servant's children. Also, sell anything that the servant owns. Then, give me the money that you received.'*

ULT **But, he not being able to repay, the master**
UST However, the servant did not have enough money to pay what he owed … the king
(μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι & ὁ κύριος)

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]

Support Reference: Connect — Contrast Relationship

ULT **the master**
UST the king
(ὁ κύριος)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **commanded him to be sold, together with his wife and children and everything, as much as he had, and repayment to be made**
UST So … told his men, 'Sell as slaves the servant, the servant's wife, and the servant's children. Also, sell anything that the servant owns. Then, give me the money that you received
(ἐκέλευσεν αὐτὸν & πραθῆναι, καὶ τὴν γυναῖκα, καὶ τὰ τέκνα, καὶ πάντα ὅσα εἶχεν, καὶ ἀποδοθῆναι)

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!"]

Support Reference: Direct and Indirect Quotations

ULT **him to be sold, together with his wife and children and everything, as much as he had, and repayment to be made**
UST Sell as slaves the servant, the servant's wife, and the servant's children. Also, sell anything that the servant owns. Then, give me the money that you received
(αὐτὸν & πραθῆναι, καὶ τὴν γυναῖκα, καὶ τὰ τέκνα, καὶ πάντα ὅσα εἶχεν, καὶ ἀποδοθῆναι)

If your language 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]

Support Reference: Active or Passive

ULT **everything, as much as he had**
UST anything that the servant owns
(πάντα ὅσα εἶχεν)

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]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **repayment to be made**
UST give me the money that you received
(ἀποδοθῆναι)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
master	the king

Matthew 18:26

ULT	UST
So, having fallen down, the slave was bowing down before him, saying, 'Master, have patience with me, and I will repay you everything.'	*After he heard that, the servant knelt down in front of the king. He begged him, 'My lord, please wait patiently. I will eventually pay all the money that I owe.'*

ULT **So**
UST After he heard that
(οὖν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **having fallen down, the slave was bowing down before**
UST the servant knelt down
(πεσὼν & ὁ δοῦλος προσεκύνει)

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]

Support Reference: Symbolic Action

ULT **saying**
UST He begged him
(λέγων)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said]

Support Reference: Quotations and Quote Margins

> ULT **have patience**
> UST please wait patiently
> (μακροθύμησον)

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]

Support Reference: Imperatives — Other Uses

> ULT **have patience**
> UST please wait patiently
> (μακροθύμησον)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having fallen down	knelt down
slave	the servant
was bowing down before	knelt down
Master	My lord
have patience	please wait patiently

Matthew 18:27

ULT	UST
Now, having had compassion, the master of that slave released him and forgave him the debt.	*The king pitied his servant. So, he did not require the servant to pay what he owed, and he let him go.*

ULT Now
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT having had compassion
UST pitied his servant
(σπλαγχνισθεὶς)

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]

Support Reference: Abstract Nouns

ULT the master of that slave
UST The king
(ὁ κύριος τοῦ δούλου ἐκείνου)

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,]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **forgave him the debt**
> UST So, he did not require the servant to pay what he owed
> (τὸ δάνιον ἀφῆκεν αὐτῷ)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having had compassion	pitied his servant
master	The king
of … slave	The king
forgave	So, he did not require … to pay

Matthew 18:28

ULT	UST
But having gone out, that slave found one of his fellow slaves, who owed him 100 denarii, and having seized him, he choked {him}, saying, 'Repay whatever you owe.'	*When the servant left the king, he noticed another servant who owed him only 100 small coins. He grabbed that servant {around the throat} and began to squeeze it. He demanded, 'Pay me the money that you owe!'*

ULT But
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT having gone out
UST When … left the king
(ἐξελθὼν)

In a context such as this, your language might say "come" instead of **gone**. Alternate translation: [having come out]

Support Reference: Go and Come

ULT found
UST he noticed
(εὗρεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **100 denarii**
UST only 100 small coins
(ἑκατὸν δηνάρια)

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]

Support Reference: Biblical Money

ULT **having seized him, he choked {him}**
UST He grabbed that servant {around the throat} and began to squeeze it
(κρατήσας αὐτὸν ἔπνιγεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he choked {him}**
UST and began to squeeze it
(ἔπνιγεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **saying, 'Repay whatever you owe**
UST He demanded, 'Pay me the money that you owe
(λέγων, ἀπόδος εἴ τι ὀφείλεις)

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]

Support Reference: Direct and Indirect Quotations

> ULT **saying**
> UST He demanded
> (λέγων)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said]

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
slave	the servant
of … fellow slaves	another servant
having seized	He grabbed … around the throat

Matthew 18:29

ULT	UST
So, having fallen down, his fellow slave begged him, saying, 'Have patience with me, and I will repay you.'	*After he heard that, the other servant knelt down {before him}. He begged him, 'Please wait patiently. I will eventually pay {the money that I owe}.'*

ULT **So**
UST After he heard that
(οὖν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **having fallen down**
UST knelt down {before him}
(πεσὼν)

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]

Support Reference: Symbolic Action

ULT **saying**
(λέγων)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said]

Support Reference: Quotations and Quote Margins

> ULT **Have patience**
> UST Please wait patiently
> (μακροθύμησον)

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]

Support Reference: Imperatives — Other Uses

> ULT **Have patience**
> UST Please wait patiently
> (μακροθύμησον)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having fallen down	knelt down {before him}
fellow slave	the other servant
begged	He begged
Have patience	Please wait patiently

Matthew 18:30

ULT	UST
But he was not willing. Instead, having gone away, he threw him into prison until he might repay {what} is owed.	*However, that servant did not want {to wait}. When he left that place, he had someone put the other servant in jail and keep him there until he paid the money that he owed.*

ULT **But**
UST However
(δὲ)

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,]

Support Reference: Connect — Contrast Relationship

ULT **he was not willing … he threw him … he might repay**
UST that servant did not want {to wait} … he had someone put the other servant … he paid
(ὁ & οὐκ ἤθελεν & ἔβαλεν αὐτὸν & ἀποδῷ)

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]

Support Reference: Pronouns — When to Use Them

ULT **was not willing**
UST did not want {to wait}
(οὐκ ἤθελεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **having gone away**
> UST When he left that place
> (ἀπελθὼν)

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come away]

Support Reference: Go and Come

> ULT **he threw him into prison**
> UST he had someone put the other servant in jail
> (ἔβαλεν αὐτὸν εἰς φυλακὴν)

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]

Support Reference: Idiom

> ULT **he threw him**
> UST he had someone put the other servant
> (ἔβαλεν αὐτὸν)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **{what} is owed**
> UST the money that he owed
> (τὸ ὀφειλόμενον)

If your language 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]

Support Reference: Active or Passive

Matthew 18:31

ULT	UST
Therefore, his fellow slaves, having seen {what} had happened, were very grieved. And having come, they explained to their master everything that had happened.	*When the rest of the servants learned what that servant had done, they became very sad. They went to the king and told him about everything that the servant had done.*

ULT **Therefore**
(οὖν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **his fellow slaves, having seen {what} had happened, were very grieved**
UST When the rest of the servants learned what that servant had done, they became very sad
(ἰδόντες & οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα, ἐλυπήθησαν σφόδρα)

If your language 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]

Support Reference: Active or Passive

ULT **having come**
UST They went to the king
(ἐλθόντες)

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone]

Support Reference: Go and Come

ULT **to their master**
UST him
(τῷ κυρίῳ ἑαυτῶν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
fellow slaves	the rest of the servants
they explained	and told
to … master	him

Matthew 18:32

ULT	UST
Then, having summoned him, his master says to him, 'Wicked slave, I forgave you all that debt because you begged me.	*After that, the king told that servant to come to him. The king told him, 'You are an evil servant! Since you asked me {to wait patiently}, I did not require you to pay any of what you owed.*

ULT **him, his … to him**
UST the king … that servant … him
(αὐτὸν & αὐτοῦ & αὐτῷ)

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]

Support Reference: Pronouns — When to Use Them

ULT **his master**
UST the king
(ὁ κύριος αὐτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **says**
UST The king told
(λέγει)

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]

Support Reference: Irregular Use of Tenses

ULT **I forgave you all that debt because you begged me**
UST Since you asked me {to wait patiently}, I did not require you to pay any of what you owed
(πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι, ἐπεὶ παρεκάλεσάς με)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **I forgave you all that debt**
UST I did not require you to pay any of what you owed
(πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι)

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]

Support Reference: Idiom

ULT **you begged me**
UST you asked me {to wait patiently}
(παρεκάλεσάς με)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having summoned	told … to come to him
master	the king
Wicked	evil
slave	You are an … servant
I forgave	I did not require … to pay
you begged	you asked

Matthew 18:33

ULT	UST
Was it not necessary for you also to have had mercy on your fellow slave, just as I also had mercy on you?'	*I helped you. So, you should have helped the other servant.'*

ULT **Was it not necessary for you also to have had mercy on your fellow slave, just as I also had mercy on you**
UST I helped you. So, you should have helped the other servant
(οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὡς κἀγὼ σὲ ἠλέησα)

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!]

Support Reference: Rhetorical Question

ULT **to have had mercy on your fellow slave … had mercy on you**
UST helped you … have helped the other servant
(ἐλεῆσαι τὸν σύνδουλόν σου & σὲ ἠλέησα)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to have had mercy	have helped
on … fellow slave	the other servant
had mercy	helped

Matthew 18:34

ULT	UST
And having become angry, his master handed him over to the torturers until he would repay all that is owed.	*Then the king was angry. He had his men arrest and torture that servant until he paid all the money that he owed.*

ULT **his master**
UST He
(ὁ κύριος αὐτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **handed him over**
UST had his men arrest … that servant
(παρέδωκεν αὐτὸν)

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]

Support Reference: Idiom

ULT **to the torturers**
UST and torture
(τοῖς βασανισταῖς)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **all that is owed**
> UST all the money that he owed
> (πᾶν τὸ ὀφειλόμενον)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
master	He

Matthew 18:35

ULT	UST
Thus also my heavenly Father will do to you, if each of you does not forgive his brother out of your hearts.”	*Whenever any of you do not completely forgive a fellow believer, God my Father, who rules from heaven, will do to you what {that king did to his servant}.”*

ULT **my heavenly Father**
UST God my Father, who rules from heaven
(ὁ Πατήρ μου ὁ οὐράνιος)

Father is an important title that describes the relationship between God the Father and Jesus the Son.

Support Reference: Translating Son and Father

ULT **to you … each of you … your**
UST any of you … completely … to you
(ὑμῖν & ἕκαστος & ὑμῶν)

Here, the words **you**, **you**, and **your** are plural because Jesus is speaking to his disciples.

Support Reference: Forms of ‘You’ — Singular

ULT **if**
UST Whenever
(ἐὰν)

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]

Support Reference: Connect — Hypothetical Conditions

ULT **his brother**
UST a fellow believer
(τῷ ἀδελφῷ αὐτοῦ)

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]

Support Reference: Metaphor

ULT **brother**
UST a fellow believer
(τῷ ἀδελφῷ)

Although the term **brother** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: [brother or sister]

Support Reference: When Masculine Words Include Women

ULT **his**
UST a fellow believer
(αὐτοῦ)

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]

Support Reference: First, Second or Third Person

ULT **out of your hearts**
UST completely
(ἀπὸ τῶν καρδιῶν ὑμῶν)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
heavenly	who rules from heaven
does … forgive	do … forgive
my heavenly Father	God my Father, who rules from heaven

Matthew 19

Matthew 19 Chapter Introduction

Structure and Formatting

1. 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:

1. 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.
2. 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)

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

ULT	UST
And it happened that when Jesus had finished these words, he departed from Galilee and came to the regions of Judea beyond the Jordan.	*So, Jesus completed saying those things. Then, he {and his apprentices} left the region of Galilee. They traveled to the region of Judea on the other side of the Jordan River.*

ULT **And it happened that when Jesus had finished these words, he departed**
UST So, Jesus completed saying those things. Then, he {and his apprentices} left
(καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετῆρεν)

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]

Support Reference: End of Story

ULT **these words**
UST saying those things
(τοὺς λόγους τούτους)

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]

Support Reference: Metonymy

ULT **he departed**
UST Then, he {and his apprentices} left
(μετῆρεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **came**
UST They traveled
(ἦλθεν)

In a context such as this, your language might say “went” instead of **came**. Alternate translation: [went]

Support Reference: Go and Come

ULT **beyond the Jordan**
UST on the other side of the Jordan River
(πέραν τοῦ Ἰορδάνου)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Galilee	the region of Galilee
of Judea	of Judea
Jordan	of the Jordan River

Matthew 19:2

ULT	UST
And great crowds followed him, and he healed them there.	*Large groups of people went with him, and in that place, he cured those {who were sick}.*

ULT them
UST those {who were sick}
(αὐτοὺς)

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]

Support Reference: Assumed Knowledge and Implicit Information

Matthew 19:3

ULT	UST
And Pharisees approached him, testing him, and saying whether it is lawful for a man to divorce his wife for any reason.	*Some Pharisees came to Jesus in order to investigate him. They asked, "Does our law allow a husband to divorce his wife whenever he wants to?"*

ULT **approached him, testing him, and saying**
UST came to Jesus in order to investigate him. They asked
(προσῆλθον αὐτῷ & πειράζοντες αὐτὸν καὶ λέγοντες)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **saying whether it is lawful for a man to divorce his wife for any reason**
UST They asked, "Does our law allow a husband to divorce his wife whenever he wants to
(λέγοντες, εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν)

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?"]

Support Reference: Direct and Indirect Quotations

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Pharisees	Some Pharisees
testing	in order to investigate
it is lawful	Does our law allow

Matthew 19:4

ULT	UST
But he, answering, said, "Have you not read that the one having made {them} from the beginning 'made them male and female,'	*Jesus replied, "You have read {in the Law that God gave Moses} that when God first created everything, he created people to be male and female.*

ULT **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**

UST You have read {in the Law that God gave Moses} that when God first created everything, he created people to be male and female … Then God said, 'That is why men{, when they marry,} no longer live with their parents and instead live with their wives. Each husband and wife together become like one person

(οὐκ ἀνέγνωτε, ὅτι ὁ ποιήσας ἀπ' ἀρχῆς, ἄρσεν καὶ θῆλυ, ἐποίησεν αὐτοὺς? καὶ εἶπεν, ἕνεκα τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα, καὶ κολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν) (19:4-5)

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'!]

Support Reference: Rhetorical Question

ULT **Have you not read**

UST You have read {in the Law that God gave Moses}

(οὐκ ἀνέγνωτε)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the one having made {them} from the beginning**
UST when God first created everything
(ὁ ποιήσας ἀπ᾽ ἀρχῆς)

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,]

Support Reference: Assumed Knowledge and Implicit Information

ULT **from the beginning**
UST first
(ἀπ᾽ ἀρχῆς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **from the beginning ‘made them male and female**
UST first … he created people to be male and female
(ἀπ᾽ ἀρχῆς, ἄρσεν καὶ θῆλυ, ἐποίησεν αὐτοὺς)

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’]

Support Reference: Quotations and Quote Margins

Matthew 19:5

ULT	UST
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’?	*Then God said, ‘That is why men{, when they marry,} no longer live with their parents and instead live with their wives. Each husband and wife together become like one person.’*

ULT **and said**
UST Then God said
(καὶ εἶπεν)

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]

Support Reference: Quotations and Quote Margins

ULT **Because of this**
UST That is why
(ἕνεκα τούτου)

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]

Support Reference: Pronouns — When to Use Them

ULT **a man will leave**
UST men{, when they marry,} no longer live with
(καταλείψει ἄνθρωπος)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **will leave … will be joined to … will be**
UST { … when they marry,} no longer live with … instead live with … become like
(καταλείψει & κολληθήσεται & ἔσονται)

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]

Support Reference: Irregular Use of Tenses

ULT **will be joined to his wife**
UST instead live with their wives
(κολληθήσεται τῇ γυναικὶ αὐτοῦ)

If your language 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]

Support Reference: Active or Passive

ULT **the two will be one flesh**
UST Each husband and wife together become like one person
(ἔσονται οἱ δύο εἰς σάρκα μίαν)

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]

Support Reference: Metaphor

ULT **the two**
UST Each husband and wife together
(οἱ δύο)

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]

Support Reference: Nominal Adjectives

Matthew 19:6

ULT	UST
So then, they are no longer two, but one flesh. Therefore, what God joined together, let man not separate."	*Consequently, each husband and wife are not like two different people any longer. Rather, they are like one person. Since that is true, no one should divide people whom God has united."*

ULT **So then**
UST Consequently
(ὥστε)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **they are no longer two, but one flesh**
UST each husband and wife are not like two different people any longer. Rather, they are like one person
(οὐκέτι εἰσὶν δύο, ἀλλὰ σὰρξ μία)

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]

Support Reference: Metaphor

ULT **Therefore**
UST Since that is true
(οὖν)

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]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **let man not separate**
> UST no one should divide
> (ἄνθρωπος μὴ χωριζέτω)

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]

Support Reference: Third-Person Imperatives

> ULT **man**
> UST one
> (ἄνθρωπος)

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]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God

Matthew 19:7

ULT	UST
They say to him, "Why then did Moses command {us} to give a certificate of divorce and to divorce her?"	*The Pharisees responded, "If that is true, why {did Moses instruct us in our law about how to divorce wives}? He required each husband to present his wife with a document that states that he is divorcing her. Then, he can divorce her."*

ULT **They say**
UST The Pharisees responded
(λέγουσιν)

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]

Support Reference: Irregular Use of Tenses

ULT **Why then**
UST If that is true, why {did Moses instruct us in our law about how to divorce wives}
(τί οὖν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Why then did Moses command {us} to give a certificate of divorce and to divorce her**
UST If that is true, why {did Moses instruct us in our law about how to divorce wives}? He required each husband to present his wife with a document that states that he is divorcing her. Then, he can divorce her
(τί οὖν Μωϋσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου καὶ ἀπολῦσαι αὐτήν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **a certificate of divorce**
UST a document that states that he is divorcing her
(βιβλίον ἀποστασίου)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	He

Matthew 19:8

ULT	UST
He says to them, "Because of your hardness of heart, Moses allowed you to divorce your wives, but from the beginning it was not that way.	*Jesus answered, "Moses knew that you were unwilling to obey. That is why {in the Law} he permitted you to divorce your wives. However, when God first created everything, that is not what he intended.*

ULT **He says**
UST Jesus answered
(λέγει)

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]

Support Reference: Irregular Use of Tenses

ULT **Because of your hardness of heart**
UST Moses knew that you were unwilling to obey. That is why
(πρὸς τὴν σκληροκαρδίαν ὑμῶν)

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]

Support Reference: Idiom

ULT **from the beginning**
UST when God first created everything
(ἀπ' ἀρχῆς)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
hardness of heart	Moses knew that you were unwilling to obey. That is why

ULT	UST
Moses	he

Matthew 19:9

ULT	UST
But I say to you that whoever divorces his wife, except for sexual immorality, and marries another, commits adultery; and the one having married one that has been divorced commits adultery."	*Now here is what I want to tell you: a man may divorce his wife only if she has had improper sex. When a man divorces his wife for any other reason and marries another woman, he disobeys what God commanded about being sexually faithful to one's spouse. Further, any man who marries a woman whose husband has divorced her also disobeys what God commanded about being sexually faithful to one's spouse."*

Note:

This verse is similar to 5:32, although there are some significant differences. See how you translated that verse for help with this verse.

Support Reference: Assumed Knowledge and Implicit Information

ULT **But**
UST Now
(δὲ)

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,]

Support Reference: Connect — Contrast Relationship

ULT **I say to you**
UST here is what I want to tell you
(λέγω & ὑμῖν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **whoever divorces his wife, except for sexual immorality, and marries another, commits adultery**
UST a man may divorce his wife only if she has had improper sex. When a man divorces his wife for any other reason and marries another woman, he disobeys what God commanded about being sexually faithful to one's spouse
(ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ μὴ ἐπὶ πορνείᾳ, καὶ γαμήσῃ ἄλλην, μοιχᾶται)

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]

Support Reference: Connect — Exception Clauses

ULT **sexual immorality**
UST she has had improper sex
(πορνείᾳ)

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]

Support Reference: Abstract Nouns

ULT **another**
UST another woman
(ἄλλην)

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]

Support Reference: Nominal Adjectives

ULT **commits adultery … commits adultery**
UST he disobeys what God commanded about being sexually faithful to one's spouse … also disobeys what God commanded about being sexually faithful to one's spouse
(μοιχᾶται)

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]

Support Reference: Abstract Nouns

ULT **and the one having married one that has been divorced commits adultery**
UST Further, any man who marries a woman whose husband has divorced her also disobeys what God commanded about being sexually faithful to one's spouse
(καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται)

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.

Support Reference: Textual Variants

ULT **one that has been divorced**
UST a woman whose husband has divorced her
(ἀπολελυμένην)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sexual immorality	she has had improper sex
commits adultery	he disobeys what God commanded about being sexually faithful to one's spouse
commits adultery	also disobeys what God commanded about being sexually faithful to one's spouse

Matthew 19:10

ULT	UST
The disciples say to him, "If thus is the reason of the man with his wife, it is better not to marry."	*Jesus' apprentices responded, "If that is the only basis on which a husband can divorce his wife, it is not beneficial to get married!"*

ULT **say**
UST responded
(λέγουσιν)

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]

Support Reference: Irregular Use of Tenses

ULT **thus**
UST that
(οὕτως)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the reason of the man with his wife**
UST the only basis on which a husband can divorce his wife
(ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικός)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **of the man with his wife**
> UST a husband can divorce his wife
> (τοῦ ἀνθρώπου μετὰ τῆς γυναικός)

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]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	Jesus' apprentices
it is better	it is … beneficial

Matthew 19:11

ULT	UST
But he said to them, "Not all receive this word, but to whom it has been given.	*Jesus replied, "Many people do not accept what you have said. Only people whom God enables {to accept it can do so}.*

ULT **But**
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **all**
UST Many people
(πάντες)

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]

Support Reference: Nominal Adjectives

ULT **this word**
UST what you have said
(τὸν λόγον τοῦτον)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **this word**
UST what you have said
(τὸν λόγον τοῦτον)

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]

Support Reference: Metonymy

ULT **but to whom it has been given**
UST Only people whom God enables {to accept it can do so}
(ἀλλ᾽ οἷς δέδοται)

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]

Support Reference: Ellipsis

ULT **it has been given**
UST God enables {to accept it can do so}
(δέδοται)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
receive	do … accept

Matthew 19:12

ULT	UST
For there are eunuchs who were born thus from their mother's womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who made themselves eunuchs because of the kingdom of the heavens. The one being able to receive {this}, let him receive {it}."	*Here is what I mean: Some men are impotent because they were already like that when their mothers gave birth to them. Other men are impotent because people castrated them. Other men are impotent because they chose to live that way in order to serve in God's heavenly kingdom. Anyone who can accept {what I am saying} should accept it."*

ULT **For**
UST Here is what I mean
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **who were born thus from their mother's womb**
UST because they were already like that when their mothers gave birth to them
(οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως)

If your language 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]

Support Reference: Active or Passive

ULT **from their mother's womb**
UST already
(ἐκ κοιλίας μητρὸς)

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]

Support Reference: Idiom

ULT **who were made eunuchs by men**
UST because people castrated them
(οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων)

If your language 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]

Support Reference: Active or Passive

ULT **men**
UST people
(τῶν ἀνθρώπων)

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]

Support Reference: When Masculine Words Include Women

ULT **eunuchs who made themselves eunuchs**
UST impotent because they chose to live that way
(εὐνοῦχοι οἵτινες εὐνούχισαν ἑαυτοὺς)

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]

Support Reference: Metaphor

ULT **because of**
UST in order to serve in
(διὰ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **The one being able to receive {this}, let him receive {it}**
UST Anyone who can accept {what I am saying} should accept it
(ὁ δυνάμενος χωρεῖν, χωρείτω)

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]

Support Reference: Third-Person Imperatives

ULT **let him receive {it}**
UST should accept it
(χωρείτω)

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]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
eunuchs	impotent
womb	already
eunuchs	impotent
were made eunuchs	castrated them
eunuchs	impotent
made … eunuchs	they chose to live that way
kingdom of the heavens	God’s heavenly kingdom
of the heavens	heavenly
to receive {this}	accept {what I am saying}
let him receive {it}	should accept it

Matthew 19:13

ULT	UST
Then little children were brought to him so that he would lay his hands on them and would pray, but the disciples rebuked them.	*After that, some people took young children to Jesus. They wanted him to bless them by touching them and to pray {for them}. However, the apprentices told them to stop.*

ULT **Then**
UST After that
(τότε)

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,]

Support Reference: Introduction of a New Event

ULT **little children were brought to**
UST some people took young children to
(προσηνέχθησαν & παιδία)

If your language 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]

Support Reference: Active or Passive

ULT **he would lay his hands on them**
UST him to bless them by touching them
(τὰς χεῖρας ἐπιθῇ αὐτοῖς)

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]

Support Reference: Symbolic Action

ULT **would pray**
UST to pray {for them}
(προσεύξηται)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **them**
UST them
(αὐτοῖς)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
would pray	to pray {for them}
disciples	apprentices
rebuked	told … to stop

Matthew 19:14

ULT	UST
But Jesus said, "Permit the little children, and do not forbid them to come to me, for of the ones such as these is the kingdom of the heavens."	*However, Jesus told {the apprentices}, "Allow the young children to come here. Do not stop them! {I say that because} they and people like them are part of God's heavenly kingdom."*

ULT **But**
UST However
(δὲ)

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,]

Support Reference: Connect — Contrast Relationship

ULT **Permit the little children, and do not forbid them to come to me**
UST Allow the young children to come here. Do not stop them
(ἄφετε τὰ παιδία καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρός με)

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]

Support Reference: Parallelism

ULT **to come**
UST to come
(ἐλθεῖν)

In a context such as this, your language might say "go" instead of **come**. Alternate translation: [to go]

Support Reference: Go and Come

ULT **for**
UST I say that because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **of the ones such as these is the kingdom of the heavens**
UST they and people like them are part of God's heavenly kingdom
(τῶν & τοιούτων ἐστὶν ἡ Βασιλεία τῶν Οὐρανῶν)

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]

Support Reference: Possession

ULT **such as these**
UST they and people like them are part of
(τοιούτων)

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]

Support Reference: Pronouns — When to Use Them

ULT **of the ones such as these**
UST they and people like them are part of
(τῶν & τοιούτων)

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]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
kingdom of the heavens	God’s heavenly kingdom
of the heavens	heavenly

Matthew 19:15

ULT	UST
And having laid his hands on them, he went from there.	*{After saying that,} Jesus blessed the young children by touching them. Then, he left that place.*

ULT **having laid his hands on them**
UST Jesus blessed the young children by touching them
(ἐπιθεὶς τὰς χεῖρας αὐτοῖς)

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]

Support Reference: Symbolic Action

ULT **from there**
UST that place
(ἐκεῖθεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

Matthew 19:16

ULT	UST
And behold, one, having approached him, said, "Teacher, what good thing should I do in order that I might have eternal life?"	*After that, a person came to Jesus! He asked, "Instructor, what is a good thing I can do so that I will live with God forever?"*

ULT behold
(ἰδοὺ)

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]

Support Reference: Metaphor

ULT one
UST a person
(εἷς)

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]

Support Reference: Nominal Adjectives

ULT I might have eternal life
UST I will live with God forever
(σχῶ ζωὴν αἰώνιον)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Teacher	Instructor
good thing	is a good thing
eternal	forever

Matthew 19:17

ULT	UST
But he said to him, "Why do you ask me about {what is} good? One is good, but if you want to enter into life, keep the commandments."	*Jesus replied, "You should not ask me about what would be a good {thing to do}. God is the only one who is good. Now {to answer your question}, since you desire to truly live, you should do what God has commanded."*

ULT But
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT he said to him
UST Jesus replied
(ὁ & εἶπεν αὐτῷ)

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]

Support Reference: Pronouns — When to Use Them

ULT Why do you ask me about {what is} good
UST You should not ask me about what would be a good {thing to do}
(τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ)

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!]

Support Reference: Rhetorical Question

ULT **do you ask … you want … keep**
UST You … ask … you desire … you should do
(ἐρωτᾷς & θέλεις & τήρησον)

Throughout this verse, the word **you** and the command are singular because Jesus is speaking to the young man.

Support Reference: Forms of 'You' — Singular

ULT **One is good**
UST God is the only one who is good
(εἷς ἐστιν ὁ ἀγαθός)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **but**
UST Now {to answer your question}
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **if**
UST since
(εἰ)

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]

Support Reference: Connect — Factual Conditions

> ULT **to enter into life**
> UST to truly live
> (εἰς τὴν ζωὴν εἰσελθεῖν)

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]

Support Reference: Metaphor

> ULT **to enter into life**
> UST to truly live
> (εἰς τὴν ζωὴν εἰσελθεῖν)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{what is} good	what would be a good {thing to do}
good	good

Matthew 19:18

ULT	UST
He says to him, "Which ones?" And Jesus said, "Do not kill, do not commit adultery, do not steal, do not testify falsely,	*The man replied, "Which {things that God has commanded do you mean}?" Jesus answered him, "Here are the ones I mean: Do not murder others. Do not be sexually unfaithful to your spouse. Do not steal things. Do not say what is untrue.*

ULT **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**

UST Here are the ones I mean: Do not murder others. Do not be sexually unfaithful to your spouse. Do not steal things. Do not say what is untrue … Treat your parents respectfully. Care for people you know as much as you care for yourself

(τὸ οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις, οὐ ψευδομαρτυρήσεις, τίμα τὸν πατέρα καὶ τὴν μητέρα, καὶ, ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν) (19:18-19)

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"]

Support Reference: Quotations and Quote Margins

ULT **He says to him**

UST The man replied

(λέγει αὐτῷ)

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]

Support Reference: Pronouns — When to Use Them

ULT **He says**
UST The man replied
(λέγει)

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]

Support Reference: Irregular Use of Tenses

ULT **Do not kill, do not commit adultery, do not steal, do not testify falsely**
UST Here are the ones I mean: Do not murder others. Do not be sexually unfaithful to your spouse. Do not steal things. Do not say what is untrue
(τὸ οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις, οὐ ψευδομαρτυρήσεις)

In these commands God is addressing each specific person who is part of God's people, so the commands are singular.

Support Reference: Forms of 'You' — Singular

ULT **do not commit adultery**
UST Do not be sexually unfaithful to your spouse
(οὐ μοιχεύσεις)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
do … commit adultery	Do … be sexually unfaithful to your spouse
do … testify falsely	Do … say what is untrue

Matthew 19:19

ULT	UST
honor your father and your mother, and love your neighbor as yourself.”	*Treat your parents respectfully. Care for people you know as much as you care for yourself.”*

ULT **honor your … your … love your**
UST Treat your parents respectfully. Care for people you know
(τίμα τὸν & τὴν & ἀγαπήσεις & σου)

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.

Support Reference: Forms of ‘You’ — Singular

ULT **as yourself**
UST as much as you care for yourself
(ὡς σεαυτόν)

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]

Support Reference: Ellipsis

ULT **as yourself**
UST as much as you care for yourself
(ὡς σεαυτόν)

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]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
honor	Treat … respectfully
love	Care for
neighbor	people you know

Matthew 19:20

ULT	UST
The young man says to him, “All these things I have kept. What do I still lack?”	*The young man replied, “I have done each of these things {that God commanded}. What more do I need to do {to truly live}?”*

ULT **says**
UST replied
(λέγει)

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]

Support Reference: Irregular Use of Tenses

ULT **What do I still lack**
UST What more do I need to do {to truly live}
(τί ἔτι ὑστερῶ)

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]

Support Reference: Assumed Knowledge and Implicit Information

Matthew 19:21

ULT	UST
Jesus said to him, "If you want to be perfect, go, sell your possessions, and give to the poor, and you will have treasure in the heavens; and come, follow me."	*Jesus answered, "Since you desire to complete {doing what is good}, go {home} and sell what you own. Give {that money} to poor people. {If you do that,} God will reward you in heaven. Then, come with me as my apprentice."*

ULT **If**
UST Since
(εἰ)

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]

Support Reference: Connect — Factual Conditions

ULT **you want … go, sell your … give … you will have … come, follow**
UST you desire … go {home} and sell what you own. Give {that money} … God will reward you … come with me as my apprentice
(θέλεις & ὕπαγε πώλησόν σου & δὸς & ἕξεις & δεῦρο, ἀκολούθει)

Throughout this verse, the word **you**, the word **your**, and the commands are singular because Jesus is speaking to the young man.

Support Reference: Forms of 'You' — Singular

ULT **to the poor**
UST to poor people
(πτωχοῖς)

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]

Support Reference: Nominal Adjectives

ULT **and**
UST If you do that
(καὶ)

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,]

Support Reference: Connecting Words and Phrases

ULT **come, follow me**
UST come with me as my apprentice
(δεῦρο, ἀκολούθει μοι)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
perfect	to complete {doing what is good}
possessions	what you own
the heavens	heaven

Matthew 19:22

ULT	UST
But the young man, having heard the word, went away being grieved, for he was having many possessions.	*After the young man listened to what Jesus said, he felt very sad and left. {He was very sad} because he was rich {and did not want to lose what he owned}.*

ULT **But**
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **the word**
UST to what Jesus said
(τὸν λόγον)

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]

Support Reference: Metonymy

ULT **being grieved**
UST he felt very sad
(λυπούμενος)

If your language 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]

Support Reference: Active or Passive

ULT **for**
UST {He was very sad} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **he was having many possessions**
> UST he was rich {and did not want to lose what he owned}
> (ἦν & ἔχων κτήματα πολλά)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
possessions	rich {and did not want to lose what he owned}

Matthew 19:23

ULT	UST
Now Jesus said to his disciples, "Truly I say to you, a rich {person} will enter difficultly into the kingdom of the heavens.	*After that, Jesus told his apprentices, "It is hard for rich people to participate in God's heavenly kingdom. What I have said is true.*

ULT **Now**
UST After that
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **will enter**
UST to participate
(εἰσελεύσεται)

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]

Support Reference: Irregular Use of Tenses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
to … disciples	apprentices
Truly	What I have said is true
difficultly	It is hard
kingdom of the heavens	God's heavenly kingdom
of the heavens	heavenly

Matthew 19:24

ULT	UST
And again I say to you, 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."	*I want you to understand that, so I will repeat it. Large animals like camels cannot fit into very small spaces. However, it is even harder for rich people to participate in God's kingdom."*

ULT **And again**
UST so I will repeat it
(πάλιν δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **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**
UST Large animals like camels cannot fit into very small spaces. However, it is even harder for rich people to participate in God's kingdom
(εὐκοπώτερόν ἐστιν κάμηλον διὰ τρήματος ῥαφίδος διελθεῖν ἢ πλούσιον εἰσελθεῖν εἰς τὴν Βασιλείαν Θεοῦ)

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]

Support Reference: Hyperbole

> ULT **an eye of a needle**
> UST very small spaces
> (τρήματος ῥαφίδος)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for a camel	Large animals like camels
kingdom of God	God’s kingdom

Matthew 19:25

ULT	UST
Now, having heard this, the disciples were very astonished, saying, "Then who is able to be saved?"	*What Jesus said greatly surprised the apprentices. They said, "So then, it must be that God does not actually rescue anyone!"*

ULT **Now**
UST What Jesus said
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **having heard this, the disciples were very astonished, saying**
UST What Jesus said greatly surprised the apprentices. They said
(ἀκούσαντες & οἱ μαθηταὶ ἐξεπλήσσοντο σφόδρα λέγοντες)

If your language 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]

Support Reference: Active or Passive

ULT **saying**
UST They said
(λέγοντες)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said]

Support Reference: Quotations and Quote Margins

> ULT **Then who is able to be saved**
> UST So then, it must be that God does not actually rescue anyone
> (τίς ἄρα δύναται σωθῆναι)

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!]

Support Reference: Rhetorical Question

> ULT **Then who is able to be saved**
> UST So then, it must be that God does not actually rescue anyone
> (τίς ἄρα δύναται σωθῆναι)

If your language 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]

Support Reference: Active or Passive

> ULT **Then who**
> UST So then … not … anyone
> (τίς ἄρα)

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]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	apprentices
to be saved	it must be that God does … rescue

Matthew 19:26

ULT	UST
But Jesus, having looked at {them}, said to them, "With men this is impossible, but with God all things are possible."	*Jesus looked directly at his apprentices. He said, "People cannot rescue themselves. However, God can do anything!"*

ULT But
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT With men … with God
UST People … God
(παρὰ ἀνθρώποις & παρὰ & Θεῷ)

Alternate translation: [For men … for God]

ULT men
UST People
(ἀνθρώποις)

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]

Support Reference: When Masculine Words Include Women

ULT this
UST rescue themselves
(τοῦτο)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus

ULT	UST
God	God

Matthew 19:27

ULT	UST
Then answering, Peter said to him, "Behold, we left everything and followed you. What then will there be for us?"	*After {Jesus said} that, Peter replied, "We left behind everything we had and went with you as your apprentices! So then, how will God reward us?"*

ULT Behold
(ἰδοὺ)

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]

Support Reference: Metaphor

ULT we … for us
UST We … us
(ἡμεῖς & ἡμῖν)

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.

Support Reference: Exclusive and Inclusive 'We'

ULT followed you
UST went with you as your apprentices
(ἠκολουθήσαμέν σοι)

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]

Support Reference: Idiom

ULT you
UST you
(σοι)

The word **you** is singular because Peter is speaking to Jesus.

Support Reference: Forms of 'You' — Singular

> ULT **What then will there be for us**
> UST So then, how will God reward us
> (τί ἄρα ἔσται ἡμῖν)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **What then**
> UST So then, how
> (τί ἄρα)

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]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter

Matthew 19:28

ULT	UST
And Jesus said to them, "Truly I say to you that in the renewal when the Son of Man sits on his throne of glory, you, the ones having followed me, you also will sit upon 12 thrones, judging the 12 tribes of Israel.	*Jesus replied, "Someday God will renew everything that he has made, and I, the Son of Man, will sit down {to rule} from my great throne. When that happens, you too, since you have come with me as my apprentices, will sit down {to rule} from 12 thrones{, one for each of you}. You will decide whether people from the 12 Israelite clans are guilty or innocent. What I have said is true.*

ULT **in the renewal**
UST God will renew everything that he has made
(ἐν τῇ παλιγγενεσίᾳ)

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,]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Son of Man sits on his**
UST and I, the Son of Man, will sit down {to rule} from my
(καθίσῃ ὁ Υἱὸς τοῦ Ἀνθρώπου ἐπὶ & αὐτοῦ)

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]

Support Reference: First, Second or Third Person

ULT **sits on his throne of glory**
UST will sit down {to rule} from my great throne
(καθίσῃ & ἐπὶ θρόνου δόξης αὐτοῦ)

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]

Support Reference: Symbolic Action

ULT **his throne of glory**
UST my great throne
(θρόνου δόξης αὐτοῦ)

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]

Support Reference: Possession

ULT **throne of glory**
UST great throne
(θρόνου δόξης)

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]

Support Reference: Abstract Nouns

ULT **the ones having followed me**
UST since you have come with me as my apprentices
(οἱ ἀκολουθήσαντές μοι)

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]

Support Reference: Idiom

ULT **will sit upon 12 thrones**
UST will sit down {to rule} from 12 thrones{, one for each of you}
(καθήσεσθε & ἐπὶ δώδεκα θρόνους)

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]

Support Reference: Symbolic Action

ULT **judging**
UST You will decide whether … are guilty or innocent
(κρίνοντες)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Truly	What I have said is true
renewal	God will renew everything that he has made
Son of Man	and I, the Son of Man
throne	throne
of glory	great
thrones	thrones{, one for each of you}
judging	You will decide whether … are guilty or innocent
12 tribes of Israel	people from the 12 Israelite clans
tribes	clans
of Israel	Israelite

Matthew 19:29

ULT	UST
And everyone who has left houses, or brothers, or sisters, or a father, or a mother, or a wife,or children, or lands for the sake of my name, will receive 100 times {as much} and will inherit eternal life.	*Some people leave behind houses, siblings, parents, wives, children, or fields. They do that because they want to be my apprentices. God will give those people many times {what they left behind}. Further, he will enable them to live with him forever.*

ULT **or a wife**
UST wives
(ἢ γυναῖκα)

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.

Support Reference: Textual Variants

ULT **for the sake of my name**
UST They do that because they want to be my apprentices
(ἕνεκεν τοῦ ἐμοῦ ὀνόματός)

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]

Support Reference: Metonymy

ULT **100 times {as much}**
UST many times {what they left behind}
(ἑκατονταπλασίονα)

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]

Support Reference: Numbers

> ULT **will inherit eternal life**
> UST he will enable them to live with him forever
> (ζωὴν αἰώνιον κληρονομήσει)

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]

Support Reference: Metaphor

> ULT **will inherit eternal life**
> UST he will enable them to live with him forever
> (ζωὴν αἰώνιον κληρονομήσει)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
houses	houses
will receive	God will give those people
will inherit	he will enable them
eternal	forever

Matthew 19:30

ULT	UST
But many first will be last, and last, first.	*{At that time,} many people who are important right now will become unimportant. Many people who are unimportant right now will become important.*

ULT **But**
UST At that time
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **many first will be last, and last, first**
UST many people who are important right now will become unimportant. Many people who are unimportant right now will become important
(πολλοὶ & ἔσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι)

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]

Support Reference: Metaphor

ULT **first … and last**
UST who are important right now … Many people who are unimportant right now
(πρῶτοι & καὶ ἔσχατοι)

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]

Support Reference: Nominal Adjectives

> ULT **and last, first**
> UST Many people who are unimportant right now will become important
> (καὶ ἔσχατοι πρῶτοι)

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]

Support Reference: Ellipsis

Matthew 20

Matthew 20 Chapter Introduction

Structure and Formatting

1. 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)

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)

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)

Matthew 20:1

ULT	UST
For the kingdom of the heavens is like a man, the master of the house, who went out with the morning to hire workers for his vineyard.	*In fact, here is what God's heavenly kingdom is like: a man who managed a household left his house in the morning {to go to the town's open area}. He wanted to hire people to take care of his grape vines.*

ULT **For the kingdom of the heavens is like a man**
UST In fact, here is what God's heavenly kingdom is like: a man
(ὁμοία γάρ ἐστιν ἡ Βασιλεία τῶν Οὐρανῶν ἀνθρώπῳ)

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]

Support Reference: Parables

ULT **For**
UST In fact
(γάρ)

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:]

Support Reference: Connecting Words and Phrases

ULT **went out**
UST left his house … to go to the town's open area
(ἐξῆλθεν)

In a context such as this, your language might say "came" instead of **went**. Alternate translation: [came out]

Support Reference: Go and Come

ULT **with the morning**
UST in the morning
(ἅμα πρωΐ)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
kingdom of the heavens	here is what God's heavenly kingdom
of the heavens	heavenly
workers	people
vineyard	grape vines

Matthew 20:2

ULT	UST
Now, having agreed with the workers for a denarius for the day, he sent them into his vineyard.	*He found some people who agreed to work that day for one coin. Then, he told them to take care of his grape vines.*

ULT Now
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT having agreed with the workers for a denarius for the day
UST He found some people who agreed to work that day for one coin
(συμφωνήσας & μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT a denarius
UST for one coin
(δηναρίου)

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]

Support Reference: Biblical Money

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
workers	some people

ULT	UST
for the day	to work that day
vineyard	grape vines

Matthew 20:3

ULT	UST
And having gone out about the third hour, he saw others standing idle in the marketplace.	*At about nine o'clock in the morning, the man arrived in the town's open area again. He noticed more people there who wanted to work.*

ULT having gone out
UST the man arrived … again
(ἐξελθὼν)

In a context such as this, your language might say "come" instead of **gone**. Alternate translation: [having come out]

Support Reference: Go and Come

ULT about the third hour
UST At about nine o'clock in the morning
(περὶ τρίτην ὥραν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT the third hour
UST nine o'clock in the morning
(τρίτην ὥραν)

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [hour three]

Support Reference: Ordinal Numbers

> ULT **standing idle in the marketplace**
> UST in the town's open area … there who wanted to work
> (ἑστῶτας ἐν τῇ ἀγορᾷ ἀργούς)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the marketplace**
> UST in the town's open area
> (τῇ ἀγορᾷ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the … hour	nine o'clock in the morning

Matthew 20:4

ULT	UST
And to them he said, ‘You also, go into the vineyard, and whatever is right I will give you.’	*He told them, ‘Join the other people who are taking care of my grape vines. I will pay you a fair wage.’*

ULT **he said, ‘You also, go into the vineyard, and whatever is right I will give you**
UST He told … Join the other people who are taking care of my grape vines. I will pay you a fair wage
(εἶπεν, ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὃ ἐὰν ᾖ δίκαιον, δώσω ὑμῖν)

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]

Support Reference: Quotes within Quotes

ULT **go into the vineyard**
UST Join the other people who are taking care of my grape vines
(ὑπάγετε & εἰς τὸν ἀμπελῶνα)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
vineyard	my grape vines
is right	a fair wage

Matthew 20:5

ULT	UST
So they went out. Having gone out again about the sixth and ninth hour, he did likewise.	*They agreed to do so. At about noon and at about three o'clock in the afternoon, the man again arrived {in the town's open area}. He said the same thing {to the people he found there, and they too agreed to take care of his grape vines}.*

ULT **they went out**
UST They agreed to do so
(οἱ & ἀπῆλθον)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **went out**
UST agreed to do so
(ἀπῆλθον)

In a context such as this, your language might say "came" instead of **went**. Alternate translation: [came out]

Support Reference: Go and Come

ULT **Having gone out**
UST the man … arrived {in the town's open area}
(ἐξελθὼν)

In a context such as this, your language might say "come" instead of **gone**. Alternate translation: [Having come out]

Support Reference: Go and Come

ULT **about the sixth and ninth hour**
UST At about noon and at about three o'clock in the afternoon
(περὶ ἕκτην καὶ ἐνάτην ὥραν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the sixth and ninth hour**
UST noon and at about three o'clock in the afternoon
(ἕκτην καὶ ἐνάτην ὥραν)

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]

Support Reference: Ordinal Numbers

ULT **he did likewise**
UST He said the same thing {to the people he found there, and they too agreed to take care of his grape … }
(ἐποίησεν ὡσαύτως)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the … hour	at about three o'clock in the afternoon

Matthew 20:6

ULT	UST
Now, having gone out about the eleventh {hour}, he found others standing, and he says to them, 'Why have you stood here idle the whole day?'	*At about five o'clock in the afternoon, the man again arrived {in the town's open area}. He noticed that there were still people there who wanted to work. He asked them, 'Why have you been here waiting all day to work?'*

ULT **Now**
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **having gone out**
UST the man again arrived {in the town's open area}
(ἐξελθὼν)

In a context such as this, your language might say "come" instead of **gone**. Alternate translation: [having come out]

Support Reference: Go and Come

ULT **about the eleventh {hour}**
UST At about five o'clock in the afternoon
(περὶ & τὴν ἑνδεκάτην)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the eleventh {hour}**
UST five o'clock in the afternoon
(τὴν ἑνδεκάτην)

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [hour eleven]

Support Reference: Ordinal Numbers

ULT **others standing … have you stood here idle**
UST that there were still people there who wanted to work … have you been here waiting … to work
(ἄλλους ἑστῶτας & ὧδε ἑστήκατε & ἀργοί)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he says**
UST He asked
(λέγει)

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]

Support Reference: Irregular Use of Tenses

ULT **he says to them, 'Why have you stood here idle the whole day**
UST He asked them, 'Why have you been here waiting all day to work
(λέγει αὐτοῖς, τί ὧδε ἑστήκατε ὅλην τὴν ἡμέραν ἀργοί)

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.]

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
day	all day

Matthew 20:7

ULT	UST
They say to him, ‘Because no one hired us.’ He says to them, ‘You also go into the vineyard.’	*They replied, ‘{We are waiting here} because nobody has hired us.’ Then the man said, ‘Join the other people who are taking care of my grape vines.’ {They agreed to do so.}*

ULT **They say … He says**
UST They replied … Then the man said
(λέγουσιν & λέγει)

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]

Support Reference: Irregular Use of Tenses

ULT **to him, ‘Because no one hired us.’ He says to them, ‘You also go into the vineyard**
UST They replied, ‘{We are waiting here} because nobody has hired us.’ Then the man said, ‘Join the other people who are taking care of my grape vines.’ {They agreed to do so … }
(αὐτῷ, ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. λέγει αὐτοῖς, ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα)

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]

Support Reference: Quotes within Quotes

ULT **go into the vineyard**
UST Join the other people who are taking care of my grape vines.’ {They agreed to do so … }
(ὑπάγετε & εἰς τὸν ἀμπελῶνα)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
vineyard	my grape vines.’ {They agreed to do so … }

Matthew 20:8

ULT	UST
And evening having come, the owner of the vineyard says to his manager, 'Call the workers and pay them their wages, having begun from the last to the first.'	*When it was evening, the man who managed the household spoke to the man who supervised the workers. He said, 'Tell the people who worked today to come here. Starting with the people that I hired latest in the day and ending with the people that I hired earliest in the day, pay them what they earned.'*

ULT **the owner of the vineyard**
UST the man who managed the household
(ὁ κύριος τοῦ ἀμπελῶνος)

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,]

Support Reference: Assumed Knowledge and Implicit Information

ULT **says**
UST spoke
(λέγει)

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]

Support Reference: Irregular Use of Tenses

ULT **to his manager**
UST to the man who supervised the workers
(τῷ ἐπιτρόπῳ αὐτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Call … pay**
UST He said, ‘Tell … to come here … pay
(κάλεσον & ἀπόδος)

Because the master of the house is speaking to his **manager**, the commands throughout this verse are singular.

Support Reference: Forms of ‘You’ — Singular

ULT **having begun from the last to the first**
UST Starting with the people that I hired latest in the day and ending with the people that I hired earliest in the day
(ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the last … the first**
UST with the people that I hired latest in the day … with the people that I hired earliest in the day
(τῶν ἐσχάτων & τῶν πρώτων)

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]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
owner	the man who managed the household
of the vineyard	the man who managed the household
to … manager	to the man who supervised the workers
Call	He said, ‘Tell … to come here
workers	the people who worked today

Matthew 20:9

ULT	UST
And having come, the ones about the eleventh hour each received a denarius.	*Then the people who started working at about five o'clock in the afternoon came forward. The supervisor paid one coin to each of them.*

ULT **having come**
UST came forward
(ἐλθόντες)

In a context such as this, your language might say "gone" instead of **come**. Alternate translation: [having gone]

Support Reference: Go and Come

ULT **the ones about the eleventh hour**
UST the people who started working at about five o'clock in the afternoon
(οἱ περὶ τὴν ἑνδεκάτην ὥραν)

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]

Support Reference: Ellipsis

ULT **about the eleventh hour**
UST who started working at about five o'clock in the afternoon
(περὶ τὴν ἑνδεκάτην ὥραν)

See how you translated the phrase **the eleventh hour** in 20:6. Alternate translation: [about 5:00 PM]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the eleventh hour**
UST who started working at about five o'clock in the afternoon
(τὴν ἑνδεκάτην ὥραν)

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [hour eleven]

Support Reference: Ordinal Numbers

> ULT **a denarius**
> UST one coin
> (δηνάριον)

See how you translated the word **denarius** in 20:2. Alternate translation: [one silver coin] or [an average wage]

Support Reference: Biblical Money

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
hour	who started working at about five o'clock in the afternoon
received	The supervisor paid

Matthew 20:10

ULT	UST
But having come, the first thought that they will receive more, but they also received a denarius each.	*Then the people who started working first came forward. They expected that the supervisor would pay them more {than that}. However, he paid one coin to each of them also.*

ULT **having come**
UST came forward
(ἐλθόντες)

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone]

Support Reference: Go and Come

ULT **the first**
UST the people who started working first
(οἱ πρῶτοι)

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]

Support Reference: Nominal Adjectives

ULT **thought that they will receive more, but**
UST They expected that the supervisor would pay them more {than that}. However
(ἐνόμισαν ὅτι πλεῖον λήμψονται, καὶ)

It may be more natural in your language to have a direct quotation here. Alternate translation: [thought, “We will receive more.” But]

Support Reference: Direct and Indirect Quotations

ULT **more**
UST more {than that}
(πλεῖον)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **a denarius**
UST one coin
(δηνάριον)

See how you translated the word **denarius** in 20:2. Alternate translation: [one silver coin] or [an average wage]

Support Reference: Biblical Money

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they will receive	the supervisor would pay them
received	he paid

Matthew 20:11

ULT	UST
But, having received {it}, they were murmuring against the master of the house,	*After these workers took their money, they complained about how the man who managed the household was behaving.*

ULT But
(δὲ)

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]

Support Reference: Connecting Words and Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having received {it}	After these workers took their money
master of the house	about how the man who managed the household was behaving

Matthew 20:12

ULT	UST
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.’	*They said to him, ‘These people who started working last worked for just one hour. However, you are treating them as if they worked as much as we have! We worked the most and during the hottest parts of the day.’*

ULT **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**
UST They said to him, ‘These people who started working last worked for just one hour. However, you are treating them as if they worked as much as we have! We worked the most and during the hottest parts of the day
(λέγοντες, οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας, τοῖς βαστάσασι τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα)

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]

Support Reference: Quotes within Quotes

ULT **saying**
UST They said to him
(λέγοντες)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said]

Support Reference: Quotations and Quote Margins

ULT **These last ones**
UST These people who started working last
(οὗτοι οἱ ἔσχατοι)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **you made**
> UST you are treating
> (ἐποίησας)

Because the workers are speaking to the master of the house, the word **you** is singular.

Support Reference: Forms of 'You' — Singular

> ULT **to us**
> UST we have
> (ἡμῖν)

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.

Support Reference: Exclusive and Inclusive 'We'

> ULT **the ones having borne the burden of the day and the scorching heat**
> UST We worked the most and during the hottest parts of the day
> (τοῖς βαστάσασι τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα)

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]

Support Reference: Metaphor

> ULT **the burden of the day**
> UST the most
> (τὸ βάρος τῆς ἡμέρας)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
hour	for … hour
having borne	We worked

ULT	UST
of the day	the most

Matthew 20:13

ULT	UST
But he, answering, said to one of them, 'Friend, I am not wronging you. Did you not agree with me for a denarius?	*The man who managed the household spoke to one of the workers who was complaining, 'My friend, I am not treating you unfairly. You agreed {to take care of my grape vines} for one coin.*

ULT **But**
(δὲ)

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,]

Support Reference: Connect — Contrast Relationship

ULT **said to one of them, 'Friend, I am not wronging you. Did you not agree with me for a denarius**
UST spoke to one of the workers who was complaining, 'My friend, I am not treating you unfairly. You agreed {to take care of my grape vines} for one coin
(ἑνὶ αὐτῶν εἶπεν, ἑταῖρε, οὐκ ἀδικῶ σε. οὐχὶ δηναρίου συνεφώνησάς μοι)

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.]

Support Reference: Quotes within Quotes

ULT **you. Did you … agree with**
UST you … You agreed {to take care of my grape vines}
(σε & συνεφώνησάς)

Because the master of the house is speaking to one of the workers, the word **you** throughout this verse is singular.

Support Reference: Forms of 'You' — Singular

ULT **Did you not agree with me for a denarius**
UST You agreed {to take care of my grape vines} for one coin
(οὐχὶ δηναρίου συνεφώνησάς μοι)

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!]

Support Reference: Rhetorical Question

ULT **me for a denarius**
UST You agreed {to take care of my grape vines} for one coin
(δηναρίου & μοι)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I am … wronging	I am … treating … unfairly

Matthew 20:14

ULT	UST
Take {what is} yours and go away. But I desire to give to this last as also to you.	*I want to pay those who started working last as much as I pay you {who started working first}. So, take what I have paid you and go {home}.*

ULT **Take {what is} yours … go away … to you**
UST I pay you {who started working first}. So, take what I have paid you … go {home}
(ἆρον τὸ σὸν & ὕπαγε & σοί)

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.

Support Reference: Forms of 'You' — Singular

ULT **But**
(δὲ)

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,]

Support Reference: Connect — Contrast Relationship

ULT **to this last**
UST those who started working last
(τούτῳ τῷ ἐσχάτῳ)

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]

Support Reference: Nominal Adjectives

> ULT **to this last**
> UST those who started working last
> (τούτῳ τῷ ἐσχάτῳ)

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]

Support Reference: Generic Noun Phrases

> ULT **as also to you**
> UST as much as I pay you {who started working first}
> (ὡς καὶ σοί)

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]

Support Reference: Ellipsis

Matthew 20:15

ULT	UST
Or is it not lawful for me to do what I desire with {what is} mine? Or is your eye evil because I am good?'	*Our law allows me to do what I like with what I own. You should not be jealous because I am being generous!'*

> ULT **Or**
> (ἢ)

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,]

Support Reference: Connecting Words and Phrases

> ULT **Or is it not lawful for me to do what I desire with {what is} mine**
> UST Our law allows me to do what I like with what I own
> (ἢ οὐκ ἔξεστίν μοι, ὃ θέλω ποιῆσαι ἐν τοῖς ἐμοῖς)

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!]

Support Reference: Rhetorical Question

> ULT **Or**
> (ἢ)

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,]

Support Reference: Connecting Words and Phrases

ULT **Or is your eye evil because I am good**
UST You should not be jealous because I am being generous
(ἢ ὁ ὀφθαλμός σου πονηρός ἐστιν, ὅτι ἐγὼ ἀγαθός εἰμι)

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!]

Support Reference: Rhetorical Question

ULT **is your eye evil**
UST You should not be jealous
(ὁ ὀφθαλμός σου πονηρός ἐστιν)

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]

Support Reference: Idiom

ULT **your**
UST You should not be jealous
(σου)

Because the master of the house is speaking to one of the workers, the word **your** is singular.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
is it … lawful	Our law allows
evil	You should not be jealous
good	being generous

Matthew 20:16

ULT	UST
In the same way, the last will be first, and the first last."	*Similarly, people who are unimportant right now will become important. People who are important right now will become unimportant."*

ULT **In the same way**
UST Similarly
(οὕτως)

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:]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the last will be first, and the first last**
UST people who are unimportant right now will become important. People who are important right now will become unimportant
(ἔσονται οἱ ἔσχατοι πρῶτοι, καὶ οἱ πρῶτοι ἔσχατοι)

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.

ULT **last**
UST will become unimportant
(ἔσχατοι)

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.

Support Reference: Textual Variants

Matthew 20:17

ULT	UST
And Jesus, going up to Jerusalem, took the 12 disciples aside by themselves, and on the way he said to them,	*Sometime later, Jesus was walking toward the city of Jerusalem. He had his 12 apprentices come with him. No one else was with them. While they were walking, he told them,*

ULT **And**
UST Sometime later
(καὶ)

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]

Support Reference: Introduction of a New Event

ULT **going up**
UST was walking
(ἀναβαίνων)

In a context such as this, your language might say “coming” instead of **going**. Alternate translation: [coming up]

Support Reference: Go and Come

ULT **going up**
UST was walking
(ἀναβαίνων)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Jerusalem	the city of Jerusalem
the 12 disciples	his 12 apprentices
disciples	his 12 apprentices

Matthew 20:18

ULT	UST
"Behold, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and scribes, and they will condemn him to death	*"We are walking toward the city of Jerusalem! There, somebody will help the ruling priests and the teachers of the Jewish law arrest me, the Son of Man. They will decide that I am guilty and that someone should kill me.*

> ULT **the Son of Man … him … him … to crucify him … he will be raised up**
> UST me, the Son of Man … I … me … kill me by nailing me to a cross … God will make me alive again
> (ὁ Υἱὸς τοῦ Ἀνθρώπου & αὐτὸν & αὐτὸν & σταυρῶσαι & ἀναστήσεται) (20:18-19)

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]

Support Reference: First, Second or Third Person

> ULT **Behold**
> (ἰδοὺ)

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:]

Support Reference: Metaphor

> ULT **we are going up**
> UST We are walking
> (ἀναβαίνομεν)

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.

Support Reference: Exclusive and Inclusive 'We'

ULT **we are going up**
UST We are walking
(ἀναβαίνομεν)

In a context such as this, your language might say “coming” instead of **going**. Alternate translation: [we are coming up]

Support Reference: Go and Come

ULT **the Son of Man will be handed over**
UST There, somebody will help … arrest me, the Son of Man
(ὁ Υἱὸς τοῦ Ἀνθρώπου παραδοθήσεται)

If your language 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]

Support Reference: Active or Passive

ULT **to death**
UST and that someone should kill me
(θανάτῳ)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jerusalem	the city of Jerusalem
Son of Man	me, the Son of Man
to the chief priests	the ruling priests
scribes	the teachers of the Jewish law
they will condemn	They will decide that … am guilty

Matthew 20:19

ULT	UST
and hand him over to the Gentiles for them to mock and to whip and to crucify him. But on the third day he will be raised up."	*They will bring me to the non-Jewish authorities. Those people will make fun of me, beat me, and kill me by nailing me to a cross. Then, during the third day after I died, God will make me alive again."*

ULT **to the Gentiles**
UST to the non-Jewish authorities
(τοῖς ἔθνεσιν)

Here Jesus is speaking specifically of **Gentiles** who rule or control 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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **on the third day**
UST during the third day after I died
(τῇ τρίτῃ ἡμέρᾳ)

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]

Support Reference: Idiom

ULT **on the third day**
UST during the third day after I died
(τῇ τρίτῃ ἡμέρᾳ)

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [on day three]

Support Reference: Ordinal Numbers

> ULT **he will be raised up**
> UST God will make me alive again
> (ἀναστήσεται)

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]

Support Reference: Idiom

> ULT **he will be raised up**
> UST God will make me alive again
> (ἀναστήσεται)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to the Gentiles	to the non-Jewish authorities
to mock	Those people will make fun of me
to crucify him	kill me by nailing me to a cross
on the … day	during the third day after I died

Matthew 20:20

ULT	UST
Then the mother of the sons of Zebedee approached him with her sons, bowing down and asking for something from him.	*After that, Zebedee's wife came to Jesus with her two sons, James and John. She knelt before Jesus and asked him to do something {for her}.*

ULT **Then**
UST After that
(τότε)

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,]

Support Reference: Introduction of a New Event

ULT **the mother of the sons of Zebedee approached him**
UST Zebedee's wife came to Jesus
(προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου)

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]

Support Reference: Introduction of New and Old Participants

ULT **of the sons of Zebedee**
UST Zebedee's wife
(τῶν υἱῶν Ζεβεδαίου)

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,]

Support Reference: Assumed Knowledge and Implicit Information

ULT **bowing down**
UST She knelt before Jesus
(προσκυνοῦσα)

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]

Support Reference: Symbolic Action

ULT **asking for something from him**
UST asked him to do something {for her}
(αἰτοῦσά τι παρ' αὐτοῦ)

It may be more natural in your language to have a direct quotation here. Alternate translation: [asking, "Will you please do something for me?"]

Support Reference: Direct and Indirect Quotations

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Zebedee	Zebedee's wife
bowing down	She knelt before Jesus

Matthew 20:21

ULT	UST
And he said to her, "What do you desire?" She says to him, "Say that these two sons of mine might sit, one at your right hand and one at your left hand, in your kingdom."	*Jesus replied, "What do you want {me to do for you}?" She said, "Please promise me that, when you rule, you will greatly honor my two sons by having one of them sit at your right side and the other one sit at your left side."*

ULT **said to her, "What do you desire**
UST replied, "What do you want {me to do for you}
(εἶπεν αὐτῇ, τί θέλεις)

It may be more natural in your language to have an indirect quotation here. Alternate translation: [asked her what she desired.]

Support Reference: Direct and Indirect Quotations

ULT **do you desire**
UST do you want {me to do for you}
(θέλεις)

Because Jesus is speaking to the mother of the sons of Zebedee, the word **you** is singular.

Support Reference: Forms of 'You' — Singular

ULT **She says**
UST She said
(λέγει)

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]

Support Reference: Irregular Use of Tenses

ULT **Say**
UST Please promise me
(εἰπὲ)

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]

Support Reference: Imperatives — Other Uses

ULT **Say … your right hand … your … your**
UST Please promise me … when you rule … at your right side … sit at your left side
(εἰπὲ & δεξιῶν & σου & σου)

Because the mother of the sons of Zebedee is speaking to Jesus, the command the word **your** are singular throughout what she says.

Support Reference: Forms of 'You' — Singular

ULT **might sit, one at your right hand and one at your left hand**
UST you will greatly honor … by having one of them sit at your right side and the other one sit at your left side
(καθίσωσιν & εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων σου)

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]

Support Reference: Symbolic Action

ULT **one at your right hand and one at your left hand**
UST one of them … at your right side and the other one sit at your left side
(εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων σου)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
kingdom	when you rule

Matthew 20:22

ULT	UST
But answering, Jesus said, "You do not know what you are asking. Are you able to drink the cup that I am about to drink?" They say to him, "We are able."	*Then Jesus responded by speaking {to her two sons}, "You do not realize what you have actually requested. Are you willing to suffer as I will soon suffer?" {Her two sons, James and John,} replied, "Yes, we are willing {to suffer}."*

ULT **said**
UST by speaking {to her two sons}
(εἶπεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to drink the cup that I am about to drink**
UST to suffer as I will soon suffer
(πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν)

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]

Support Reference: Metaphor

ULT **the cup**
UST to suffer
(τὸ ποτήριον)

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]

Support Reference: Metonymy

> ULT **to drink**
> UST suffer
> (πίνειν)

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.

Support Reference: Textual Variants

> ULT **They say**
> UST {Her two sons, James and John,} replied
> (λέγουσιν)

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]

Support Reference: Pronouns — When to Use Them

> ULT **They say**
> UST {Her two sons, James and John,} replied
> (λέγουσιν)

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]

Support Reference: Irregular Use of Tenses

> ULT **We are able**
> UST Yes, we are willing {to suffer}
> (δυνάμεθα)

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.

Support Reference: Exclusive and Inclusive 'We'

ULT We are able
UST Yes, we are willing {to suffer}
(δυνάμεθα)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
You do … know	You do … realize

Matthew 20:23

ULT	UST
He says to them, "My cup you will drink. But to sit at my right hand and at my left hand is not mine to give, but for whom it has been prepared by my Father."	*Then Jesus said to them, "You will certainly suffer as I will soon suffer. However, I am not the one who chooses whom to honor by having them sit at my right side and at my left side. Rather, God my Father has already chosen who {will sit in those places}."*

ULT **He says**
UST Then Jesus said
(λέγει)

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]

Support Reference: Irregular Use of Tenses

ULT **My cup you will drink**
UST You will certainly suffer as I will soon suffer
(τὸ μὲν ποτήριόν μου πίεσθε)

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]

Support Reference: Metaphor

ULT **My cup**
UST You will certainly suffer as I will soon suffer
(τὸ μὲν ποτήριόν μου)

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]

Support Reference: Metonymy

> ULT **you will drink**
> UST You will certainly suffer as I will soon suffer
> (πίεσθε)

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.

Support Reference: Textual Variants

> ULT **But to sit at my right hand and at my left hand**
> UST However … whom to honor by having them sit at my right side and at my left side
> (τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων)

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]

Support Reference: Symbolic Action

> ULT **at my right hand and at my left hand**
> UST at my right side and at my left side
> (ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων)

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]

Support Reference: Metonymy

ULT **but for whom**
UST Rather … who {will sit in those places}
(ἀλλ᾽ οἷς)

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]

Support Reference: Ellipsis

ULT **it has been prepared by my Father**
UST God my Father has already chosen
(ἡτοίμασται ὑπὸ τοῦ Πατρός μου)

If your language 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]

Support Reference: Active or Passive

ULT **my Father**
UST God my Father
(τοῦ Πατρός μου)

Father is an important title that describes the relationship between God the Father and Jesus the Son.

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Father	God … Father

Matthew 20:24

ULT	UST
And having heard this, the ten were very angry with the two brothers.	*When the ten other apprentices learned {what James and John had requested}, they were very upset with them.*

ULT **the ten**

UST the ten other apprentices

(οἱ δέκα)

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]

Support Reference: Nominal Adjectives

Matthew 20:25

ULT	UST
But Jesus, having summoned them, said, "You know that the rulers of the Gentiles lord it over them, and the great ones exercise authority over them.	*So, Jesus told his apprentices to come to him. He said to them, "You understand that the people who govern the non-Jews dominate them. Further, important people among them control everyone else.*

ULT **But**
UST So
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **the rulers of the Gentiles lord it over them, and the great ones exercise authority over them**
UST the people who govern the non-Jews dominate them. Further, important people among them control everyone else
(οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν)

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]

Support Reference: Parallelism

ULT **lord it over … exercise authority over**
UST dominate … control
(κατακυριεύουσιν & κατεξουσιάζουσιν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **exercise authority over**
UST control
(κατεξουσιάζουσιν)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
having summoned	told … to come to him
You know	You understand
rulers	the people who govern
of the Gentiles	the non-Jews
exercise authority over	control

Matthew 20:26

ULT	UST
It is not this way among you. Instead, whoever desires to become great among you will be your servant,	*You must not behave like that. Rather, when one of you wants to be important, that person must serve the others.*

ULT **whoever desires to become great among you will be your servant … and whoever desires to be first among you will be your slave**
UST when one of you wants to be important, that person must serve the others … Likewise, when one of you wants to be most important, that person must work for the others
(ὃς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι, ἔσται ὑμῶν διάκονος; καὶ ὃς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔσται ὑμῶν δοῦλος) (20:26-27)

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]

Support Reference: Parallelism

ULT **It is not this way**
UST must not behave like that
(οὐχ οὕτως ἔστιν)

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]

Support Reference: Statements — Other Uses

ULT **will be**
UST that person must
(ἔσται)

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]

Support Reference: Statements — Other Uses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
servant	serve

Matthew 20:27

ULT	UST
and whoever desires to be first among you will be your slave,	*Likewise, when one of you wants to be most important, that person must work for the others.*

ULT **first**
UST most important
(πρῶτος)

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]

Support Reference: Metaphor

ULT **will be**
UST that person must
(ἔσται)

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]

Support Reference: Statements — Other Uses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
slave	work for

Matthew 20:28

ULT	UST
just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom in exchange for many."	*{You should be} like me, the Son of Man. I am here to serve other people. I am not here so that other people will serve me. Indeed, I am going to die in order to free many people {from their sins}."*

ULT **the Son of Man … his**
UST me, the Son of Man … I am going to die
(ὁ Υἱὸς τοῦ Ἀνθρώπου & αὐτοῦ)

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]

Support Reference: First, Second or Third Person

ULT **did not come to be served, but to serve, and to give his life as a ransom in exchange for many**
UST I am here to serve other people. I am not here so that other people will serve me. Indeed, I am going to die in order to free many people {from their sins}
(οὐκ ἦλθεν διακονηθῆναι, ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν)

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]

Support Reference: Information Structure

ULT **to be served**
UST so that other people will serve me
(διακονηθῆναι)

If your language 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]

Support Reference: Active or Passive

ULT **but to serve**
UST I am here to serve other people
(ἀλλὰ διακονῆσαι)

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]

Support Reference: Ellipsis

ULT **to give his life as a ransom in exchange for many**
UST I am going to die in order to free many people {from their sins}
(δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν)

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]

Support Reference: Metaphor

ULT **to give his life**
UST I am going to die
(δοῦναι τὴν ψυχὴν αὐτοῦ)

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]

Support Reference: Abstract Nouns

ULT **many**
UST in order to free many people {from their sins}
(πολλῶν)

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]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Son of Man	me, the Son of Man
to be served	so that other people will serve me

ULT	UST
to serve	I am here to serve other people
as a ransom	in order to free many people {from their sins}

Matthew 20:29

ULT	UST
And {as} they were going out from Jericho, a great crowd followed him.	*After that, Jesus and his apprentices left the city of Jericho{, which they had been visiting}. A large group of people went with them.*

ULT {as} they were going out from Jericho
UST Jesus and his apprentices left the city of Jericho{, which they had been visiting}
(ἐκπορευομένων αὐτῶν ἀπὸ Ἰερειχὼ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT {as} they were going out
UST Jesus and his apprentices left
(ἐκπορευομένων αὐτῶν)

In a context such as this, your language might say “coming” instead of **going**. Alternate translation: [as they were coming out]

Support Reference: Go and Come

ULT they
UST Jesus and his apprentices
(αὐτῶν)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jericho	the city of Jericho{, which they had been visiting}

Matthew 20:30

ULT	UST
And behold, two blind men, sitting beside the road, having heard that Jesus is passing by, cried out, saying, "Have mercy on us, Lord, Son of David."	*Now two men who were blind were sitting down next to the path! Someone told them, "Jesus is walking by." So, they were shouting, "Our Lord, you who are a descendant of King David, please help us!"*

ULT **And behold, two blind men, sitting beside the road, having heard that Jesus is passing by**
UST Now two men who were blind were sitting down next to the path! Someone told them, "Jesus is walking by
(καὶ ἰδοὺ, δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς παράγει)

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]

Support Reference: Introduction of New and Old Participants

ULT **having heard that Jesus is passing by**
UST Someone told them, "Jesus is walking by
(ἀκούσαντες ὅτι Ἰησοῦς παράγει)

It may be more natural in your language to have a direct quotation here. Alternate translation: [having heard, "Jesus is passing by,"]

Support Reference: Direct and Indirect Quotations

ULT **saying**
UST So, they were shouting
(λέγοντες)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said]

Support Reference: Quotations and Quote Margins

> ULT **Have mercy on us**
> UST please help us
> (ἐλέησον ἡμᾶς)

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]

Support Reference: Imperatives — Other Uses

> ULT **Have mercy on us**
> UST please help us
> (ἐλέησον ἡμᾶς)

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]

Support Reference: Abstract Nouns

> ULT **Have mercy**
> UST please help
> (ἐλέησον)

Because the two blind men are speaking to Jesus, the request is singular.

Support Reference: Forms of 'You' — Singular

> ULT **Son of David**
> UST you who are a descendant of King David
> (Υἱὸς Δαυείδ)

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]

Support Reference: Metaphor

ULT **Son of David**
UST you who are a descendant of King David
(Υἱὸς Δαυείδ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
cried out	So, they were shouting
Have mercy	please help
Lord	Our Lord
of David	of King David

Matthew 20:31

ULT	UST
Now the crowd rebuked them, so that they would be silent, but they cried out even more, saying, "Lord, have mercy on us, Son of David."	*Some people from the large group of people scolded them to keep them quiet. However, the men who were blind yelled even louder, "Our Lord, you who are a descendant of King David, please help us!"*

ULT **Now**
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **saying**
(λέγοντες)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said]

Support Reference: Quotations and Quote Margins

ULT **have mercy on us**
UST please help us
(ἐλέησον ἡμᾶς)

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]

Support Reference: Imperatives — Other Uses

ULT **have mercy on us**
UST please help us
(ἐλέησον ἡμᾶς)

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]

Support Reference: Abstract Nouns

ULT **have mercy**
UST please help
(ἐλέησον)

Because the two blind men are speaking to Jesus, the request is singular.

Support Reference: Forms of 'You' — Singular

ULT **Son of David**
UST you who are a descendant of King David
(Υἱὸς Δαυείδ)

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]

Support Reference: Metaphor

ULT **Son of David**
UST you who are a descendant of King David
(Υἱὸς Δαυείδ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
rebuked	scolded
cried out	yelled
Lord	Our Lord
have mercy	please help
of David	of King David

Matthew 20:32

ULT	UST
And having stood still, Jesus called them and said, "What do you desire {that} I might do for you?"	*Then, Jesus stopped walking. He spoke to the two men who were blind. He asked, "How would you like me to help you?"*

ULT **and said, "What do you desire {that} I might do for you**
UST He asked, "How would you like me to help you
(καὶ εἶπεν, τί θέλετε ποιήσω ὑμῖν)

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.]

Support Reference: Direct and Indirect Quotations

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
called	He spoke

Matthew 20:33

ULT	UST
They say to him, "Lord, that our eyes might be opened."	*They replied, "Our Lord, we want to be able to see!"*

ULT **They say**
UST They replied
(λέγουσιν)

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]

Support Reference: Irregular Use of Tenses

ULT **Lord, that**
UST Our Lord, we want
(Κύριε, ἵνα)

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]

Support Reference: Ellipsis

ULT **that our eyes might be opened**
UST we want to be able to see
(ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμῶν)

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]

Support Reference: Idiom

> ULT **our eyes might be opened**
> UST to be able to see
> (ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμῶν)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lord	Our Lord

Matthew 20:34

ULT	UST
Now, having had compassion, Jesus touched their eyes. And immediately they saw again, and they followed him.	*Jesus pitied them. He touched their eyes. As soon as he did that, they could see. Then, they went with Jesus as his apprentices.*

ULT **having had compassion**
UST pitied them
(σπλαγχνισθεὶς)

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]

Support Reference: Abstract Nouns

ULT **they followed him**
UST they went with Jesus as his apprentices
(ἠκολούθησαν αὐτῷ)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having had compassion	pitied them
Jesus	Jesus

Matthew 21

Matthew 21 Chapter Introduction

Structure and Formatting

1. 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)

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)

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)

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)

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)

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)

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:

1. 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.

2. 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)

Textual Issues in This Chapter

A few manuscripts do not include anything for 21:44. Many early manuscripts do include the verse. While it is 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)

Matthew 21:1

ULT	UST
And when they came near to Jerusalem and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples,	*After that, Jesus and his apprentices continued to walk toward the city of Jerusalem, and they were getting closer. They were near the Mount of Olives, just outside the village of Bethphage. Then, Jesus told two of his apprentices to go {ahead of them}.*

ULT **And when**
UST After that
(καὶ ὅτε)

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]

Support Reference: Introduction of a New Event

ULT **they came near … came**
UST Jesus and his apprentices continued to walk … and they were getting closer. They were
(ἤγγισαν & ἦλθον)

In a context such as this, your language might say “went” instead of **came**. Alternate translation: [they went near … went]

Support Reference: Go and Come

ULT **they came near**
UST Jesus and his apprentices continued to walk … and they were getting closer
(ἤγγισαν)

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]

Support Reference: Pronouns — When to Use Them

ULT **Bethphage**
UST the village of Bethphage
(Βηθφαγὴ)

The word **Bethphage** is the name of a village that was near Jerusalem.

Support Reference: How to Translate Names

ULT **to the Mount of Olives**
UST near the Mount of Olives
(πρὸς τὸ Ὄρος τῶν Ἐλαιῶν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jerusalem	the city of Jerusalem
Mount of Olives	Mount of Olives
Jesus	Jesus
disciples	of his apprentices

Matthew 21:2

ULT	UST
saying to them, "Go into the village opposite you, and immediately you will find a donkey tied up, and a colt with her. Having untied {them}, bring {them} to me.	*He commanded them, "Enter the village of Bethphage, which you see ahead of you. As soon as you enter it, you will see a female donkey that someone has tethered. Her colt will be next to her. Remove the tether {from the female donkey} and lead her and her colt to me here.*

ULT **saying to them**
UST He commanded them
(λέγων αὐτοῖς)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said to them]

Support Reference: Quotations and Quote Margins

ULT **Go**
UST Enter
(πορεύεσθε)

In a context such as this, your language might say "Come" instead of **Go**. Alternate translation: [Come]

Support Reference: Go and Come

ULT **the village opposite you**
UST the village of Bethphage, which you see ahead of you
(τὴν κώμην, τὴν κατέναντι ὑμῶν)

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]

Support Reference: Idiom

ULT **a donkey tied up**
UST a female donkey that someone has tethered
(ὄνον δεδεμένην)

If your language 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]

Support Reference: Active or Passive

ULT **tied up**
UST that someone has tethered
(δεδεμένην)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **a colt**
UST Her colt
(πῶλον)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a donkey	a female donkey

Matthew 21:3

ULT	UST
And if anyone says anything to you, you will say, ‘The Lord has need of them,’ and immediately he will send them.”	*People might ask you about what you are doing. In that case, tell them, ‘The Lord needs this donkey and colt.’ As soon as you say that, those people will let you have the donkey and colt.”*

ULT **And if anyone says anything to you, you will say**
UST People might ask you about what you are doing. In that case, tell them
(καὶ ἐάν τις ὑμῖν εἴπῃ τι, ἐρεῖτε)

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]

Support Reference: Connect — Hypothetical Conditions

ULT **says anything to you**
UST ask you about what you are doing
(ὑμῖν εἴπῃ τι)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **you will say, ‘The Lord has need of them**
UST In that case, tell them, ‘The Lord needs this donkey and colt
(ἐρεῖτε & ὁ Κύριος αὐτῶν χρείαν ἔχει)

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]

Support Reference: Quotes within Quotes

ULT **The Lord**
UST The Lord
(ὁ Κύριος)

Here, the word **Lord** could refer to: (1) Jesus himself. Alternate translation: [The Lord, our teacher,]; (2) God. Alternate translation: [The Lord God]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he will send**
UST those people will let you have
(ἀποστελεῖ)

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]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lord	Lord

Matthew 21:4

ULT	UST
Now this happened so that {what} was spoken through the prophet might be fulfilled, saying,	*When he said those things, what God said by speaking through one of the prophets came true:*

ULT **Now**
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **this happened**
UST he said those things
(τοῦτο & γέγονεν)

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]

Support Reference: Pronouns — When to Use Them

ULT **so that**
UST When
(ἵνα)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **{what} was spoken through the prophet might be fulfilled**
UST what God said by speaking through one of the prophets came true
(πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου)

If your language 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]

Support Reference: Active or Passive

ULT **through the prophet**
UST by speaking through one of the prophets
(διὰ τοῦ προφήτου)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **saying**
(λέγοντος)

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]

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
prophet	one of the prophets
might be fulfilled	came true

Matthew 21:5

ULT	UST
“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.’”	*“Say to the people who live in the city of Jerusalem, ‘Your king will soon be with you! He is gentle. He sits on a donkey, on a colt, {which is} a donkey’s offspring.’”*

ULT **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**

UST Say to the people who live in the city of Jerusalem, Your king will soon be with you! He is gentle. He sits on a donkey, on a colt, {which is} a donkey’s offspring

(εἴπατε τῇ θυγατρὶ Σιών, ἰδοὺ, ὁ βασιλεύς σου ἔρχεται σοι, πραὺς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ ἐπὶ πῶλον, υἱὸν ὑποζυγίου)

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]

Support Reference: Quotes within Quotes

ULT **the daughter of Zion**

UST to the people who live in the city of Jerusalem

(τῇ θυγατρὶ Σιών)

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]

Support Reference: Metaphor

ULT **Behold**

(ἰδοὺ)

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]

Support Reference: Metaphor

ULT **your … to you**
UST Your … you
(σου & σοι)

Since someone is talking to **the daughter of Zion**, the words **your** and **you** are singular.

Support Reference: Forms of 'You' — Singular

ULT **on a donkey, and on a colt, a son of a beast of burden**
UST on a donkey, on a colt, {which is} a donkey's offspring
(ἐπὶ ὄνον καὶ ἐπὶ πῶλον, υἱὸν ὑποζυγίου)

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]

Support Reference: When to Keep Information Implicit

ULT **a colt**
UST a colt
(πῶλον)

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]

Support Reference: Translate Unknowns

ULT **a son of a beast of burden**
UST {which is} a donkey's offspring
(υἱὸν ὑποζυγίου)

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]

Support Reference: Idiom

ULT **of a beast of burden**
UST donkey's
(ὑποζυγίου)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Zion	to the people who live in the city of Jerusalem
King	king
a donkey	a donkey

Matthew 21:6

ULT	UST
Now the disciples, having gone and having done just as Jesus had directed them,	*The two apprentices went {to the village} and did what Jesus had told them to do.*

ULT **Now**
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **having gone**
UST went {to the village}
(πορευθέντες)

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come]

Support Reference: Go and Come

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	two apprentices
Jesus	Jesus

Matthew 21:7

ULT	UST
brought the donkey and the colt and put their cloaks on them, and he sat upon them.	*They led the donkey and her colt to Jesus. They spread their coats on the animals, and Jesus sat on the coats.*

> ULT **the colt**
> UST her colt
> (τὸν πῶλον)

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]

Support Reference: Translate Unknowns

> ULT **cloaks**
> UST coats
> (τὰ ἱμάτια)

Alternate translation: [outer garments]

> ULT **he sat upon them**
> UST Jesus sat on the coats
> (ἐπεκάθισεν ἐπάνω αὐτῶν)

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]

Support Reference: When to Keep Information Implicit

> ULT **them**
> UST the coats
> (αὐτῶν)

The word **them** could refer to: (1) the **cloaks**. Alternate translation: [the cloaks]; (2) the **donkey** and the **colt**. Alternate translation: [the animals]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
donkey	donkey

Matthew 21:8

ULT	UST
Now the largest crowd spread their cloaks on the road, and others were cutting branches from the trees and were spreading {them} on the road.	*Then, {to honor Jesus,} a very large group of people laid their coats down on the path {in front of Jesus}. Other people cut small branches down from trees and laid them down on the path too.*

ULT **Now**
UST Then
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **the largest crowd**
UST a very large group of people
(ὁ & πλεῖστος ὄχλος)

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]

Support Reference: Hyperbole

ULT **spread their cloaks on the road, and others were cutting branches from the trees and were spreading {them} on the road**
UST to honor Jesus … laid their coats down on the path {in front of Jesus}. Other people cut small branches down from trees and laid them down on the path too
(ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ; ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων, καὶ ἐστρώννυον ἐν τῇ ὁδῷ)

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]

Support Reference: Symbolic Action

ULT **cloaks**
UST coats
(τὰ ἱμάτια)

Alternate translation: [outer garments]

ULT **others**
UST Other people
(ἄλλοι)

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]

Support Reference: Nominal Adjectives

Matthew 21:9

ULT	UST
Now the crowds going before him and following were crying out, saying, "Hosanna to the Son of David! Blessed is the one coming in the name of the Lord! Hosanna in the highest!"	*Large groups of people walked in front of Jesus and behind him. They were shouting, "Praise this descendant of King David! May God bless him who is here to represent the Lord! May everything in heaven praise him!"*

ULT **Now**
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **going before**
UST walked in front of
(οἱ προάγοντες)

In a context such as this, your language might say "coming" instead of **going**. Alternate translation: [coming before]

Support Reference: Go and Come

ULT **saying**
UST They were shouting
(λέγοντες)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said]

Support Reference: Quotations and Quote Margins

ULT **Hosanna … Hosanna**
UST Praise … May … praise him
(ὡσαννὰ & ὡσαννὰ)

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]

Support Reference: Copy or Borrow Words

ULT **to the Son of David**
UST this descendant of King David
(τῷ Υἱῷ Δαυείδ)

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]

Support Reference: Metaphor

ULT **to the Son of David**
UST this descendant of King David
(τῷ Υἱῷ Δαυείδ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Blessed is the one coming in the name of the Lord**
UST May God bless him who is here to represent the Lord
(εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου)

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.

Support Reference: Assumed Knowledge and Implicit Information

ULT **Blessed is the one coming in the name of the Lord**
UST May God bless him who is here to represent the Lord
(εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Blessed is**
UST May God bless
(εὐλογημένος)

If your language 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]

Support Reference: Active or Passive

ULT **in the name of the Lord**
UST to represent the Lord
(ἐν ὀνόματι Κυρίου)

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]

Support Reference: Metonymy

ULT **Hosanna**
UST May … praise him
(ὡσαννὰ)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the highest**
> UST everything in heaven
> (τοῖς ὑψίστοις)

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]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
were crying out	They were shouting
of David	of King David
Blessed is	May God bless
of the Lord	the Lord

Matthew 21:10

ULT	UST
And {when} he had entered into Jerusalem, the whole city was shaken, saying, "Who is this?"	*{How people welcomed Jesus} when he went into the city of Jerusalem unsettled many people who lived there. They asked, "Who is this man?"*

ULT **the whole city was shaken, saying**
UST unsettled many people who lived there. They asked
(ἐσείσθη πᾶσα ἡ πόλις λέγουσα)

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]

Support Reference: Metonymy

ULT **the whole city was shaken**
UST unsettled many people who lived there
(ἐσείσθη πᾶσα ἡ πόλις)

If your language 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]

Support Reference: Active or Passive

ULT **was shaken**
UST unsettled
(ἐσείσθη)

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]

Support Reference: Metaphor

ULT **saying**
UST They asked
(λέγουσα)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and the people said]

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jerusalem	the city of Jerusalem

Matthew 21:11

ULT	UST
And the crowds were saying, “This is Jesus the prophet from Nazareth of Galilee.”	*The large groups of people answered, “He is Jesus, from the town of Nazareth, which is in Galilee. He is a man who speaks for God.”*

ULT Nazareth of Galilee
UST the town of Nazareth, which is in Galilee
(Ναζαρὲθ τῆς Γαλιλαίας)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
prophet	He is a man who speaks for God
Nazareth	the town of Nazareth
of Galilee	which is in Galilee

Matthew 21:12

ULT	UST
And Jesus entered into the temple and cast out all the ones selling and buying in the temple, and he overturned the tables of the money changers and the seats of the ones selling the doves.	*Later, Jesus visited the temple area. Some people were selling and buying things there. He forced them to leave. Other people were exchanging {regular} money {for special temple money}, and other people were selling small birds {for people to sacrifice}. Jesus flipped over their tables and chairs.*

ULT **entered into the temple**
UST visited the temple area
(εἰσῆλθεν & εἰς τὸ ἱερόν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the ones selling and buying in the temple**
UST were selling and buying things there
(τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the tables of the money changers**
UST Other people were exchanging {regular} money {for special temple money} … their tables
(τὰς τραπέζας τῶν κολλυβιστῶν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the seats of the ones selling the doves**
UST other people were selling small birds {for people to sacrifice} … and chairs
(τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
temple	the temple area
cast out	He forced them to leave
temple	there
doves	small birds {for people to sacrifice}

Matthew 21:13

ULT	UST
And he says to them, “It has been written, ‘My house will be called a house of prayer,’ but you make it a ‘den of robbers.’”	*Then Jesus told those people, “The prophets wrote in the Scriptures, ‘People should say that my temple is a place where people pray.’ However, you have turned it into ‘a hideout for thieves’!”*

ULT **he says**
UST Jesus told
(λέγει)

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]

Support Reference: Irregular Use of Tenses

ULT **to them**
UST those people
(αὐτοῖς)

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]

Support Reference: Pronouns — When to Use Them

ULT **It has been written**
UST The prophets wrote in the Scriptures
(γέγραπται)

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]

Support Reference: Quotations and Quote Margins

> ULT **It has been written**
> UST The prophets wrote in the Scriptures
> (γέγραπται)

If your language 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]

Support Reference: Active or Passive

> ULT **My house will be called**
> UST People should say that my temple
> (ὁ οἶκός μου & κληθήσεται)

If your language 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]

Support Reference: Active or Passive

> ULT **My house**
> UST my temple
> (ὁ οἶκός μου)

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]

Support Reference: Metaphor

> ULT **a house of prayer**
> UST is a place where people pray
> (οἶκος προσευχῆς)

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]

Support Reference: Possession

ULT **a ‘den of robbers**
UST a hideout for thieves
(σπήλαιον λῃστῶν)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
house	temple
will be called	People should say that
a house	is a place where people pray
of prayer	is a place where people pray
of robbers	for thieves

Matthew 21:14

ULT	UST
And the blind and the lame approached him in the temple, and he healed them.	*Later, people who could not see and people who could not walk came to Jesus while he was in the temple area. Jesus cured them.*

ULT **the blind and the lame**
UST people who could not see and people who could not walk
(τυφλοὶ καὶ χωλοὶ)

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]

Support Reference: Nominal Adjectives

ULT **in the temple**
UST while he was in the temple area
(ἐν τῷ ἱερῷ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
temple	temple area

Matthew 21:15

ULT	UST
But the chief priests and the scribes, having seen the marvelous things that he did and the children crying out in the temple and saying, "Hosanna to the Son of David," became very angry.	*The ruling priests and the teachers of the Jewish law saw the amazing things that Jesus did. {They heard} young children in the temple area shouting, "Praise this descendant of King David!" {When they saw and heard those things}, they were very upset.*

ULT **But**
UST saw
(δὲ)

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,]

Support Reference: Connect — Contrast Relationship

ULT **in the temple**
UST in the temple area
(ἐν τῷ ἱερῷ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **saying, "Hosanna to the Son of David**
UST Praise this descendant of King David
(λέγοντας, ὡσαννὰ τῷ Υἱῷ Δαυείδ)

It may be more natural in your language to have an indirect quotation here. Alternate translation: [giving hosannas to the Son of David,]

Support Reference: Direct and Indirect Quotations

ULT **Hosanna**
UST Praise
(ὡσαννὰ)

See how you translated **Hosanna** in 21:9. Alternate translation: [Honor]

Support Reference: Copy or Borrow Words

ULT **to the Son of David**
UST this descendant of King David
(τῷ Υἱῷ Δαυείδ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
chief priests	ruling priests
scribes	teachers of the Jewish law
marvelous things	the amazing things
crying out	shouting
temple	temple area
of David	of King David

Matthew 21:16

ULT	UST
And they said to him, "Do you hear what these are saying?" But Jesus says to them, "Yes! Have you never read, 'From the mouths of little children and nursing infants you have prepared praise'?"	*They asked him, "Do you realize what those young children are saying {about you}?" Jesus replied, "Yes, {I realize it}! {What they are doing fits with what} you have read {in the Scriptures}: 'You have appointed young children and little babies to honor you.'"*

ULT **Do you hear what these are saying**
UST Do you realize what those young children are saying {about you}
(ἀκούεις τί οὗτοι λέγουσιν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Do you hear**
UST Do you realize
(ἀκούεις)

Since the chief priests and the scribes are talking to Jesus, the word **you** here is singular.

Support Reference: Forms of 'You' — Singular

ULT **these**
UST those young children
(οὗτοι)

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]

Support Reference: Nominal Adjectives

ULT **says**
UST replied
(λέγει)

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]

Support Reference: Irregular Use of Tenses

ULT **Yes**
UST Yes, {I realize it}
(ναί)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Have you never read, From the mouths of little children and nursing infants you have prepared praise**
UST { … What they are doing fits with what} you have read {in the Scriptures}: You have appointed young children and little babies to honor you
(οὐδέποτε ἀνέγνωτε & ἐκ στόματος νηπίων καὶ θηλαζόντων, κατηρτίσω αἶνον)

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’!]

Support Reference: Rhetorical Question

ULT **Have you never read**
UST What they are doing fits with what} you have read {in the Scriptures}
(οὐδέποτε ἀνέγνωτε)

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]

Support Reference: Quotations and Quote Margins

ULT **From the mouths**
(ἐκ στόματος)

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]

Support Reference: Metonymy

ULT **of little children and nursing infants**
UST young children and little babies
(νηπίων καὶ θηλαζόντων)

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]

Support Reference: Doublet

ULT **you have prepared praise**
UST You have appointed … to honor you
(κατηρτίσω αἶνον)

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]

Support Reference: Abstract Nouns

> ULT **you have prepared**
> UST You have appointed
> (κατηρτίσω)

Since the author of the quotation is talking to God, the word **you** here is singular.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
you have prepared	You have appointed
praise	to honor you

Matthew 21:17

ULT	UST
And having left them, he went out from the city to Bethany and spent the night there.	*Then Jesus {and his apprentices} went away from the ruling priests and the teachers of the Jewish law. They left the city of Jerusalem and stayed overnight in the village of Bethany.*

ULT them
UST the ruling priests and the teachers of the Jewish law
(αὐτοὺς)

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]

Support Reference: Pronouns — When to Use Them

ULT he went out
UST They left
(ἐξῆλθεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT he went out
UST They left
(ἐξῆλθεν)

In a context such as this, your language might say “came” instead of **went**. Alternate translation: [he came out]

Support Reference: Go and Come

ULT the city
UST the city of Jerusalem
(τῆς πόλεως)

The phrase **the city** refers to Jerusalem. You could include this information if that would be helpful to your readers. Alternate translation: [Jerusalem]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Bethany	the village of Bethany

Matthew 21:18

ULT	UST
Now, in the morning, returning to the city, he was hungry.	*Early the next morning, when Jesus and his apprentices were going back to the city of Jerusalem, Jesus became hungry.*

ULT Now
(δὲ)

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]

Support Reference: Introduction of a New Event

ULT returning
UST when Jesus and his apprentices were going back
(ἐπανάγων)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT the city
UST the city of Jerusalem
(τὴν πόλιν)

The phrase **the city** refers to Jerusalem. You could include this information if that would be helpful to your readers. Alternate translation: [Jerusalem]

Support Reference: Assumed Knowledge and Implicit Information

Matthew 21:19

ULT	UST
And having seen one fig tree along the road, he went to it and found nothing on it except leaves only. And he says to it, "May there no longer be fruit from you to eternity," and immediately the fig tree withered.	*He noticed a fig tree near the path. So, he went over to it {to pick some figs to eat}. However, the tree only had leaves. Then Jesus spoke to the fig tree, "May you never again produce figs!" As soon as he said that, the fig tree died.*

> ULT **he went**
> UST So, he went over
> (ἦλθεν)

In a context such as this, your language might say "came" instead of **went**. Alternate translation: [he came]

Support Reference: Go and Come

> ULT **found nothing on it except leaves only**
> UST the tree only had leaves
> (οὐδὲν εὗρεν ἐν αὐτῇ, εἰ μὴ φύλλα μόνον)

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]

Support Reference: Connect — Exception Clauses

> ULT **he says**
> UST Jesus spoke
> (λέγει)

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]

Support Reference: Irregular Use of Tenses

ULT **fruit**
UST figs
(καρπὸς)

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]

Support Reference: Collective Nouns

ULT **you**
UST you
(σοῦ)

Since the Jesus is talking to the fig tree, the word **you** here is singular.

Support Reference: Forms of 'You' — Singular

ULT **to eternity**
UST again
(εἰς τὸν αἰῶνα)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
fig tree	fig tree
fruit	figs
fig tree	fig tree

Matthew 21:20

ULT	UST
And having seen this, the disciples marveled, saying, “How did the fig tree immediately wither?”	*What the apprentices had just seen impressed them. They asked, “How did the fig tree die as soon as you spoke to it?”*

ULT saying
UST They asked
(λέγοντες)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said]

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	apprentices
fig tree	fig tree

Matthew 21:21

ULT	UST
But, answering, Jesus said to them, "Truly I say to you, 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 replied, "Suppose that you trusted {God} and were not unsure {about what he can do}. Then, you could do what I did to the fig tree. Even more, you could tell the hill we are near to leave {this place} and fall into the ocean, and it would happen. What I have said is true.*

ULT **But**
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **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**
UST Suppose that you trusted {God} and were not unsure {about what he can do}. Then, you could do what I did to the fig tree. Even more, you could tell the hill we are near to leave {this place} and fall into the ocean, and it would happen
(ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ κἂν τῷ ὄρει τούτῳ εἴπητε, ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται)

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]

Support Reference: Hypothetical Situations

> ULT **you have faith and do not doubt**
> UST you trusted {God} and were not unsure {about what he can do}
> (ἔχητε πίστιν καὶ μὴ διακριθῆτε)

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]

Support Reference: Parallelism

> ULT **you have faith**
> UST you trusted {God}
> (ἔχητε πίστιν)

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]

Support Reference: Abstract Nouns

> ULT **{what was} of the fig tree**
> UST what I did to the fig tree
> (τὸ τῆς συκῆς)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **you say to this mountain, 'Be taken up and be thrown into the sea,' it will happen**
> UST you could tell the hill we are near to leave {this place} and fall into the ocean, and it would happen
> (τῷ ὄρει τούτῳ εἴπητε, ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται)

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]

Support Reference: Quotes within Quotes

ULT **to this mountain**
UST the hill we are near
(τῷ ὄρει τούτῳ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Be taken up and be thrown into the sea**
UST to leave {this place} and fall into the ocean
(ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν)

If your language 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]

Support Reference: Active or Passive

ULT **Be taken up and be thrown**
UST to leave {this place} and fall
(ἄρθητι καὶ βλήθητι)

Since someone is talking to a mountain, the commands here are singular.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Truly	What I have said is true
faith	you trusted {God}
of … fig tree	to the fig tree

Matthew 21:22

ULT	UST
And everything, as much as you request in prayer, believing, you will receive.”	*Further, suppose that you trust God to do whatever you ask when you are praying. Then, he will do it for you.”*

ULT **everything, as much as you request**
UST whatever you ask
(πάντα ὅσα ἂν αἰτήσητε)

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]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **in prayer**
UST when you are praying
(ἐν τῇ προσευχῇ)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
prayer	you are praying
believing	suppose that you trust God to do
you will receive	Then, he will do it for you

Matthew 21:23

ULT	UST
And {when} he had come into the temple, the chief priests and the elders of the people approached him teaching, saying, "By what authority do you do these things, and who gave you this authority?"	*Then Jesus visited the temple area, and he was instructing people there. The ruling priests and the Jewish leaders came to him. They asked, "In what way did someone authorize you to do what you have done? Who was it that authorized you {to do these things}?"*

ULT **{when} he had come**
UST Jesus visited
(ἐλθόντος αὐτοῦ)

In a context such as this, your language might say "gone" instead of **come**. Alternate translation: [when he had gone]

Support Reference: Go and Come

ULT **into the temple**
UST the temple area
(εἰς τὸ ἱερὸν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the elders of the people**
UST the Jewish leaders
(οἱ πρεσβύτεροι τοῦ λαοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **teaching**
UST and he was instructing people there
(διδάσκοντι)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **saying**
UST They asked
(λέγοντες)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said]

Support Reference: Quotations and Quote Margins

ULT **By what authority do you do these things, and who gave you this authority**
UST In what way did someone authorize you to do what you have done? Who was it that authorized you {to do these things}
(ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς? καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην)

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]

Support Reference: Parallelism

ULT **By what authority do you do these things, and who gave you this authority**
UST In what way did someone authorize you to do what you have done? Who was it that authorized you {to do these things}
(ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς? καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην)

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]

Support Reference: Abstract Nouns

ULT **do you do these things**
UST you to do what you have done
(ταῦτα ποιεῖς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **do you do … you**
UST you to do … you {to do these things}
(ποιεῖς & σοι)

Since the chief priests and the elders are talking to Jesus, the words **you** and **you** here are singular.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
temple	the temple area
chief priests	ruling priests
elders	leaders
authority	did someone authorize
authority	authorized

Matthew 21:24

ULT	UST
But answering, Jesus said to them, "I also will ask you one word, which if you tell me, I also will tell you by what authority I do these things.	*Jesus replied, "I too will ask you a question. When you answer it, I too will answer your question about the way in which someone authorized me to do what I have done.*

ULT **one word**
UST a question
(λόγον ἕνα)

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]

Support Reference: Metonymy

ULT **by what authority I do these things**
UST about the way in which someone authorized me to do what I have done
(ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ)

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]

Support Reference: Abstract Nouns

ULT **I do these things**
UST me to do what I have done
(ταῦτα ποιῶ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
authority	someone authorized

Matthew 21:25

ULT	UST
The baptism of John—from where was it? From heaven or from men?" But they were reasoning among themselves, saying, "If we say, 'From heaven,' he will say to us, 'For what {reason} then did you not believe him?'	*Who authorized John the Baptizer to baptize people? Did God {authorize him} from heaven, or did people {authorize him}?" Then the ruling priests and the Jewish leaders told each other, "Suppose that we answer that {God authorized John} from heaven. Then, he will tell us that we should have listened to John.*

ULT **The baptism of John—from where was it**
UST Who authorized John the Baptizer to baptize people
(τὸ βάπτισμα τὸ Ἰωάννου, πόθεν ἦν)

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]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **The baptism of John**
UST John the Baptizer to baptize people
(τὸ βάπτισμα τὸ Ἰωάννου)

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]

Support Reference: Possession

ULT **The baptism of John**
UST John the Baptizer to baptize people
(τὸ βάπτισμα τὸ Ἰωάννου)

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]

Support Reference: Abstract Nouns

ULT **From heaven … From heaven**
UST Did God {authorize him} from heaven … that {God authorized John} from heaven
(ἐξ οὐρανοῦ)

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]

Support Reference: Metonymy

ULT **from men**
UST did people {authorize him}
(ἐξ ἀνθρώπων)

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]

Support Reference: When Masculine Words Include Women

ULT **But**
UST Then
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **among themselves**
UST each other
(παρ’ ἑαυτοῖς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **saying**
(λέγοντες)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said]

Support Reference: Quotations and Quote Margins

ULT **If we say, 'From heaven,' he will say to us, 'For what {reason} then did you not believe him**
UST Suppose that we answer that {God authorized John} from heaven. Then, he will tell us that we should have listened to John
(ἐὰν εἴπωμεν, ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν, διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ)

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.]

Support Reference: Quotes within Quotes

ULT **If we say, 'From heaven,' he will say to us, 'For what {reason} then did you not believe him**
UST Suppose that we answer that {God authorized John} from heaven. Then, he will tell us that we should have listened to John
(ἐὰν εἴπωμεν, ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν, διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ)

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]

Support Reference: Hypothetical Situations

ULT **For what {reason} then did you not believe him**
UST that we should have listened to John
(διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ)

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!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
baptism	to baptize people
of John	John the Baptizer
heaven	Did God {authorize him} from heaven
heaven	that {God authorized John} from heaven
did you … believe	that we … listened

Matthew 21:26

ULT	UST
But if we say, 'From men,' we fear the crowd, for they all regard John as a prophet."	*On the other hand, suppose that we answer that people {authorized John}. Then, since the large group of people believe that John spoke for God, we are afraid of how they would react."*

ULT **if we say, 'From men,' we fear the crowd**
UST suppose that we answer that people {authorized John}. Then … we are afraid of how they would react
(ἐὰν & εἴπωμεν, ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον)

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]

Support Reference: Hypothetical Situations

ULT **if we say, 'From men**
UST suppose that we answer that people {authorized John}
(ἐὰν & εἴπωμεν, ἐξ ἀνθρώπων)

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]

Support Reference: Quotes within Quotes

ULT **From men**
UST that people {authorized John}
(ἐξ ἀνθρώπων)

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]

Support Reference: When Masculine Words Include Women

ULT **we fear the crowd, for they all regard John as a prophet**
UST Then, since the large group of people believe that John spoke for God, we are afraid of how they would react
(φοβούμεθα τὸν ὄχλον, πάντες γὰρ ὡς προφήτην ἔχουσιν τὸν Ἰωάννην)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the crowd**
UST how they would react
(τὸν ὄχλον)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **they all regard**
UST the large group of people believe that … how they would react
(πάντες & ἔχουσιν)

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]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
we fear	Then … we are afraid of
John	John
a prophet	spoke for God

Matthew 21:27

ULT	UST
And answering Jesus, they said, "We do not know." He also said to them, "Nor do I tell you by what authority I do these things.	*So, they answered Jesus, "We do not know {who authorized John}." Jesus responded, "Because you did not answer my question, I will not tell you in what way someone authorized me to do what I have done.*

ULT **And**
UST So
(καὶ)

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,]

Support Reference: Connecting Words and Phrases

ULT **We do not know**
UST We do not know {who authorized John}
(οὐκ οἴδαμεν)

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]

Support Reference: Ellipsis

ULT **Nor do I tell you**
UST Because you did not answer my question, I will not tell you
(οὐδὲ ἐγὼ λέγω ὑμῖν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **by what authority I do these things**
UST in what way someone authorized me to do what I have done
(ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ)

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]

Support Reference: Abstract Nouns

ULT **I do these things**
UST what … me to do … I have done
(ταῦτα ποιῶ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
We do … know	We do … know {who authorized John}
authority	someone authorized

Matthew 21:28

ULT	UST
But what do you think? A man had two children, and having approached the first, he said, 'Child, go, work today in the vineyard.'	*Think about this situation: There was a man with two children. He went to the older one and told him, 'My child, go {to where my grape vines are} and take care of them today.'*

ULT **But**
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **what do you think**
UST Think about this situation
(τί & ὑμῖν δοκεῖ)

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!]

Support Reference: Rhetorical Question

ULT **A man had two children**
UST There was a man with two children
(ἄνθρωπος εἶχεν τέκνα δύο)

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]

Support Reference: Parables

> ULT **the first**
> UST the older one
> (τῷ πρώτῳ)

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]

Support Reference: Nominal Adjectives

> ULT **the first**
> UST the older one
> (τῷ πρώτῳ)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the first**
> UST the older one
> (τῷ πρώτῳ)

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [child one]

Support Reference: Ordinal Numbers

> ULT **he said, 'Child, go, work today in the vineyard**
> UST and told him, 'My child, go {to where my grape vines are} and take care of them today
> (εἶπεν, τέκνον, ὕπαγε σήμερον, ἐργάζου ἐν τῷ ἀμπελῶνι)

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]

Support Reference: Quotes within Quotes

> ULT **go, work**
> UST go {to where my grape vines are} and take care of
> (ὕπαγε & ἐργάζου)

Since the man is talking to one of his children, the commands here are singular.

Support Reference: Forms of 'You' — Singular

> ULT **go**
> UST go {to where my grape vines are}
> (ὕπαγε)

In a context such as this, your language might say "come" instead of **go**. Alternate translation: [come]

Support Reference: Go and Come

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
work	and take care of
vineyard	them

Matthew 21:29

ULT	UST
But he, answering, said, 'I will not,' but afterward, having changed his mind, he went.	*His child replied, 'I will not {do that}!' However, later he regretted {what he had said}. He took care of the grape vines after all.*

ULT I will not,' but afterward, having changed his mind, he went … I will, lord,' but he did not go … The first
UST I will not {do that}!' However, later he regretted {what he had said}. He took care of the grape vines after all … I will {do that}, my father!' However, he did not take care of the grape vines … The older one
(οὐ θέλω; ὕστερον δὲ μεταμεληθεὶς, ἀπῆλθεν & ἐγώ, κύριε, καὶ οὐκ ἀπῆλθεν & ὁ πρῶτος) (21:29-31)

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.

Support Reference: Textual Variants

ULT But
(δὲ)

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,]

Support Reference: Connect — Contrast Relationship

ULT said, 'I will not
UST replied, 'I will not {do that}
(εἶπεν, οὐ θέλω)

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]

Support Reference: Quotes within Quotes

ULT **I will not**
UST I will not {do that}
(οὐ θέλω)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **afterward**
UST later
(ὕστερον)

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]

Support Reference: Connect — Sequential Time Relationship

ULT **having changed his mind**
UST he regretted {what he had said}
(μεταμεληθεὶς)

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]

Support Reference: Idiom

ULT **he went**
UST He took care of the grape vines after all
(ἀπῆλθεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **he went**
> UST He took care of the grape vines after all
> (ἀπῆλθεν)

In a context such as this, your language might say “came” instead of **went**. Alternate translation: [he came]

Support Reference: Go and Come

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having changed his mind	he regretted {what he had said}

Matthew 21:30

ULT	UST
But, having approached the other, he said likewise. And he, answering, said, 'I will, lord,' but he did not go.	*After {speaking with the older child}, the man went to the younger child and told him to take care of his grape vines. His child replied, 'I will {do that}, my father!' However, he did not take care of the grape vines.*

ULT **But**
UST After {speaking with the older child}
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **the other**
UST the younger child
(τῷ ἑτέρῳ)

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]

Support Reference: Nominal Adjectives

ULT **he said likewise**
UST and told him to take care of his grape vines
(εἶπεν ὡσαύτως)

Jesus means that the man said the same things that he said to 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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **said, ‘I will, lord**
> UST replied, ‘I will {do that}, my father
> (εἶπεν, ἐγώ, κύριε)

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]

Support Reference: Quotes within Quotes

> ULT **I will**
> UST I will {do that}
> (ἐγώ)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **lord**
> UST my father
> (κύριε)

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]

Support Reference: Politeness

> ULT **he did not go**
> UST he did not take care of the grape vines
> (οὐκ ἀπῆλθεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **he did not go**
> UST he did not take care of the grape vines
> (οὐκ ἀπῆλθεν)

In a context such as this, your language might say “come” instead of **go**. Alternate translation: [he did not come]

Support Reference: Go and Come

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
lord	my father

Matthew 21:31

ULT	UST
Which of the two did the will of his father?" They say, "The first." Jesus says to them, "Truly I say to you that the tax collectors and the prostitutes enter into the kingdom of God before you.	*Which of these two children did what their father wanted?" The ruling priests and the Jewish leaders answered, "The older one." Jesus replied, "Prostitutes and people who collect taxes are participating in God's kingdom before you are. What I have said is true.*

ULT **the two**
UST these two children
(τῶν δύο)

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]

Support Reference: Nominal Adjectives

ULT **the will of his father**
UST what their father wanted
(τὸ θέλημα τοῦ πατρός)

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]

Support Reference: Abstract Nouns

ULT **They say … says**
UST The ruling priests and the Jewish leaders answered … replied
(λέγουσιν & λέγει)

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]

Support Reference: Irregular Use of Tenses

ULT **The first**
UST The older one
(ὁ πρῶτος)

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]

Support Reference: Nominal Adjectives

ULT **The first**
UST The older one
(ὁ πρῶτος)

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [Child one]

Support Reference: Ordinal Numbers

ULT **enter into the kingdom of God before you**
UST are participating in God's kingdom before you are
(προάγουσιν ὑμᾶς εἰς τὴν Βασιλείαν Θεοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Truly	What I have said is true
tax collectors	people who collect taxes
prostitutes	Prostitutes
kingdom of God	God's kingdom

Matthew 21:32

ULT	UST
For John came to you in the way of righteousness, but you did not believe him. But the tax collectors and the prostitutes believed him. But you, having seen this, did not change your minds afterward to believe in him.	*{I say that} because, when John the Baptizer was with you, he did what was right. However, you did not trust him. In contrast, prostitutes and people who collect taxes did trust him. When you realized {that even they trusted John}, you did not regret how you were acting and trust him after all.*

ULT **For**
UST {I say that} because
(γὰρ)

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:]

Support Reference: Connect — Reason-and-Result Relationship

ULT **came**
UST when … was
(ἦλθεν)

In a context such as this, your language might say “went” instead of **came**. Alternate translation: [went]

Support Reference: Go and Come

ULT **in the way of righteousness**
UST he did what was right
(ἐν ὁδῷ δικαιοσύνης)

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]

Support Reference: Abstract Nouns

ULT **in the way of righteousness**
UST he did what was right
(ἐν ὁδῷ δικαιοσύνης)

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]

Support Reference: Metaphor

ULT **you did not believe him**
UST you did not trust him
(οὐκ ἐπιστεύσατε αὐτῷ)

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.

Support Reference: Forms of You

ULT **did not change your minds**
UST you did not regret how you were acting
(οὐ μετεμελήθητε)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
John	John the Baptizer
of righteousness	he did what was right
you did … believe	you did … trust
tax collectors	people who collect taxes
prostitutes	prostitutes
believed	did trust
did … change your minds	you did … regret how you were acting
to believe	and trust

Matthew 21:33

ULT	UST
Listen to another parable. There was a man, a master of a house, who planted a vineyard and put a hedge around it and dug a winepress in it and built a watchtower and rented it out to farmers and went abroad.	*I will tell you another story. A man who managed a household planted a vineyard. He built a fence around it {in order to protect it}. He made a stone tank {to collect the grape juice that they would press out of the grapes}. He also built a tower {for someone to sit in to guard his vineyard}. He rented the vineyard to some people who would take care of it, and he left to travel to a different country.*

ULT **Listen to another parable. There was a man**
UST I will tell you another story. A man
(ἄλλην παραβολὴν ἀκούσατε: ἄνθρωπος ἦν)

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]

Support Reference: Parables

ULT **There was a man, a master of a house, who**
UST A man who managed a household
(ἄνθρωπος ἦν οἰκοδεσπότης, ὅστις)

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,]

Support Reference: Introduction of New and Old Participants

ULT **a hedge**
UST a fence … in order to protect it
(φραγμὸν)

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]

Support Reference: Translate Unknowns

ULT **rented it out to farmers**
UST He rented the vineyard to some people who would take care of it
(ἐξέδετο αὐτὸν γεωργοῖς)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
parable	story
a vineyard	a vineyard
a winepress	a stone tank {to collect the grape juice that they would press out of the grapes}
a watchtower	a tower {for someone to sit in to guard his vineyard}

Matthew 21:34

ULT	UST
Now, when the time of the fruits came near, he sent his servants to the farmers to receive his fruits.	*When it was almost time to harvest the grapes, the man told some of his servants to go to the people who were taking care of the vineyard. He wanted them to give him his share of the grapes {that the vineyard had produced}.*

ULT **Now**
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **the time of the fruits came near**
UST it was almost time to harvest the grapes
(ἤγγισεν ὁ καιρὸς τῶν καρπῶν)

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]

Support Reference: Idiom

ULT **to receive his fruits**
UST He wanted them to give him his share of the grapes {that the vineyard had produced}
(λαβεῖν τοὺς καρποὺς αὐτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **his fruits**
UST his share of the grapes {that the vineyard had produced}
(τοὺς καρποὺς αὐτοῦ)

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]

Support Reference: Metaphor

ULT **his fruits**
UST his share of the grapes {that the vineyard had produced}
(τοὺς καρποὺς αὐτοῦ)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
time	it was … time
of the fruits	to harvest the grapes
servants	some of … servants
to receive	He wanted them to give him
fruits	his share of the grapes {that the vineyard had produced}

Matthew 21:35

ULT	UST
But the farmers, having seized his servants, beat one, and killed another, and stoned another.	*However, the people who were taking care of the vineyard grabbed the man's servants. They beat up some servants. They executed other servants. They {killed} other servants by throwing stones at them.*

ULT **his servants**

UST the man's servants

(τοὺς δούλους αὐτοῦ)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
servants	servants
stoned	They {killed} … by throwing stones at them

Matthew 21:36

ULT	UST
Again, he sent other servants, more than the first, but they did to them likewise.	*After that, the man told an even greater number of his servants to go {to the people who were taking care of the vineyard}. However, those people treated these servants just as they had treated the other servants.*

ULT **the first**
UST an even greater number of his servants
(τῶν πρώτων)

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]

Support Reference: Nominal Adjectives

ULT **the first**
UST an even greater number of his servants
(τῶν πρώτων)

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [the previous ones]

Support Reference: Ordinal Numbers

ULT **they did to them likewise**
UST those people treated these servants just as they had treated the other servants
(ἐποίησαν αὐτοῖς ὡσαύτως)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **they did to them**
> UST those people treated these servants
> (ἐποίησαν αὐτοῖς)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
servants	an even greater number of his servants

Matthew 21:37

ULT	UST
But afterward, he sent to them his son, saying, 'They will respect my son.'	*Finally, the man told his own son to go to them. He thought that they would treat his son well {and give him his share of the grapes}.*

ULT **But afterward**
UST Finally
(ὕστερον δὲ)

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]

Support Reference: Connect — Sequential Time Relationship

ULT **he sent to them his son, saying, 'They will respect my son**
UST the man told his own son to go to them. He thought that they would treat his son well {and give him his share of the grapes}
(ἀπέστειλεν πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ λέγων, ἐντραπήσονται τὸν υἱόν μου)

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.]

Support Reference: Information Structure

ULT **saying, 'They will respect my son**
UST He thought that they would treat his son well {and give him his share of the grapes}
(λέγων, ἐντραπήσονται τὸν υἱόν μου)

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]

Support Reference: Quotes within Quotes

ULT **saying**
UST He thought
(λέγων)

If you keep the direct quotation, consider natural ways of introducing it in your language. Alternate translation: [and he thought to himself]

Support Reference: Quotations and Quote Margins

ULT **They will respect my son**
UST that they would treat his son well {and give him his share of the grapes}
(ἐντραπήσονται τὸν υἱόν μου)

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]

Support Reference: Assumed Knowledge and Implicit Information

Matthew 21:38

ULT	UST
But the farmers, having seen the son, said among themselves, 'This is the heir. Come, let us kill him and have his inheritance.'	*However, when the people who were taking care of the vineyard saw the man's son arriving, they told each other, 'This man is the one who will inherit the vineyard. We should kill him, and then we can take the vineyard for ourselves.'*

ULT **But the farmers, having seen the son**
UST However, when the people who were taking care of the vineyard saw the man's son arriving
(οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **said among themselves, 'This is the heir. Come, let us kill him and have his inheritance**
UST they told each other, 'This man is the one who will inherit the vineyard. We should kill him, and then we can take the vineyard for ourselves
(εἶπον ἐν ἑαυτοῖς, οὗτός ἐστιν ὁ κληρονόμος; δεῦτε, ἀποκτείνωμεν αὐτὸν καὶ σχῶμεν τὴν κληρονομίαν αὐτοῦ)

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]

Support Reference: Quotes within Quotes

ULT **among themselves**
UST each other
(ἐν ἑαυτοῖς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Come**
UST We should kill
(δεῦτε)

In a context such as this, your language might say “Go” instead of **Come**. Alternate translation: [Go]

Support Reference: Go and Come

ULT **and**
UST and then
(καὶ)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **his inheritance**
UST the vineyard for ourselves
(τὴν κληρονομίαν αὐτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **his inheritance**
UST the vineyard for ourselves
(τὴν κληρονομίαν αὐτοῦ)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
heir	the one who will inherit the vineyard
have	we can take
inheritance	the vineyard for ourselves

Matthew 21:39

ULT	UST
And having seized him, they threw him out of the vineyard and killed {him}.	*So, they grabbed the man's son and dragged him outside the vineyard. Then, they killed him.*

ULT **And**
UST So
(καὶ)

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,]

Support Reference: Connecting Words and Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they threw him out	and dragged him
vineyard	vineyard

Matthew 21:40

ULT	UST
Therefore, when the lord of the vineyard comes, what will he do to those farmers?"	*After that, the man who owned the vineyard came back. How do you think he treated the people who were taking care of the vineyard?"*

ULT Therefore
(οὖν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT the lord of the vineyard
UST the man who owned the vineyard
(ὁ κύριος τοῦ ἀμπελῶνος)

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]

Support Reference: Possession

ULT comes
UST came back
(ἔλθῃ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
lord	the man who owned
of … vineyard	vineyard

Matthew 21:41

ULT	UST
They say to him, “He will severely destroy those evil ones, and he will rent out the vineyard to other farmers who will repay him the fruits in their times.”	*The ruling priests and the Jewish leaders replied, “He would kill those evil people! Then, he would rent the vineyard to other people who would give him his share of the grapes when it was time to harvest them.”*

ULT **They say**
UST The ruling priests and the Jewish leaders replied
(λέγουσιν)

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]

Support Reference: Pronouns — When to Use Them

ULT **They say**
UST The ruling priests and the Jewish leaders replied
(λέγουσιν)

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]

Support Reference: Irregular Use of Tenses

ULT **he will rent out the vineyard to other farmers**
UST he would rent the vineyard to other people
(τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς)

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]

Support Reference: Translate Unknowns

> ULT **in their times**
> UST when it was time to harvest them
> (ἐν τοῖς καιροῖς αὐτῶν)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
He will … destroy	He would kill
vineyard	vineyard
fruits	his share of the grapes
times	it was time to harvest

Matthew 21:42

ULT	UST
Jesus says to them, "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 responded, "{What I have said fits with what} you have read in the Scriptures: 'The people who were constructing a building refused to use a certain stone. However, that stone is now the most important one in the building. The Lord {God} did that, and we think it is amazing.'*

> ULT **says**
> UST responded
> (λέγει)

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]

Support Reference: Irregular Use of Tenses

> ULT **to them**
> UST responded
> (αὐτοῖς)

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]

Support Reference: Pronouns — When to Use Them

ULT **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**

UST { … What I have said fits with what} you have read in the Scriptures: The people who were constructing a building refused to use a certain stone. However, that stone is now the most important one in the building. The Lord {God} did that, and we think it is amazing

(οὐδέποτε ἀνέγνωτε ἐν ταῖς Γραφαῖς, λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας; παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν)

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’!]

Support Reference: Rhetorical Question

ULT **Did you never read in the Scriptures**

UST {What I have said fits with what} you have read in the Scriptures

(οὐδέποτε ἀνέγνωτε ἐν ταῖς Γραφαῖς)

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]

Support Reference: Quotations and Quote Margins

ULT **A stone that the builders rejected, this has become the head of the corner**
UST The people who were constructing a building refused to use a certain stone. However, that stone is now the most important one in the building
(λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας)

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]

Support Reference: Metaphor

ULT **A stone that the builders rejected**
UST The people who were constructing a building refused to use a certain stone
(λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the head of the corner**
UST the most important one in the building
(εἰς κεφαλὴν γωνίας)

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]

Support Reference: Idiom

ULT **This came about from the Lord**
UST The Lord {God} did that
(παρὰ Κυρίου ἐγένετο αὕτη)

Alternate translation: [The Lord has caused this]

> ULT **in our eyes**
> UST we think
> (ἐν ὀφθαλμοῖς ἡμῶν)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Scriptures	Scriptures
rejected	refused to use
the head of the corner	the most important one in the building
the Lord	The Lord {God}

Matthew 21:43

ULT	UST
For this reason I say to you that the kingdom of God will be taken away from you and will be given to a nation producing its fruits.	*So then, here is what I want to tell you: God will stop you from participating in his kingdom. He will have a different group of people participate in his kingdom. They will do what he wants those in his kingdom to do.*

ULT **For this reason**
UST So then, here is what
(διὰ τοῦτο)

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,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **I say to you**
UST I want to tell you
(λέγω ὑμῖν)

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]

Support Reference: Exclamations

ULT **the kingdom of God will be taken away from you and will be given to a nation**
UST God will stop you from participating in his kingdom. He will have a different group of people participate in his kingdom
(ἀρθήσεται ἀφ’ ὑμῶν ἡ Βασιλεία τοῦ Θεοῦ, καὶ δοθήσεται ἔθνει)

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]

Support Reference: Metaphor

ULT **the kingdom of God will be taken away from you and will be given**
UST God will stop you from participating in his kingdom. He will have … participate in his kingdom
(ἀρθήσεται ἀφ’ ὑμῶν ἡ Βασιλεία τοῦ Θεοῦ, καὶ δοθήσεται)

If your language 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]

Support Reference: Active or Passive

ULT **producing its fruits**
UST They will do what he wants those in his kingdom to do
(ποιοῦντι τοὺς καρποὺς αὐτῆς)

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]

Support Reference: Metaphor

ULT **its fruits**
UST what he wants those in his kingdom to do
(τοὺς καρποὺς αὐτῆς)

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]

Support Reference: Pronouns — When to Use Them

ULT **its fruits**
UST what he wants those in his kingdom to do
(τοὺς καρποὺς αὐτῆς)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
kingdom of God	his kingdom

ULT	UST
to a nation	a different group of people
fruits	what he wants those in his kingdom to do

Matthew 21:44

ULT	UST
And the one having fallen on this stone will be broken to pieces, but on whomever it falls, it will crush him."	*Any people who trip over the stone {that is now the most important one} will injure themselves. Further, that stone will squash anyone on whom it drops."*

ULT **And the one having fallen on this stone will be broken to pieces, but on whomever it falls, it will crush him**
UST Any people who trip over the stone {that is now the most important one} will injure themselves. Further, that stone will squash anyone on whom it drops
(καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον, συνθλασθήσεται; ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν)

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.

Support Reference: Textual Variants

ULT **the one having fallen on this stone will be broken to pieces, but on whomever it falls, it will crush him**
UST Any people who trip over the stone {that is now the most important one} will injure themselves. Further, that stone will squash anyone on whom it drops
(ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον, συνθλασθήσεται; ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν)

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]

Support Reference: Metaphor

ULT **the one having fallen on this stone will be broken to pieces**
UST Any people who trip over the stone {that is now the most important one} will injure themselves
(ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον, συνθλασθήσεται)

If your language 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]

Support Reference: Active or Passive

ULT **this stone**
UST the stone {that is now the most important one}
(τὸν λίθον τοῦτον)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **on whomever it falls, it will crush him**
UST that stone will squash anyone on whom it drops
(ἐφ᾽ ὃν & ἂν πέσῃ, λικμήσει αὐτόν)

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]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **him**
UST anyone
(αὐτόν)

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]

Support Reference: When Masculine Words Include Women

Matthew 21:45

ULT	UST
And the chief priests and the Pharisees, having heard his parables, knew that he is speaking about them.	*The ruling priests and the Pharisees listened to the stories that Jesus told. They realized that Jesus was telling {the stories} about them.*

ULT he is speaking
UST Jesus was telling {the stories}
(λέγει)

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]

Support Reference: Irregular Use of Tenses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
chief priests	ruling priests
Pharisees	Pharisees
parables	the stories
knew	They realized

Matthew 21:46

ULT	UST
And seeking to seize him, they feared the crowds, because they were regarding him as a prophet.	*They wanted to arrest Jesus. However, since the large groups of people believed that Jesus spoke for God, they were afraid of how those people would react. {So, they did not arrest Jesus at that time.}*

ULT **And seeking to seize him, they feared the crowds, because they were regarding him as a prophet**
UST They wanted to arrest Jesus. However, since the large groups of people believed that Jesus spoke for God, they were afraid of how those people would react. {So, they did not arrest Jesus at that time … }
(καὶ ζητοῦντες αὐτὸν κρατῆσαι, ἐφοβήθησαν τοὺς ὄχλους, ἐπεὶ εἰς προφήτην αὐτὸν εἶχον)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **they feared the crowds**
UST the large groups of people … they were afraid of how those people would react. {So, they did not arrest Jesus at that time … }
(ἐφοβήθησαν τοὺς ὄχλους)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the crowds**
UST the large groups of people
(τοὺς ὄχλους)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
seeking	They wanted
to seize	to arrest
they feared	they were afraid of how those people would react. {So, they did not arrest Jesus at that time … }
a prophet	spoke for God

Matthew 22

Matthew 22 Chapter Introduction

Structure and Formatting

1. 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)

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)

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

ULT	UST
And answering, Jesus again spoke to them in parables, saying,	*Then Jesus used more stories to teach the chief priests and the Jewish leaders. He said,*

ULT **answering**
UST Then
(ἀποκριθεὶς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to them**
UST the chief priests and the Jewish leaders
(αὐτοῖς)

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]

Support Reference: Pronouns — When to Use Them

ULT **saying**
UST He said
(λέγων)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he declared]

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
parables	stories

Matthew 22:2

ULT	UST
“The kingdom of the heavens is compared to a man, a king, who made a wedding feast for his son.	*“Here is what God’s heavenly kingdom is like: a king prepared a banquet to celebrate his son, who was getting married.*

ULT **The kingdom of the heavens is compared to a man**
UST Here is what God’s heavenly kingdom is like: a king
(ὡμοιώθη ἡ Βασιλεία τῶν Οὐρανῶν ἀνθρώπῳ)

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]

Support Reference: Parables

ULT **The kingdom of the heavens is compared to**
UST Here is what God’s heavenly kingdom is like
(ὡμοιώθη ἡ Βασιλεία τῶν Οὐρανῶν)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
kingdom of the heavens	God’s heavenly kingdom
of the heavens	heavenly
a king	a king
a wedding feast	a banquet … who was getting married

Matthew 22:3

ULT	UST
And he sent out his servants to call the ones having been invited to the wedding feast, and they were not willing to come.	*{When it was time for the banquet,} the king told his servants to summon the people that he had asked to attend the banquet. However, those people refused to attend {the banquet}.*

ULT **he sent out his servants to call the ones having been invited to the wedding feast**
UST the king told his servants to summon the people that he had asked to attend the banquet
(ἀπέστειλεν τοὺς δούλους αὐτοῦ, καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to call the ones having been invited to the wedding feast**
UST to summon the people that he had asked to attend the banquet
(καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους)

The phrase **to the wedding feast** could go with: (1) the phrase **had been invited**. Alternate translation: [to call 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]

Support Reference: Information Structure

ULT **the ones having been invited**
UST the people that he had asked
(τοὺς κεκλημένους)

If your language 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]

Support Reference: Active or Passive

ULT **and**
UST However
(καὶ)

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]

Support Reference: Connecting Words and Phrases

ULT **to come**
UST to attend {the banquet}
(ἐλθεῖν)

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [to go]

Support Reference: Go and Come

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
servants	servants
to call	to summon
having been invited	the people that he had asked
wedding feast	banquet

Matthew 22:4

ULT	UST
Again he sent other servants, 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.”’	*So, the king told different servants to summon again the people he had asked to attend {the banquet}. He instructed them to say that the meal was ready, that his servants had prepared special cows to eat and everything else, and that they should attend the banquet.*

ULT **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**

UST the people he had asked to attend {the banquet}. He instructed them to say that the meal was ready, that his servants had prepared special cows to eat and everything else, and that they should attend the banquet

(λέγων, εἴπατε τοῖς κεκλημένοις, ἰδοὺ, τὸ ἄριστόν μου ἡτοίμακα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἕτοιμα; δεῦτε εἰς τοὺς γάμους)

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]

Support Reference: Quotes within Quotes

ULT **saying**

UST He instructed them

(λέγων)

If you keep the direct quotation, consider natural ways of introducing it in your language. Alternate translation: [and he told them]

Support Reference: Quotations and Quote Margins

> ULT **to the ones having been invited**
> UST the people he had asked to attend {the banquet}
> (τοῖς κεκλημένοις)

If your language 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]

Support Reference: Active or Passive

> ULT **Behold**
> (ἰδοὺ)

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:]

Support Reference: Metaphor

> ULT **I have prepared my dinner**
> UST that the meal was ready
> (τὸ ἄριστόν μου ἡτοίμακα)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **My bulls and fattened calves have been killed**
> UST that his servants had prepared special cows to eat
> (οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα)

If your language 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]

Support Reference: Active or Passive

ULT **My bulls and fattened calves**
UST special cows to eat
(οἱ ταῦροί μου καὶ τὰ σιτιστὰ)

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]

Support Reference: Translate Unknowns

ULT **have been killed**
UST that his servants had prepared
(τεθυμένα)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Come**
UST and that they should attend
(δεῦτε)

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]

Support Reference: Imperatives — Other Uses

ULT **Come**
UST and that they should attend
(δεῦτε)

In a context such as this, your language might say “Go” instead of **Come**. Alternate translation: [Go]

Support Reference: Go and Come

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
servants	servants
wedding feast	banquet

Matthew 22:5

ULT	UST
But they, having paid no attention, went away, one to his own field and one to his business.	*However, the people {that the king had asked to attend the banquet} ignored his servants. Instead, some of them left for other places, like their farms or workplaces.*

ULT **But**
UST However
(δὲ)

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,]

Support Reference: Connect — Contrast Relationship

ULT **went away, one to his own field and one to his business**
UST Instead, some of them left for other places, like their farms or workplaces
(ἀπῆλθον, ὃς & εἰς τὸν ἴδιον ἀγρόν, ὃς δὲ ἐπὶ τὴν ἐμπορίαν αὐτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **his own … his**
UST like their farms or workplaces
(τὸν ἴδιον & αὐτοῦ)

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]

Support Reference: When Masculine Words Include Women

Matthew 22:6

ULT	UST
But the rest, having seized his servants, mistreated and killed {them}.	*Other {people that the king had asked to attend the banquet} grabbed his servants. They abused some of them, and they killed some of them.*

ULT But
(δὲ)

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,]

Support Reference: Connect — Contrast Relationship

ULT the rest
UST Other {people that the king had asked to attend the banquet}
(οἱ & λοιποὶ)

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]

Support Reference: Nominal Adjectives

ULT mistreated and killed {them}
UST They abused some of them, and they killed some of them
(ὕβρισαν καὶ ἀπέκτειναν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having seized	grabbed
servants	servants

Matthew 22:7

ULT	UST
But the king became angry, and having sent his soldiers, he destroyed those murderers and burned their city.	*So, the king was very upset. He told his soldiers to kill the people who killed his servants and to burn down their town.*

ULT **But**
UST So
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **he destroyed those murderers and burned their city**
UST to kill the people who killed his servants and to burn down their town
(ἀπώλεσεν τοὺς φονεῖς ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἐνέπρησεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
king	king
he destroyed	to kill

Matthew 22:8

ULT	UST
Then he says to his servants, 'The wedding feast is ready, but the ones having been invited were not worthy.	*After that, the king told his servants that, although the feast for his son's wedding was ready, the people he had asked to attend did not deserve to be there.*

ULT **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**
UST the king told his servants … the feast for his son's wedding was ready, the people he had asked to attend did not deserve to be there … So, {he told his servants} to walk to the intersections of the main roads and to tell the people they encountered to attend the feast for his son's wedding
(λέγει τοῖς δούλοις αὐτοῦ, ὁ & γάμος ἕτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι; πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἐὰν εὕρητε, καλέσατε εἰς τοὺς γάμους) (22:8-9)

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]

Support Reference: Quotes within Quotes

ULT **he says**
UST the king told
(λέγει)

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]

Support Reference: Irregular Use of Tenses

ULT **the ones having been invited**
UST the people he had asked to attend
(οἱ & κεκλημένοι)

If your language 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]

Support Reference: Active or Passive

> ULT **worthy**
> UST did … deserve to be there
> (ἄξιοι)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to … servants	servants
wedding feast	feast for his son's wedding

Matthew 22:9

ULT	UST
Therefore, go to the crossings of the roads and invite as many as you find to the wedding feast.'	*So, {he told his servants} to walk to the intersections of the main roads and to tell the people they encountered to attend the feast for his son's wedding.*

ULT **go**
UST {he told his servants} to walk
(πορεύεσθε)

In a context such as this, your language might say "come" instead of **go**. Alternate translation: [come]

Support Reference: Go and Come

ULT **the crossings of the roads**
UST the intersections of the main roads
(τὰς διεξόδους τῶν ὁδῶν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wedding feast	feast for his son's wedding

Matthew 22:10

ULT	UST
And those servants, having gone out to the roads, gathered together all whom they found, both evil and good, and the wedding was filled {with those} reclining to eat.	*So, his servants walked to {the intersections of} the roads. They brought all the people they encountered, whether those people did what was right or did what was wrong. Then, the wedding hall was full of people who were feasting.*

ULT **having gone out**
UST walked
(ἐξελθόντες)

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come out]

Support Reference: Go and Come

ULT **both evil and good**
UST whether those people did what was right or did what was wrong
(πονηρούς τε καὶ ἀγαθούς)

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]

Support Reference: Nominal Adjectives

ULT **the wedding was filled {with those} reclining to eat**
UST the wedding hall was full of people who were feasting
(ἐπλήσθη ὁ γάμος ἀνακειμένων)

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]

Support Reference: Active or Passive

ULT **the wedding**
UST the wedding hall
(ὁ γάμος)

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]

Support Reference: Metonymy

ULT **{with those} reclining to eat**
UST of people who were feasting
(ἀνακειμένων)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
servants	his servants
gathered together	They brought
evil	did what was wrong
good	those people did what was right

Matthew 22:11

ULT	UST
But the king, having come in to look at the ones reclining to eat, saw there a man not wearing wedding clothes.	*The king went into the hall to see the people who were feasting. {While he was} there, he noticed that one person did not have on the proper clothing for a wedding.*

ULT But
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT having come in
UST went into the hall
(εἰσελθὼν)

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone in]

Support Reference: Go and Come

ULT the ones reclining to eat
UST the people who were feasting
(τοὺς ἀνακειμένους)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **wedding clothes**
> UST the proper clothing for a wedding
> (ἔνδυμα γάμου)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
king	king

Matthew 22:12

ULT	UST
And he says to him, 'Friend, how did you come in here, not having wedding clothes?' But he was silent.	*The king called him friend and told him that he should not have attended without having on the proper clothing for a wedding. The person had nothing to say in response.*

ULT **he says to him, 'Friend, how did you come in here, not having wedding clothes**
UST The king called him friend and told him that he should not have attended without having on the proper clothing for a wedding
(λέγει αὐτῷ, ἑταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου)

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.]

Support Reference: Quotes within Quotes

ULT **he says**
UST The king called
(λέγει)

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]

Support Reference: Irregular Use of Tenses

ULT **how did you come in here, not having wedding clothes**
UST and told him that he should not have attended without having on the proper clothing for a wedding
(πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου)

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!]

Support Reference: Rhetorical Question

> ULT **did you come in**
> UST and told him that he … have attended
> (εἰσῆλθες)

Here, the word **you** is singular because the king is speaking to one of the wedding guests.

Support Reference: Forms of 'You' — Singular

> ULT **did you come in**
> UST and told him that he … have attended
> (εἰσῆλθες)

In a context such as this, your language might say "go" instead of **come**. Alternate translation: [did you go in]

Support Reference: Go and Come

> ULT **wedding clothes**
> UST the proper clothing for a wedding
> (ἔνδυμα γάμου)

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]

Support Reference: Translate Unknowns

Matthew 22:13

ULT	UST
Then 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.'	*After that, the king told his servants to tie the person up and cast him out {of the wedding hall}. {He told them to punish him} in a dark place, where people will cry and sorrowfully grind their teeth.*

ULT **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**
UST the king told his servants to tie the person up and cast him out {of the wedding hall}. {He told them to punish him} in a dark place, where people will cry and sorrowfully grind their teeth
(ὁ βασιλεὺς εἶπεν τοῖς διακόνοις, δήσαντες αὐτοῦ πόδας καὶ χεῖρας, ἐκβάλετε αὐτὸν εἰς τὸ σκότος τὸ ἐξώτερον; ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων)

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]

Support Reference: Quotes within Quotes

ULT **into the outer darkness, where there will be weeping and grinding of the teeth**
UST {He told them to punish him} in a dark place, where people will cry and sorrowfully grind their teeth
(εἰς τὸ σκότος τὸ ἐξώτερον; ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων)

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.]

Support Reference: Quotations and Quote Margins

ULT **into the outer darkness**
UST {He told them to punish him} in a dark place
(εἰς τὸ σκότος τὸ ἐξώτερον)

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]

Support Reference: Metaphor

ULT **the outer darkness**
UST {He told them to punish him} in a dark place
(τὸ σκότος τὸ ἐξώτερον)

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]

Support Reference: Abstract Nouns

ULT **grinding of the teeth**
UST sorrowfully grind their teeth
(ὁ βρυγμὸς τῶν ὀδόντων)

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]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
king	king
to the servants	his servants
Having bound	to tie the person up
throw … out	and cast … out {of the wedding hall}

Matthew 22:14

ULT	UST
For many are called, but few chosen.”	*As that story illustrates, God summons many people {to participate in his kingdom}. However, he only chooses a few of them {to do so}.”*

ULT **For**
UST As that story illustrates
(γάρ)

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]

Support Reference: Connecting Words and Phrases

ULT **many are called, but few chosen**
UST God summons many people {to participate in his kingdom}. However, he only chooses a few of them {to do so}
(πολλοὶ & εἰσιν κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί)

If your language 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]

Support Reference: Active or Passive

ULT **many … few**
UST many people … a few of them
(πολλοὶ & ὀλίγοι)

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]

Support Reference: Nominal Adjectives

ULT called … chosen
UST God summons … to participate in his kingdom … he only chooses … to do so
(κλητοὶ & ἐκλεκτοί)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT few chosen
UST he only chooses a few of them {to do so}
(ὀλίγοι & ἐκλεκτοί)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
called	God summons … to participate in his kingdom
chosen	he only chooses … to do so

Matthew 22:15

ULT	UST
Then, having gone, the Pharisees took counsel how they might entrap him in word.	*After {Jesus said those things}, the Pharisees left {that place}. They started to plan how they could cause him to make a mistake in what he said.*

ULT **Then**
UST After {Jesus said those things}
(τότε)

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]

Support Reference: Introduction of a New Event

ULT **having gone**
UST left {that place}
(πορευθέντες)

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come]

Support Reference: Go and Come

ULT **took counsel**
UST They started to plan
(συμβούλιον ἔλαβον)

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]

Support Reference: Idiom

> ULT **they might entrap him**
> UST they could cause him to make a mistake
> (αὐτὸν παγιδεύσωσιν)

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]

Support Reference: Metaphor

> ULT **in word**
> UST in what he said
> (ἐν λόγῳ)

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]

Support Reference: Metonymy

> ULT **in word**
> UST in what he said
> (ἐν λόγῳ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Pharisees	the Pharisees
counsel	They started to plan
they might entrap	they could cause … to make a mistake

Matthew 22:16

ULT	UST
And they send to him their disciples with the Herodians, saying, "Teacher, we know that you are truthful, and you teach the way of God in truth, and it is not a concern to you about anyone, for you do not look at the face of men.	*So, the Pharisees told some of their apprentices and some people who supported King Herod to go to Jesus and say to him, "Our instructor, we realize that you say what is true. Further, you truthfully instruct people in what God wants them to do. You do not pay attention to how important or powerful people are. So, you do not care about what other people think.*

ULT **they send**
UST the Pharisees told … to go
(ἀποστέλλουσιν)

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]

Support Reference: Irregular Use of Tenses

ULT **the Herodians**
UST some people who supported King Herod
(τῶν Ἡρῳδιανῶν)

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]

Support Reference: Translate Unknowns

ULT **saying**
UST and say to him
(λέγοντας)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said]

Support Reference: Quotations and Quote Margins

> ULT **you are … you teach … to you … you do not look**
> UST you say … you … instruct people in … You do not pay attention … you
> (εἶ & διδάσκεις & σοι & οὐ & βλέπεις)

Throughout this verse, the word **you** is singular because the Herodians and the disciples of the Pharisees are speaking to Jesus.

Support Reference: Forms of 'You' — Singular

> ULT **the way of God**
> UST what God wants them to do
> (τὴν ὁδὸν τοῦ Θεοῦ)

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]

Support Reference: Possession

> ULT **the way of God**
> UST what God wants them to do
> (τὴν ὁδὸν τοῦ Θεοῦ)

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]

Support Reference: Metaphor

> ULT **in truth**
> UST truthfully
> (ἐν ἀληθείᾳ)

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]

Support Reference: Abstract Nouns

> ULT **it is not a concern to you about anyone, for you do not look at the face of men**
> UST You do not pay attention to how important or powerful people are. So, you do not care about what other people think
> (οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων)

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]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **it is not a concern to you about anyone**
> UST you do not care about what other people think
> (οὐ μέλει σοι περὶ οὐδενός)

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]

Support Reference: Idiom

> ULT **it is not a concern to you about anyone**
> UST you do not care about what other people think
> (οὐ μέλει σοι περὶ οὐδενός)

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]

Support Reference: Double Negatives

> ULT **it is not a concern to you**
> UST you do not care
> (οὐ μέλει σοι)

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]

Support Reference: Abstract Nouns

ULT **for you do not look at the face of men**
UST You do not pay attention to how important or powerful people are. So
(οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων)

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]

Support Reference: Idiom

ULT **of men**
UST to how important or powerful people are
(ἀνθρώπων)

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]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	some of … apprentices
Teacher	Our instructor
we know	we realize
of God	God wants

Matthew 22:17

ULT	UST
Therefore, tell us, what do you think? Is it lawful to give a poll tax to Caesar, or not?"	*So, please tell us how you answer this question: Does our law allow us to pay taxes to the Roman government, or {does it} not {allow that}?"*

ULT **Therefore**
UST So
(οὖν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **tell us, what do you think**
UST please tell us how you answer this question
(εἰπὲ & ἡμῖν, τί σοι δοκεῖ)

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!]

Support Reference: Rhetorical Question

ULT **tell**
UST please tell
(εἰπὲ)

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]

Support Reference: Imperatives — Other Uses

ULT **tell … you**
UST please tell … you
(εἰπὲ & σοι)

The imperative and the word **you** are singular because the Herodians and the disciples of the Pharisees are speaking to Jesus.

Support Reference: Forms of 'You' — Singular

ULT **Is it lawful**
UST Does our law allow
(ἔξεστιν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to Caesar**
UST to the Roman government
(Καίσαρι)

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]

Support Reference: Metonymy

ULT **not**
UST does it} not {allow that}
(οὔ)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Is it lawful	Does our law allow
a poll tax	taxes

ULT	UST
to Caesar	to the Roman government

Matthew 22:18

ULT	UST
But Jesus, having known their wickedness, said, "Why are you testing me, hypocrites?	*However, Jesus knew that they were trying to harm him. So, he replied, "You are trying to make me say something wrong. You pretend to respect me, but you really do not!*

ULT **But**
UST However
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **their wickedness**
UST that they were trying to harm him
(τὴν πονηρίαν αὐτῶν)

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]

Support Reference: Abstract Nouns

ULT **Why are you testing me, hypocrites**
UST You are trying to make me say something wrong. You pretend to respect me, but you really do not
(τί με πειράζετε, ὑποκριταί)

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!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
having known	knew
wickedness	that they were trying to harm him

ULT	UST
are you testing	You are trying to make me say something wrong
hypocrites	You pretend to respect me, but you really do not

Matthew 22:19

ULT	UST
Show me the coin of the poll tax.” And they brought a denarius to him.	*Hand me one of the coins that you use to pay taxes.” Someone handed him a Roman coin.*

ULT **the coin of the poll tax**
UST one of the coins that you use to pay taxes
(τὸ νόμισμα τοῦ κήνσου)

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]

Support Reference: Possession

ULT **they**
UST Someone
(οἱ)

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]

Support Reference: Pronouns — When to Use Them

ULT **a denarius**
UST a Roman coin
(δηνάριον)

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]

Support Reference: Biblical Money

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the poll tax	that you use to pay taxes

Matthew 22:20

ULT	UST
And he says to them, "Whose image and inscription {is} this?"	*Then Jesus asked, "Whose picture and name are on this coin?"*

ULT **he says**
UST Jesus asked
(λέγει)

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]

Support Reference: Irregular Use of Tenses

ULT **to them**
UST Jesus asked
(αὐτοῖς)

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]

Support Reference: Pronouns — When to Use Them

ULT **image and inscription {is} this**
UST picture and name are on this coin
(ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **inscription**
UST name
(ἡ ἐπιγραφή)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
image	picture

Matthew 22:21

ULT	UST
They say, “Caesar’s.” Then he says to them, “Therefore, give back the things of Caesar to Caesar, and the things of God to God.”	*They replied, “{It is} Caesar’s {picture and name}.” Then Jesus said, “In that case, give to the Roman government what belongs to it, and give to God what belongs to him.”*

ULT **They say … he says**
UST They replied … Jesus said
(λέγουσιν & λέγει)

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]

Support Reference: Irregular Use of Tenses

ULT **Caesar’s**
UST It is} Caesar’s {picture and name}
(Καίσαρος)

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]

Support Reference: Ellipsis

ULT **Caesar’s**
UST It is} Caesar’s {picture and name}
(Καίσαρος)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the things of Caesar to Caesar**
UST to the Roman government what belongs to it
(τὰ Καίσαρος Καίσαρι)

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]

Support Reference: Metonymy

ULT **and the things of God to God**
UST and give to God what belongs to him
(καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Caesar's	It is} Caesar's {picture and name}
of Caesar to Caesar	to the Roman government … belongs to it
Caesar to	to the Roman government
of God to God	give to God … belongs to him
God to	give to God

Matthew 22:22

ULT	UST
And having heard {it}, they marveled, and having left him, they went away.	*What Jesus said impressed the Pharisees' apprentices and the people who supported King Herod. They left where he was.*

ULT they went away

UST They left where he was

(ἀπῆλθαν)

In a context such as this, your language might say "came" instead of **went**. Alternate translation: [they came away]

Support Reference: Go and Come

Matthew 22:23

ULT	UST
On that day Sadducees, saying there is no resurrection, approached him and questioned him,	*Later that day, some Sadducees came to Jesus. They are a Jewish group that does not believe that God will make people who have died alive again. They asked Jesus,*

ULT **On that day**
UST Later that day
(ἐν ἐκείνῃ τῇ ἡμέρᾳ)

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,]

Support Reference: Connect — Sequential Time Relationship

ULT **On that day Sadducees, saying there is no resurrection, approached him and questioned him**
UST Later that day, some Sadducees came to Jesus. They are a Jewish group that does not believe that God will make people who have died alive again. They asked Jesus
(ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι λέγοντες, μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν)

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]

Support Reference: Introduction of New and Old Participants

ULT **On that day Sadducees, saying there is no resurrection, approached him**
UST Later that day, some Sadducees came to Jesus. They are a Jewish group that does not believe that God will make people who have died alive again
(ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι λέγοντες, μὴ εἶναι ἀνάστασιν)

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]

Support Reference: Background Information

ULT **there is no resurrection**
UST not … that God will make people who have died alive again
(μὴ εἶναι ἀνάστασιν)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
day	Later that day
Sadducees	some Sadducees
resurrection	that God will make people who have died alive again

Matthew 22:24

ULT	UST
saying, "Teacher, Moses said, 'If someone dies, not having children, his brother will marry his wife and will raise up seed for his brother.'	*"Our instructor, Moses wrote {in the Scriptures} about what should happen when a man with {a wife but} no children dies. When that happens, the man's brother should marry the dead man's wife. When they have a child, they should consider it to be the child of the dead man.*

ULT saying
(λέγοντες)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said]

Support Reference: Quotations and Quote Margins

ULT Moses said, 'If someone dies, not having children, his brother will marry his wife and will raise up seed for his brother
UST Moses wrote {in the Scriptures} about what should happen when a man with {a wife but} no children dies. When that happens, the man's brother should marry the dead man's wife. When they have a child, they should consider it to be the child of the dead man
(Μωϋσῆς εἶπεν, ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ)

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]

Support Reference: Quotes within Quotes

ULT Moses said
UST Moses wrote {in the Scriptures}
(Μωϋσῆς εἶπεν)

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]

Support Reference: Quotations and Quote Margins

ULT **If someone dies, not having children, his brother will marry**
UST about what should happen when a man with {a wife but} no children dies. When that happens, the man's brother should marry
(ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ)

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]

Support Reference: Hypothetical Situations

ULT **his brother will marry his wife and will raise up seed for his brother**
UST When that happens, the man's brother should marry the dead man's wife. When they have a child, they should consider it to be the child of the dead man
(ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **his brother will marry his wife and will raise up**
UST When that happens, the man's brother should marry the dead man's wife. When they have
(ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἀναστήσει)

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]

Support Reference: Statements — Other Uses

ULT **will raise up seed**
UST When they have a child
(ἀναστήσει σπέρμα)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Teacher	Our instructor
Moses	Moses
seed	a child

Matthew 22:25

ULT	UST
But there were among us seven brothers, and the first, having married, died. And not having seed, he left his wife to his brother.	*So, {consider this situation}: seven brothers lived here. One brother got married, but then he died before he had children. So, one of his brothers married his widow.*

ULT **But**
UST So, {consider this situation}
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **there were among us seven brothers, and the first**
UST seven brothers lived here. One brother
(ἦσαν & παρ’ ἡμῖν ἑπτὰ ἀδελφοί; καὶ ὁ πρῶτος)

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]

Support Reference: Hypothetical Situations

ULT **the first**
UST One brother
(ὁ πρῶτος)

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]

Support Reference: Nominal Adjectives

ULT **the first**
UST One brother
(ὁ πρῶτος)

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: [brother number one]

Support Reference: Ordinal Numbers

ULT **And not having seed, he left his wife to his brother**
UST before he had children. So, one of his brothers married his widow
(καὶ μὴ ἔχων σπέρμα, ἀφῆκεν τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **seed**
UST children
(σπέρμα)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
seed	children

Matthew 22:26

ULT	UST
Likewise also, the second and the third, until the seven.	*The same thing happened to the second brother, the third brother, and the other four brothers. {They each married the widow but died before they had children.}*

ULT **the second and the third, until the seven**
UST to the second brother, the third brother, and the other four brothers
(ὁ δεύτερος, καὶ ὁ τρίτος, ἕως τῶν ἑπτά)

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]

Support Reference: Ellipsis

ULT **the second … the third … the seven**
UST to the second brother, the third brother, and the other four brothers
(ὁ δεύτερος & ὁ τρίτος & τῶν ἑπτά)

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]

Support Reference: Nominal Adjectives

ULT **the second … the third**
UST to the second brother, the third brother
(ὁ δεύτερος & ὁ τρίτος)

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]

Support Reference: Ordinal Numbers

> ULT **until the seven**
> UST and the other four brothers
> (ἕως τῶν ἑπτά)

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]

Support Reference: Assumed Knowledge and Implicit Information

Matthew 22:27

ULT	UST
And last of all, the woman died.	*Finally, the widow died.*

ULT **of all**
UST Finally
(πάντων)

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]

Support Reference: Nominal Adjectives

Matthew 22:28

ULT	UST
Therefore, in the resurrection, of which of the seven will she be a wife? For they all had her."	*So then, of those seven brothers, whose wife will she be when God makes people alive again? {We ask} because she got married to all seven of them {at different times}."*

ULT **in the resurrection**
UST when God makes people alive again
(ἐν τῇ ἀναστάσει)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in the resurrection**
UST when God makes people alive again
(ἐν τῇ ἀναστάσει)

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]

Support Reference: Abstract Nouns

ULT **of the seven**
UST of those seven brothers
(τῶν ἑπτὰ)

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]

Support Reference: Nominal Adjectives

ULT **For**
UST {We ask} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **they all had her**
UST she got married to all seven of them {at different times}
(πάντες & ἔσχον αὐτήν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
resurrection	when God makes people alive again

Matthew 22:29

ULT	UST
But answering, Jesus said to them, "You are being led astray, not knowing the Scriptures or the power of God.	*Jesus replied, "You do not realize what the Scriptures mean or how powerful God is. So, you believe what is wrong.*

ULT **You are being led astray, not knowing the Scriptures or the power of God**
UST You do not realize what the Scriptures mean or how powerful God is. So, you believe what is wrong
(πλανᾶσθε, μὴ εἰδότες τὰς Γραφὰς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **You are being led astray**
UST So, you believe what is wrong
(πλανᾶσθε)

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]

Support Reference: Metaphor

ULT **You are being led astray**
UST So, you believe what is wrong
(πλανᾶσθε)

If your language 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]

Support Reference: Active or Passive

> ULT **the power of God**
> UST how powerful God is
> (τὴν δύναμιν τοῦ Θεοῦ)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
knowing	You do … realize
Scriptures	what the Scriptures mean
of God	God is

Matthew 22:30

ULT	UST
For in the resurrection they neither marry nor are given in marriage, but they are like angels in heaven.	*Here is what I mean: after God makes people alive again, they will not get married. Instead, they will be like angels who dwell in heaven {and do not get married}.*

ULT **For**
UST Here is what I mean
(γὰρ)

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]

Support Reference: Connecting Words and Phrases

ULT **in the resurrection**
UST after God makes people alive again
(ἐν & τῇ ἀναστάσει)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in the resurrection**
UST after God makes people alive again
(ἐν & τῇ ἀναστάσει)

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]

Support Reference: Abstract Nouns

ULT **they neither marry nor are given in marriage**
UST they will not get married
(οὔτε γαμοῦσιν οὔτε γαμίζονται)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **they neither marry … they are**
UST they will not get married … they will be
(οὔτε γαμοῦσιν & εἰσιν)

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]

Support Reference: Pronouns — When to Use Them

ULT **are given in marriage**
UST they will not get married
(γαμίζονται)

If your language 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]

Support Reference: Active or Passive

ULT **are given in marriage**
UST they will not get married
(γαμίζονται)

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]

Support Reference: Abstract Nouns

> ULT **they are like angels in heaven**
> UST they will be like angels who dwell in heaven {and do not get married}
> (ὡς ἄγγελοι ἐν τῷ οὐρανῷ εἰσιν)

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]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
resurrection	God makes people alive again
angels	angels
heaven	heaven {and do not get married}

Matthew 22:31

ULT	UST
But concerning the resurrection of the dead, have you not read {what} was spoken to you by God, saying,	*Now I will speak about whether God makes people who have died alive again. You have read in the Scriptures that God said to you,*

ULT **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**

UST You have read in the Scriptures that God said to you … I am the God whom Abraham worships, the God whom Isaac worships, and the God whom Jacob worships

(οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ Θεοῦ λέγοντος, ἐγώ εἰμι ὁ Θεὸς Ἀβραὰμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ) (22:31-32)

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'!]

Support Reference: Rhetorical Question

ULT **But concerning the resurrection of the dead, have you not read**

UST Now I will speak about whether God makes people who have died alive again. You have read in the Scriptures

(περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν, οὐκ ἀνέγνωτε)

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]

Support Reference: Connecting Words and Phrases

ULT **the resurrection of the dead**

UST whether God makes people who have died alive again

(τῆς ἀναστάσεως τῶν νεκρῶν)

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]

Support Reference: Abstract Nouns

ULT **of the dead**
UST people who have died
(τῶν νεκρῶν)

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]

Support Reference: Nominal Adjectives

ULT **{what} was spoken to you by God**
UST that God said to you
(τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ Θεοῦ)

If your language does not use this passive form, you can state this in active form. Alternate translation: [what God spoke to you]

Support Reference: Active or Passive

ULT **by God, saying**
UST God
(ὑπὸ τοῦ Θεοῦ λέγοντος)

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]

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
resurrection	whether God makes … alive again
God	God

Matthew 22:32

ULT	UST
‘I am the God of Abraham, and the God of Isaac, and the God of Jacob’? He is not a God of the dead, but of the living.”	*‘I am the God whom Abraham worships, the God whom Isaac worships, and the God whom Jacob worships.’ It is living people who worship God, not dead people. {So, Abraham, Isaac, and Jacob, who all have died, must be alive again!}”*

ULT **I am the God of Abraham, and the God of Isaac, and the God of Jacob**
UST I am the God whom Abraham worships, the God whom Isaac worships, and the God whom Jacob worships
(ἐγώ εἰμι ὁ Θεὸς Ἀβραὰμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ)

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]

Support Reference: Quotes within Quotes

ULT **the God of Abraham, and the God of Isaac, and the God of Jacob**
UST the God whom Abraham worships, the God whom Isaac worships, and the God whom Jacob worships
(ὁ Θεὸς Ἀβραὰμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ)

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]

Support Reference: Possession

ULT **He is not a God of the dead, but of the living**
UST It is living people who worship God, not dead people. {So, Abraham, Isaac, and Jacob, who all have died, must be alive again … }
(οὐκ ἔστιν ὁ Θεὸς νεκρῶν, ἀλλὰ ζώντων)

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]

Support Reference: Ellipsis

ULT **He is not a God of the dead, but of the living**
UST It is living people who worship God, not dead people. {So, Abraham, Isaac, and Jacob, who all have died, must be alive again … }
(οὐκ ἔστιν ὁ Θεὸς νεκρῶν, ἀλλὰ ζώντων)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **not … of the dead, but of the living**
UST living people who worship … not dead people. {So, Abraham, Isaac, and Jacob, who all have died, must be alive again … }
(οὐκ & νεκρῶν, ἀλλὰ ζώντων)

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]

Support Reference: Information Structure

ULT **of the dead, but of the living**
UST living people who worship … dead people. {So, Abraham, Isaac, and Jacob, who all have died, must be alive again … }
(νεκρῶν, ἀλλὰ ζώντων)

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]

Support Reference: Possession

ULT **of the dead … of the living**
UST living people who worship … dead people. {So, Abraham, Isaac, and Jacob, who all have died, must be alive again … }
(νεκρῶν & ζώντων)

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]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God whom
of Abraham	Abraham worships
God	the God whom
of Isaac	Isaac worships
God	the God whom
of Jacob	Jacob worships
a God	God

Matthew 22:33

ULT	UST
And having heard this, the crowds were astonished at his teaching.	*The things that Jesus taught impressed the large groups of people.*

ULT **having heard this, the crowds were astonished at his teaching**
UST The things that Jesus taught impressed the large groups of people
(ἀκούσαντες, οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ)

If your language 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]

Support Reference: Active or Passive

Matthew 22:34

ULT	UST
But the Pharisees, having heard that he had silenced the Sadducees, gathered together at the same place.	*The Pharisees heard that Jesus answered so well that the Sadducees could not respond. So, the Pharisees met together {and went to where Jesus was}.*

ULT **But**
(δὲ)

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]

Support Reference: Introduction of a New Event

ULT **gathered together at the same place**
UST So, the Pharisees met together {and went to where Jesus was}
(συνήχθησαν ἐπὶ τὸ αὐτό)

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]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **gathered together at the same place**
UST So, the Pharisees met together {and went to where Jesus was}
(συνήχθησαν ἐπὶ τὸ αὐτό)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Pharisees	Pharisees
Sadducees	Sadducees
gathered together	So, the Pharisees met together {and went to where Jesus was}

Matthew 22:35

ULT	UST
And one of them, a lawyer, questioned {him}, testing him—	*Then, one of the Pharisees, who was an expert in the Jewish law, decided to investigate Jesus. He asked him,*

ULT **And one of them, a lawyer, questioned {him}**
UST Then, one of the Pharisees, who was an expert in the Jewish law … He asked him
(καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν, νομικὸς)

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]

Support Reference: Introduction of New and Old Participants

ULT **a lawyer**
UST who was an expert in the Jewish law
(νομικὸς)

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]

Support Reference: Translate Unknowns

ULT **questioned {him}, testing him**
UST decided to investigate Jesus. He asked him
(ἐπηρώτησεν & πειράζων αὐτόν)

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]

Support Reference: Connect — Goal (Purpose) Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
testing	decided to investigate

Matthew 22:36

ULT	UST
“Teacher, which {is} the great commandment in the law?”	*“Instructor, which of the laws that God gave us is the most important?”*

ULT **the great commandment**
UST which … is the most important
(ἐντολὴ μεγάλη)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Teacher	Instructor
law	of the laws that God gave us

Matthew 22:37

ULT	UST
But he said to him, "You will love the Lord your God with your whole heart, and with your whole soul, and with your whole mind.	*Jesus replied: "We must love the Lord, the God whom we worship, with everything that we desire, everything that we do, and everything that we think.*

ULT But
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT You will love the Lord your God with your whole heart, and with your whole soul, and with your whole mind
UST We must love the Lord, the God whom we worship, with everything that we desire, everything that we do, and everything that we think
(ἀγαπήσεις Κύριον τὸν Θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου)

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]

Support Reference: Quotes within Quotes

ULT You will love the Lord your God
UST We must love the Lord, the God whom we worship
(ἀγαπήσεις Κύριον τὸν Θεόν σου)

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]

Support Reference: Quotations and Quote Margins

ULT **You will love … your … your … your … your**
UST We must love … whom we worship … that we desire … that we do … that we think
(ἀγαπήσεις & σου & σου & σου & σου)

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.

Support Reference: Forms of 'You' — Singular

ULT **the Lord your God**
UST the Lord, the God whom we worship
(Κύριον τὸν Θεόν σου)

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]

Support Reference: Possession

ULT **You will love**
UST We must love
(ἀγαπήσεις)

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]

Support Reference: Statements — Other Uses

ULT **with your whole heart, and with your whole soul, and with your whole mind**
UST with everything that we desire, everything that we do, and everything that we think
(ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου)

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]

Support Reference: Merism

> ULT **with your whole heart**
> UST with everything that we desire
> (ἐν ὅλῃ τῇ καρδίᾳ σου)

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]

Support Reference: Metonymy

> ULT **with your whole soul**
> UST everything that we do
> (ἐν ὅλῃ τῇ ψυχῇ σου)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
You will love	We must love
the Lord	the Lord
God	the God
soul	that we do
mind	that we think

Matthew 22:38

ULT	UST
This is the great and first commandment.	*That is the most important law.*

ULT **great and first**
UST most important
(μεγάλη καὶ πρώτη)

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]

Support Reference: Doublet

ULT **first**
UST most important
(πρώτη)

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [number one]

Support Reference: Ordinal Numbers

Matthew 22:39

ULT	UST
Now a second {is} like it—'You will love your neighbor as yourself.'	*The next most important law is similar. It is that we must care for people we know as much as we care for ourselves.*

ULT **a second**
UST The next most important law
(δευτέρα)

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]

Support Reference: Nominal Adjectives

ULT **a second**
UST The next most important law
(δευτέρα)

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [number two]

Support Reference: Ordinal Numbers

ULT **{is} like it**
UST is similar
(όμοία αὐτῇ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{is} like it—'You will love your neighbor as yourself**
UST is similar. It is that we must care for people we know as much as we care for ourselves
(όμοία αὐτῇ, ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν)

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]

Support Reference: Quotes within Quotes

ULT **You will love your neighbor**
UST It is that we must care for people we know
(ἀγαπήσεις τὸν πλησίον σου)

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]

Support Reference: Quotations and Quote Margins

ULT **You will love your … yourself**
UST It is that we must care for people we know … ourselves
(ἀγαπήσεις & σου & σεαυτόν)

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.

Support Reference: Forms of 'You' — Singular

ULT **You will love**
UST It is that we must care for
(ἀγαπήσεις)

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]

Support Reference: Statements — Other Uses

ULT **as yourself**
UST as much as we care for ourselves
(ὡς σεαυτόν)

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]

Support Reference: Ellipsis

> ULT **as yourself**
> UST as much as we care for ourselves
> (ὡς σεαυτόν)

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]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
You will love	It is that we must care for
neighbor	people we know

Matthew 22:40

ULT	UST
On these two commandments are hung the whole Law and the Prophets.”	*All the parts of the Scriptures depend upon these two laws.”*

> ULT **On these two commandments are hung the whole Law and the Prophets**
> UST All the parts of the Scriptures depend upon these two laws
> (ἐν ταύταις ταῖς δυσὶν ἐντολαῖς, ὅλος ὁ νόμος κρέμαται καὶ οἱ προφῆται)

If your language 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]

Support Reference: Active or Passive

> ULT **On these two commandments are hung the whole Law and the Prophets**
> UST All the parts of the Scriptures depend upon these two laws
> (ἐν ταύταις ταῖς δυσὶν ἐντολαῖς, ὅλος ὁ νόμος κρέμαται καὶ οἱ προφῆται)

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]

Support Reference: Metaphor

> ULT **the whole Law and the Prophets**
> UST All the parts of the Scriptures
> (ὅλος ὁ νόμος & καὶ οἱ προφῆται)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Prophets**
UST the parts of the Scriptures
(οἱ προφῆται)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Law	the parts of the Scriptures
Prophets	the parts of the Scriptures

Matthew 22:41

ULT	UST
Now the Pharisees having been gathered together, Jesus questioned them,	*While those Pharisees were still all together {near Jesus}, he asked them,*

ULT **Now**
UST While
(δὲ)

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,]

Support Reference: Introduction of a New Event

ULT **having been gathered together**
UST were still all together {near Jesus}
(συνηγμένων)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Pharisees	Pharisees
having been gathered together	were still all together {near Jesus}
Jesus	he

Matthew 22:42

ULT	UST
saying, "What do you think about the Christ? Whose son is he?" They say to him, "David's."	*"I want you to answer a question about the Messiah. Who is his ancestor?" They replied, "His ancestor is King David."*

ULT **saying**
(λέγων)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said]

Support Reference: Quotations and Quote Margins

ULT **What do you think about the Christ**
UST I want you to answer a question about the Messiah
(τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ)

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!]

Support Reference: Rhetorical Question

ULT **Whose son is he**
UST Who is his ancestor
(τίνος υἱός ἐστιν)

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]

Support Reference: Metaphor

ULT **They say**
UST They replied
(λέγουσιν)

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]

Support Reference: Irregular Use of Tenses

ULT **David's**
UST His ancestor is King David
(τοῦ Δαυείδ)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Christ	Messiah
David's	His ancestor is King David

Matthew 22:43

ULT	UST
He says to them, "How then does David in the Spirit call him 'Lord,' saying,	*Jesus replied, "In that case, why did the Holy Spirit cause King David to write that the Messiah was his Lord? {People do not describe their descendants as their lords. However,} King David wrote*

ULT 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

UST In that case, why did the Holy Spirit cause King David to write that the Messiah was his Lord? {People do not describe their descendants as their lords. However,} King David wrote … that the Lord God said to David's Lord, Rule with me while I defeat all of your enemies

(πῶς οὖν Δαυεὶδ ἐν Πνεύματι καλεῖ Κύριον αὐτὸν λέγων, εἶπεν Κύριος τῷ Κυρίῳ μου, κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου) (22:43-44)

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."']

Support Reference: Information Structure

ULT saying … The Lord said to my Lord, Sit at my right hand, until I put your enemies under your feet

UST { … However,} King David wrote … that the Lord God said to David's Lord, Rule with me while I defeat all of your enemies

(λέγων, εἶπεν Κύριος τῷ Κυρίῳ μου, κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου) (22:43-44)

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]

Support Reference: Quotes within Quotes

ULT **He says**
UST Jesus replied
(λέγει)

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]

Support Reference: Irregular Use of Tenses

ULT **How then does David in the Spirit call him 'Lord**
UST In that case, why did the Holy Spirit cause King David to write that the Messiah was his Lord? {People do not describe their descendants as their lords … }
(πῶς οὖν Δαυεὶδ ἐν Πνεύματι καλεῖ Κύριον αὐτὸν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **How then**
UST In that case, why
(πῶς οὖν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **does David in the Spirit call**
UST did the Holy Spirit cause King David to write that
(Δαυεὶδ ἐν Πνεύματι καλεῖ)

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]

Support Reference: Irregular Use of Tenses

ULT David in the Spirit
UST did the Holy Spirit cause King David
(Δαυεὶδ ἐν Πνεύματι)

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,]

Support Reference: Assumed Knowledge and Implicit Information

ULT him
UST the Messiah
(αὐτὸν)

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]

Support Reference: Pronouns — When to Use Them

ULT saying
UST { … However,} King David wrote
(λέγων)

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]

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	King David
the Spirit	did the Holy Spirit cause
does … call	to write that
Lord	was his Lord? {People do not describe their descendants as their lords … }

Matthew 22:44

ULT	UST
‘The Lord said to my Lord, “Sit at my right hand, until I put your enemies under your feet”’?	*that the Lord God said to David’s Lord, ‘Rule with me while I defeat all of your enemies!’*

ULT **The Lord said to my Lord**
UST that the Lord God said to David’s Lord
(εἶπεν Κύριος τῷ Κυρίῳ μου)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Sit at my right hand**
UST Rule with me
(κάθου ἐκ δεξιῶν μου)

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]

Support Reference: Symbolic Action

ULT **Sit … your … your**
UST Rule with me … I defeat … your
(κάθου & σου & σου)

The imperative and the words **your** and **your** are singular because God is speaking to the Messiah.

Support Reference: Forms of ‘You’ — Singular

> ULT **at my right hand**
> UST Rule with me
> (ἐκ δεξιῶν μου)

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]

Support Reference: Metonymy

> ULT **until I put your enemies under your feet**
> UST while I defeat all of your enemies
> (ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου)

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]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The Lord	that the Lord God
to … Lord	to … Lord
enemies	all of … enemies

Matthew 22:45

ULT	UST
If David therefore calls him ‘Lord,’ how is he his son?”	*So then, since King David wrote that the Messiah was his Lord, how is it possible for King David to be his ancestor?”*

ULT **If David therefore**
UST So then, since King David
(εἰ οὖν Δαυεὶδ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **If**
UST since
(εἰ)

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]

Support Reference: Connect — Factual Conditions

ULT **is he his**
UST for King David to be his ancestor
(αὐτοῦ ἐστιν)

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]

Support Reference: Pronouns — When to Use Them

ULT **his son**
UST for King David to be his ancestor
(υἱὸς αὐτοῦ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
David	King David
calls	wrote that
Lord	was his Lord

Matthew 22:46

ULT	UST
And no one was able to answer him a word, nor did anyone dare from that day to question him any longer.	*The people who were there could not answer his question. In fact, after that nobody was bold enough to ask him more questions.*

ULT **to answer him a word**
UST answer his question
(ἀποκριθῆναι αὐτῷ λόγον)

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]

Support Reference: Metonymy

ULT **nor did anyone dare from that day to question him any longer**
UST In fact, after that nobody was bold enough to ask him more questions
(οὐδὲ ἐτόλμησέν τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι)

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]

Support Reference: Double Negatives

ULT **from that day**
UST after that
(ἀπ' ἐκείνης τῆς ἡμέρας)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
day	after that

Matthew 23

Matthew 23 Chapter Introduction

Structure and Formatting

1. 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)

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)

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)

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)

Matthew 23:1

ULT	UST
Then Jesus spoke to the crowds and to his disciples,	*After that, Jesus said to the large groups of people and to his apprentices,*

ULT **Then**
UST After that
(τότε)

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,]

Support Reference: Connect — Sequential Time Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
to … disciples	to … apprentices

Matthew 23:2

ULT	UST
saying, "The scribes and the Pharisees sat in the seat of Moses.	*"The Pharisees and the teachers of the Jewish law instruct you as Moses did.*

ULT **saying**
(λέγων)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said]

Support Reference: Quotations and Quote Margins

ULT **sat in the seat of Moses**
UST instruct you as Moses did
(ἐπὶ τῆς Μωϋσέως καθέδρας ἐκάθισαν)

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]

Support Reference: Metaphor

ULT **sat**
UST instruct you as Moses did
(ἐκάθισαν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **sat**
UST instruct you as Moses did
(ἐκάθισαν)

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]

Support Reference: Irregular Use of Tenses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
scribes	teachers of the Jewish law
Pharisees	Pharisees
of Moses	instruct you as Moses did

Matthew 23:3

ULT	UST
Therefore, everything, as much as they say to you, do and keep. But do not do according to their works, for they say and do not do.	*So then, you should do whatever they tell you {to do}. However, they themselves do not do what they tell {you to do}. So, do not act as they do.*

ULT **everything, as much as they say**
UST whatever they tell … to do
(πάντα & ὅσα ἐὰν εἴπωσιν)

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]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **do and keep**
UST you should do
(ποιήσατε, καὶ τηρεῖτε)

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]

Support Reference: Doublet

ULT **do not do according to their works, for they say and do not do**
UST they themselves do not do what they tell {you to do}. So, do not act as they do
(κατὰ & τὰ ἔργα αὐτῶν, μὴ ποιεῖτε; λέγουσιν γὰρ καὶ οὐ ποιοῦσιν)

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]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **their works**
> UST as they do
> (τὰ ἔργα αὐτῶν)

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]

Support Reference: Abstract Nouns

> ULT **they say and do not do**
> UST they themselves do not do what they tell {you to do}
> (λέγουσιν & καὶ οὐ ποιοῦσιν)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **and**
> (καὶ)

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]

Support Reference: Connecting Words and Phrases

Matthew 23:4

ULT	UST
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.	*They tell people to do many things that are difficult. However, they do not do anything to help those people.*

ULT **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**

UST They tell people to do many things that are difficult. However, they do not do anything to help those people

(δεσμεύουσιν δὲ φορτία βαρέα καὶ δυσβάστακτα, καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων; αὐτοὶ δὲ τῷ δακτύλῳ αὐτῶν οὐ θέλουσιν κινῆσαι αὐτά)

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 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]

Support Reference: Metaphor

ULT **heavy and difficult to carry**

UST many things that are difficult

(βαρέα καὶ δυσβάστακτα)

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]

Support Reference: Doublet

ULT **of men**
UST people to do
(τῶν ἀνθρώπων)

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]

Support Reference: When Masculine Words Include Women

ULT **with their finger**
UST do not do anything to help those people
(τῷ δακτύλῳ αὐτῶν)

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]

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they tie up	They tell

Matthew 23:5

ULT	UST
But they do all their deeds to be seen by men. For they broaden their phylacteries and they lengthen their tassels.	*Whenever they do anything, they do it so that people praise them for it. For example, when they tie boxes containing Scripture on their foreheads and arms, they make sure the boxes are large. They make the hems on their robes very long.*

ULT **But**
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **to be seen by men**
UST so that people praise them for it
(πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις)

If your language 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]

Support Reference: Active or Passive

ULT **to be seen**
UST so that … praise them for it
(πρὸς τὸ θεαθῆναι)

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]

Support Reference: Metonymy

ULT **by men**
UST people
(τοῖς ἀνθρώποις)

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]

Support Reference: When Masculine Words Include Women

ULT **For**
UST For example
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **they broaden their phylacteries**
UST when they tie boxes containing Scripture on their foreheads and arms, they make sure the boxes are large
(πλατύνουσι & τὰ φυλακτήρια αὐτῶν)

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]

Support Reference: Translate Unknowns

ULT **they lengthen their tassels**
UST They make the hems on their robes very long
(μεγαλύνουσι τὰ κράσπεδα)

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]

Support Reference: Translate Unknowns

Matthew 23:6

ULT	UST
And they love the first places at the banquets and the first seats in the synagogues,	*They greatly enjoy sitting in the places for important people when they attend feasts or go to the Jewish meeting places.*

ULT **the first places … the first seats**
UST sitting in the places for important people … go to the Jewish meeting places
(τὴν πρωτοκλισίαν & τὰς πρωτοκαθεδρίας)

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]

Support Reference: Metaphor

ULT **the first places … the first seats**
UST sitting in the places for important people … go to the Jewish meeting places
(τὴν πρωτοκλισίαν & τὰς πρωτοκαθεδρίας)

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]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they love	They greatly enjoy
banquets	when they attend feasts
synagogues	go to the Jewish meeting places

Matthew 23:7

ULT	UST
and the greetings in the marketplaces, and to be called ‘Rabbi’ by men.	*{They greatly enjoy it when} people greet them {respectfully} in the open areas of towns and speak to them as important teachers.*

ULT **the marketplaces**
UST the open areas of towns
(ταῖς ἀγοραῖς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to be called ‘Rabbi’ by men**
UST speak to them as important teachers
(καλεῖσθαι ὑπὸ τῶν ἀνθρώπων, Ῥαββεί)

If your language 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’]

Support Reference: Active or Passive

ULT **men**
UST speak to them
(τῶν ἀνθρώπων)

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]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to be called	speak to them
Rabbi	as important teachers

Matthew 23:8

ULT	UST
But you should not be called ‘Rabbi,’ for one is your teacher, and you are all brothers.	*However, you have only one teacher, me. Also, you are all fellow believers. So then, you should not allow people to speak to you as important teachers.*

ULT **But**
UST However
(δὲ)

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,]

Support Reference: Connect — Contrast Relationship

ULT **you should not be called ‘Rabbi,’ for one is your teacher, and you are all brothers**
UST you have only one teacher, me. Also, you are all fellow believers. So then, you should not allow people to speak to you as important teachers
(ὑμεῖς & μὴ κληθῆτε Ῥαββεί; εἷς γάρ ἐστιν ὑμῶν ὁ καθηγητὴς, πάντες δὲ ὑμεῖς ἀδελφοί ἐστε)

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’]

Support Reference: Connect — Reason-and-Result Relationship

ULT **you should not be called**
UST you should not allow people to speak to you
(ὑμεῖς & μὴ κληθῆτε)

If your language 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]

Support Reference: Active or Passive

> ULT **one**
> UST only one
> (εἷς)

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]

Support Reference: Nominal Adjectives

> ULT **one**
> UST only one
> (εἷς)

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,]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **brothers**
> UST fellow believers
> (ἀδελφοί)

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]

Support Reference: Metaphor

> ULT **brothers**
> UST fellow believers
> (ἀδελφοί)

Although the term **brothers** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: [brothers and sisters]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
should … be called	should … allow people to speak to you

ULT	UST
Rabbi	as important teachers

Matthew 23:9

ULT	UST
And you should not call {anyone} on the earth your father, for one is your heavenly Father.	*Further, you have one Father, the one who rules from heaven. So, you should not honor people here on earth by using the title 'my father' for them.*

ULT **you should not call {anyone} on the earth your father, for one is your heavenly Father**
UST you have one Father, the one who rules from heaven. So, you should not honor people here on earth by using the title 'my father' for them
(Πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς; εἷς γάρ ἐστιν ὑμῶν ὁ Πατὴρ ὁ οὐράνιος)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **you should not call {anyone} on the earth … father … your**
UST you should not honor people here on earth by using the title 'my father' for them
(Πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **your … one is … heavenly Father**
UST you have one Father, the one who rules from heaven
(εἷς & ἐστιν ὑμῶν ὁ Πατὴρ ὁ οὐράνιος)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **one**
UST one
(εἷς)

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]

Support Reference: Nominal Adjectives

ULT **your … heavenly Father**
UST you have … Father, the one who rules from heaven
(ὑμῶν ὁ Πατὴρ ὁ οὐράνιος)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you should … call {anyone}	you should … honor … by using the title … for them
earth	people here on earth
heavenly	the one who rules from heaven
Father	Father

Matthew 23:10

ULT	UST
And you should not be called ‘teacher,’ for your teacher is one, the Christ.	*You have one instructor, I, who am the Messiah. So, you should not allow people to speak to you as their instructors.*

ULT **And you should not be called ‘teacher,’ for your teacher is one, the Christ**
UST You have one instructor, I, who am the Messiah. So, you should not allow people to speak to you as their instructors
(μηδὲ κληθῆτε Καθηγηταί; ὅτι καθηγητὴς ὑμῶν ἐστιν εἷς, ὁ Χριστός)

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’]

Support Reference: Connect — Reason-and-Result Relationship

ULT **And you should not be called**
UST you should not allow people to speak to you
(μηδὲ κληθῆτε)

If your language 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]

Support Reference: Active or Passive

ULT **one**
UST one
(εἷς)

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]

Support Reference: Nominal Adjectives

> ULT **the Christ**
> UST I, who am the Messiah
> (ὁ Χριστός)

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]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you should … be called	you should … allow people to speak to you
Christ	I, who am the Messiah

Matthew 23:11

ULT	UST
But the greatest among you will be your servant.	*The most important person in your group must serve the others.*

ULT **But**
(δὲ)

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,]

Support Reference: Connect — Contrast Relationship

ULT **the greatest**
UST The most important person
(ὁ & μείζων)

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]

Support Reference: Nominal Adjectives

ULT **will be**
UST must
(ἔσται)

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]

Support Reference: Statements — Other Uses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
servant	serve

Matthew 23:12

ULT	UST
But whoever will exalt himself will be humbled, and whoever will humble himself will be exalted.	*God will cause people who think they are important to be unimportant. God will cause people who think they are unimportant to be important.*

ULT But
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT will be humbled
UST God will cause … to be unimportant
(ταπεινωθήσεται)

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]

Support Reference: Active or Passive

ULT himself … himself
UST they … they
(ἑαυτὸν)

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]

Support Reference: When Masculine Words Include Women

ULT will be exalted
UST God will cause … to be important
(ὑψωθήσεται)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
will exalt	who think … are important
will be humbled	God will cause … to be unimportant
will humble	who think … are unimportant
will be exalted	God will cause … to be important

Matthew 23:13

ULT	UST
But 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.	*You Pharisees and teachers of the Jewish law say that you obey God, but you really do not! You keep people from participating in God's heavenly kingdom. In fact, you yourselves do not participate in the kingdom. Further, you prevent people who want to participate in it from doing so. How terrible it will be for you!*

ULT **But**
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **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**

UST You Pharisees and teachers of the Jewish law say that you obey God, but you really do not! You keep people from participating in God's heavenly kingdom. In fact, you yourselves do not participate in the kingdom. Further, you prevent people who want to participate in it from doing so. How terrible it will be for you
(οὐαὶ & ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί! ὅτι κλείετε τὴν Βασιλείαν τῶν Οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων; ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν)

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!]

Support Reference: Connect — Reason-and-Result Relationship

ULT **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**
UST You keep people from participating in God's heavenly kingdom. In fact, you yourselves do not participate in the kingdom. Further, you prevent people who want to participate in it from doing so
(ὅτι κλείετε τὴν Βασιλείαν τῶν Οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων; ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν)

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]

Support Reference: Metaphor

ULT **men**
UST people
(τῶν ἀνθρώπων)

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]

Support Reference: When Masculine Words Include Women

ULT **the ones entering to enter**
UST people who want to participate in it … doing so
(τοὺς εἰσερχομένους & εἰσελθεῖν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
woe	How terrible it will be
scribes	teachers of the Jewish law

ULT	UST
Pharisees	You Pharisees
hypocrites	say that you obey God, but you really do not
kingdom of the heavens	God’s heavenly kingdom
of the heavens	heavenly

Matthew 23:14

ULT	UST
[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.]	*[You Pharisees and teachers of the Jewish law say that you obey God, but you really do not! You steal the property of women whose husbands have died. To make other people think that you are righteous, you pray for a long time. How terrible it will be for you! God will punish you very severely.]*

ULT **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**

UST You Pharisees and teachers of the Jewish law say that you obey God, but you really do not! You steal the property of women whose husbands have died. To make other people think that you are righteous, you pray for a long time. How terrible it will be for you! God will punish you very severely

(οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί! ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι. διὰ τοῦτο λήμψεσθε περισσότερον κρίμα)

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.

Support Reference: Textual Variants

ULT **But**

(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **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**
UST You Pharisees and teachers of the Jewish law say that you obey God, but you really do not! You steal the property of women whose husbands have died. To make other people think that you are righteous, you pray for a long time. How terrible it will be for you! God will punish you very severely
(οὐαὶ & ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί! ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι. διὰ τοῦτο λήμψεσθε περισσότερον κρίμα)

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!]

Support Reference: Connect — Reason-and-Result Relationship

ULT **you devour the houses of widows**
UST You steal the property of women whose husbands have died
(κατεσθίετε τὰς οἰκίας τῶν χηρῶν)

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]

Support Reference: Metaphor

ULT **the houses of widows**
UST the property of women whose husbands have died
(τὰς οἰκίας τῶν χηρῶν)

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]

Support Reference: Metonymy

> ULT **for a pretext**
> UST To make other people think that you are righteous
> (προφάσει)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **For this reason**
> (διὰ τοῦτο)

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]

Support Reference: Pronouns — When to Use Them

> ULT **you will receive greater judgment**
> UST God will punish you very severely
> (λήμψεσθε περισσότερον κρίμα)

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]

Support Reference: Abstract Nouns

> ULT **greater judgment**
> UST punish … very severely
> (περισσότερον κρίμα)

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]

Support Reference: Assumed Knowledge and Implicit Information

Matthew 23:15

ULT	UST
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.	*You Pharisees and teachers of the Jewish law say that you obey God, but you really do not! You travel to many places to convert even one person to the Jewish religion. However, once you have done that, you cause that person to deserve to end up in hell as much as you do. How terrible it will be for you!*

ULT **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**

UST You Pharisees and teachers of the Jewish law say that you obey God, but you really do not! You travel to many places to convert even one person to the Jewish religion. However, once you have done that, you cause that person to deserve to end up in hell as much as you do. How terrible it will be for you

(οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί! ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἕνα προσήλυτον, καὶ ὅταν γένηται, ποιεῖτε αὐτὸν υἱὸν Γεέννης διπλότερον ὑμῶν)

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!]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the sea and the dry land**

UST to many places

(τὴν θάλασσαν καὶ τὴν ξηρὰν)

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]

Support Reference: Merism

ULT **one proselyte**
UST even one person to the Jewish religion
(ἕνα προσήλυτον)

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]

Support Reference: Translate Unknowns

ULT **he becomes {one} … him … a son**
UST once you have done that … that person to deserve to end up in hell
(γένηται & αὐτὸν υἱὸν)

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]

Support Reference: When Masculine Words Include Women

ULT **twice as much a son of Gehenna as you**
UST to deserve to end up in hell as much as you do
(υἱὸν Γεέννης διπλότερον ὑμῶν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **a son of Gehenna**
UST to deserve to end up in hell
(υἱὸν Γεέννης)

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]

Support Reference: Idiom

> ULT **of Gehenna**
> UST to deserve to end up in hell
> (Γεέννης)

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,]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Woe	How terrible it will be
scribes	teachers of the Jewish law
Pharisees	You Pharisees
hypocrites	say that you obey God, but you really do not
of Gehenna	to deserve to end up in hell

Matthew 23:16

ULT	UST
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.'	*You do not know what you should be teaching. You say that when people have the temple guarantee what they promise, they do not need to do what they promised. However, you say that when they have the precious metal in the temple guarantee what they promise, they must do what they promised. How terrible it will be for you!*

ULT **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**
UST You do not know what you should be teaching. You say that when people have the temple guarantee what they promise, they do not need to do what they promised. However, you say that when they have the precious metal in the temple guarantee what they promise, they must do what they promised. How terrible it will be for you
(οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοὶ, οἱ λέγοντες, ὃς ἂν ὀμόσῃ ἐν τῷ ναῷ, οὐδέν ἐστιν; ὃς δ' ἂν ὀμόσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ ὀφείλει)

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!]

Support Reference: Connect — Reason-and-Result Relationship

ULT **blind guides**
UST You do not know what you should be teaching
(ὁδηγοὶ τυφλοὶ)

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]

Support Reference: Metaphor

> ULT **the ones saying, 'Whoever swears by the temple, it is nothing. But whoever swears by the gold of the temple, he is obligated**
> UST You say that when people have the temple guarantee what they promise, they do not need to do what they promised. However, you say that when they have the precious metal in the temple guarantee what they promise, they must do what they promised
> (οἱ λέγοντες, ὃς ἂν ὀμόσῃ ἐν τῷ ναῷ, οὐδέν ἐστιν; ὃς δ' ἂν ὀμόσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ ὀφείλει)

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]

Support Reference: Quotes within Quotes

> ULT **it is nothing**
> UST they do not need to do what they promised
> (οὐδέν ἐστιν)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the gold of the temple**
> UST the precious metal in the temple
> (τῷ χρυσῷ τοῦ ναοῦ)

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]

Support Reference: Possession

> ULT **he is obligated**
> UST they must do what they promised
> (ὀφείλει)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **he is obligated**
> UST they must do what they promised
> (ὀφείλει)

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]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Woe	How terrible it will be
swears	have … guarantee what they promise
temple	the temple
swears	have … guarantee what they promise
gold	the precious metal
of the temple	in the temple

Matthew 23:17

ULT	UST
Foolish and blind! For which is greater, the gold or the temple having sanctified the gold?	*You do not understand what is true! You should realize that the precious metal {in the temple} is less important than the temple itself. It is the temple that makes the precious metal holy.*

> ULT **Foolish and blind**
> UST You do not understand what is true
> (μωροὶ καὶ τυφλοί)

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]

Support Reference: Nominal Adjectives

> ULT **Foolish and blind**
> UST You do not understand what is true
> (μωροὶ καὶ τυφλοί)

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]

Support Reference: Doublet

> ULT **blind**
> UST You do not understand what is true
> (τυφλοί)

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]

Support Reference: Metaphor

ULT **For**
(γὰρ)

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:]

Support Reference: Connecting Words and Phrases

ULT **which is greater, the gold or the temple having sanctified the gold**
UST You should realize that the precious metal {in the temple} is less important than the temple itself. It is the temple that makes the precious metal holy
(τίς & μείζων ἐστίν, ὁ χρυσὸς ἢ ὁ ναὸς ὁ ἁγιάσας τὸν χρυσόν)

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!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Foolish	You do not understand what is true
gold	the precious metal {in the temple}
temple	the temple itself
having sanctified	It is the temple that makes … holy
gold	precious metal

Matthew 23:18

ULT	UST
And, 'Whoever swears by the altar, it is nothing. But whoever swears by the gift on top of it, he is obligated.'	*Similarly, {you say that} when people have the altar guarantee what they promise, they do not need to do what they promised. However, you say that when they have the sacrifice on the altar guarantee what they promise, they must do what they promised.*

ULT **And, 'Whoever swears by the altar, it is nothing. But whoever swears by the gift on top of it, he is obligated**
UST Similarly, {you say that} when people have the altar guarantee what they promise, they do not need to do what they promised. However, you say that when they have the sacrifice on the altar guarantee what they promise, they must do what they promised
(καί, ὃς ἂν ὀμόσῃ ἐν τῷ θυσιαστηρίῳ, οὐδέν ἐστιν; ὃς δ' ἂν ὀμόσῃ ἐν τῷ δώρῳ & ἐπάνω αὐτοῦ ὀφείλει)

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]

Support Reference: Quotes within Quotes

ULT **And**
UST Similarly, {you say that}
(καί)

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]

Support Reference: Quotations and Quote Margins

ULT **it is nothing**
UST they do not need to do what they promised
(οὐδέν ἐστιν)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the gift**
> UST the sacrifice
> (τῷ δώρῳ)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **he is obligated**
> UST they must do what they promised
> (ὀφείλει)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **he is obligated**
> UST they must do what they promised
> (ὀφείλει)

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]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
swears	have … guarantee what they promise
altar	the altar
swears	have … guarantee what they promise

Matthew 23:19

ULT	UST
Foolish and blind! For which {is} greater, the gift or the altar sanctifying the gift?	*You do not understand what is true! You should realize that the sacrifice {on the altar} is less important than the altar itself. It is the altar that makes the sacrifice holy.*

ULT **Foolish and blind**
UST You do not understand what is true
(μωροὶ καὶ τυφλοί)

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]

Support Reference: Nominal Adjectives

ULT **Foolish and blind**
UST You do not understand what is true
(μωροὶ καὶ τυφλοί)

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]

Support Reference: Doublet

ULT **blind**
UST You do not understand what is true
(τυφλοί)

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]

Support Reference: Metaphor

ULT **For**
(γὰρ)

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:]

Support Reference: Connecting Words and Phrases

ULT **which {is} greater, the gift or the altar sanctifying the gift**
UST You should realize that the sacrifice {on the altar} is less important than the altar itself. It is the altar that makes the sacrifice holy
(τί & μεῖζον, τὸ δῶρον, ἢ τὸ θυσιαστήριον τὸ ἁγιάζον τὸ δῶρον)

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!]

Support Reference: Rhetorical Question

ULT **the gift … the gift**
UST the sacrifice {on the altar} … the sacrifice
(τὸ δῶρον & τὸ δῶρον)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Foolish	You do not understand what is true
altar	the altar itself
sanctifying	It is the altar that makes … holy

Matthew 23:20

ULT	UST
Therefore, the one having sworn by the altar swears by it and by everything {that is} on top of it.	*So, when people have the altar guarantee what they promise, they are having both it and every sacrifice on it guarantee what they promise.*

ULT Therefore
UST So
(οὖν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT everything {that is} on top of it
UST every sacrifice on it
(πᾶσι τοῖς ἐπάνω αὐτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having sworn	when people have … guarantee what they promise
altar	the altar
swears	they are having … guarantee what they promise

Matthew 23:21

ULT	UST
And the one having sworn by the temple swears by it and by the one inhabiting it.	*Further, when people have the temple guarantee what they promise, they are having both it and God, who dwells there, guarantee what they promise.*

ULT the one inhabiting it
UST God, who dwells there
(τῷ κατοικοῦντι αὐτόν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having sworn	when people have … guarantee what they promise
temple	the temple
swears	they are having … guarantee what they promise

Matthew 23:22

ULT	UST
And the one having sworn by heaven swears by the throne of God and by the one sitting on it.	*When people have heaven guarantee what they promise, they are also having God's throne and God himself, who rules from that throne, guarantee what they promise.*

ULT **the one sitting on it**
UST God himself, who rules from that throne
(τῷ καθημένῳ ἐπάνω αὐτοῦ)

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]

Support Reference: Symbolic Action

ULT **the one sitting on it**
UST God himself, who rules from that throne
(τῷ καθημένῳ ἐπάνω αὐτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having sworn	have … guarantee what they promise
heaven	heaven
swears	they are also having … guarantee what they promise
throne	throne
of God	God's

Matthew 23:23

ULT	UST
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.	*You Pharisees and teachers of the Jewish law say that you obey God, but you really do not! You give one tenth of even your herbs and spices to God. However, you fail to obey the more important commands that God gave: to do what is right, to be merciful to others, and to be faithful to God. You should do these things as well as giving a tenth of everything to God. How terrible it will be for you!*

ULT **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**

UST You Pharisees and teachers of the Jewish law say that you obey God, but you really do not! You give one tenth of even your herbs and spices to God. However, you fail to obey the more important commands that God gave: to do what is right, to be merciful to others, and to be faithful to God. You should do these things as well as giving a tenth of everything to God. How terrible it will be for you

(οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί! ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον, καὶ τὸ ἄνηθον, καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου: τὴν κρίσιν, καὶ τὸ ἔλεος, καὶ τὴν πίστιν. ταῦτα δὲ ἔδει ποιῆσαι, κἀκεῖνα μὴ ἀφιέναι)

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!]

Support Reference: Connect — Reason-and-Result Relationship

ULT **you tithe the mint and the dill and the cumin**

UST You give one tenth of even your herbs and spices to God

(ἀποδεκατοῦτε τὸ ἡδύοσμον, καὶ τὸ ἄνηθον, καὶ τὸ κύμινον)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the mint and the dill and the cumin**
UST of even your herbs and spices
(τὸ ἡδύοσμον, καὶ τὸ ἄνηθον, καὶ τὸ κύμινον)

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]

Support Reference: Translate Unknowns

ULT **the weightier {things}**
UST the more important
(τὰ βαρύτερα)

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]

Support Reference: Metaphor

ULT **justice and mercy and faith**
UST to do what is right, to be merciful to others, and to be faithful to God
(τὴν κρίσιν, καὶ τὸ ἔλεος, καὶ τὴν πίστιν)

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]

Support Reference: Abstract Nouns

ULT **these and those**
UST these things as well as giving a tenth of everything to God
(ταῦτα & κἀκεῖνα)

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]

Support Reference: Pronouns — When to Use Them

> ULT **and those not to neglect**
> UST as well as giving a tenth of everything to God
> (κἀκεῖνα μὴ ἀφιέναι)

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]

Support Reference: Double Negatives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Woe	How terrible it will be
scribes	teachers of the Jewish law
Pharisees	You Pharisees
hypocrites	say that you obey God, but you really do not
you tithe	You give one tenth … to God
of the law	commands that God gave
justice	to do what is right
mercy	to be merciful to others
faith	to be faithful to God

Matthew 23:24

ULT	UST
Blind guides, the ones straining out the gnat but swallowing the camel!	*You do not know what you should be teaching. You are like people who filter small flies out of their drinks without noticing large animals like camels in the same drinks!*

ULT **Blind guides**
UST You do not know what you should be teaching
(ὁδηγοὶ τυφλοί)

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]

Support Reference: Metaphor

ULT **the ones straining out the gnat but swallowing the camel**
UST You are like people who filter small flies out of their drinks without noticing large animals like camels in the same drinks
(οἱ διϋλίζοντες τὸν κώνωπα τὴν δὲ κάμηλον καταπίνοντες)

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]

Support Reference: Metaphor

ULT **the gnat**
UST small flies
(τὸν κώνωπα)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
camel	large animals like camels

Matthew 23:25

ULT	UST
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.	*You Pharisees and teachers of the Jewish law say that you obey God, but you really do not! You seem to do what is right, just like dishes that you have washed on the outside. However, really you want what other people have and do not control yourselves, just like dishes that are still dirty on the inside. How terrible it will be for you!*

ULT **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**

UST You Pharisees and teachers of the Jewish law say that you obey God, but you really do not! You seem to do what is right, just like dishes that you have washed on the outside. However, really you want what other people have and do not control yourselves, just like dishes that are still dirty on the inside. How terrible it will be for you

(οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί! ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἁρπαγῆς καὶ ἀκρασίας)

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!]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **you clean the outside of the cup and of the plate, but inside they are full of greed and lack of self-control**
> UST You seem to do what is right, just like dishes that you have washed on the outside. However, really you want what other people have and do not control yourselves, just like dishes that are still dirty on the inside
> (καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἁρπαγῆς καὶ ἀκρασίας)

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]

Support Reference: Metaphor

> ULT **of the cup and of the plate**
> UST You seem to do what is right, just like dishes that you have washed on the outside
> (τοῦ ποτηρίου καὶ τῆς παροψίδος)

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]

Support Reference: Translate Unknowns

> ULT **they are full of greed and lack of self-control**
> UST really you want what other people have and do not control yourselves, just like dishes that are still dirty on the inside
> (γέμουσιν ἐξ ἁρπαγῆς καὶ ἀκρασίας)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **they are full of greed and lack of self-control**
> UST really you want what other people have and do not control yourselves, just like dishes that are still dirty on the inside
> (γέμουσιν ἐξ ἁρπαγῆς καὶ ἀκρασίας)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Woe	How terrible it will be
scribes	teachers of the Jewish law
Pharisees	You Pharisees
hypocrites	say that you obey God, but you really do not

Matthew 23:26

ULT	UST
Blind Pharisee! Clean first the inside of the cup and of the plate, so that the outside of them might become clean also.	*You Pharisees do not understand what is true! You should focus on doing what is right. Once you do that, you will also seem to do what is right, just like dishes that are clean on both the inside and the outside.*

> ULT **Blind Pharisee**
> UST You Pharisees do not understand what is true
> (Φαρισαῖε τυφλέ)

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]

Support Reference: Generic Noun Phrases

> ULT **Blind Pharisee**
> UST You Pharisees do not understand what is true
> (Φαρισαῖε τυφλέ)

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]

Support Reference: Metaphor

ULT **Clean first the inside of the cup and of the plate, so that the outside of them might become clean also**
UST You should focus on doing what is right. Once you do that, you will also seem to do what is right, just like dishes that are clean on both the inside and the outside
(καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτῶν καθαρόν)

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]

Support Reference: Metaphor

ULT **Clean**
UST You should focus on doing what is right
(καθάρισον)

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.

Support Reference: Forms of 'You' — Singular

ULT **the inside**
UST You should focus on doing what is right
(τὸ ἐντὸς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **of the cup and of the plate**
UST just like dishes that are clean on both the inside and the outside
(τοῦ ποτηρίου καὶ τῆς παροψίδος)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Pharisee	You Pharisees

Matthew 23:27

ULT	UST
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.	*You Pharisees and teachers of the Jewish law say that you obey God, but you really do not! I compare you to graves that people have painted white. They look good, but they are dirty and have many corpses in them. How terrible it will be for you!*

ULT **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**

UST You Pharisees and teachers of the Jewish law say that you obey God, but you really do not! I compare you to graves that people have painted white. They look good, but they are dirty and have many corpses in them. How terrible it will be for you

(οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί! ὅτι παρομοιάζετε τάφοις κεκονιαμένοις, οἵτινες ἔξωθεν & φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας)

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!]

Support Reference: Connect — Reason-and-Result Relationship

ULT **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**

UST I compare you to graves that people have painted white. They look good, but they are dirty and have many corpses in them

(παρομοιάζετε τάφοις κεκονιαμένοις, οἵτινες ἔξωθεν & φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας)

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.

Support Reference: Simile

ULT **whitewashed tombs**
UST to graves that people have painted white
(τάφοις κεκονιαμένοις)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **of the dead**
UST have many corpses
(νεκρῶν)

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]

Support Reference: Nominal Adjectives

ULT **all uncleanness**
UST they are dirty
(πάσης ἀκαθαρσίας)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Woe	How terrible it will be
scribes	teachers of the Jewish law
Pharisees	You Pharisees
hypocrites	say that you obey God, but you really do not
tombs	to graves

Matthew 23:28

ULT	UST
In the same way, you also on the outside appear righteous to men, but on the inside you are full of hypocrisy and lawlessness.	*Similarly, you seem to do what is right, but really you usually do what is wrong while pretending to do what is right.*

ULT **to men**
UST seem
(τοῖς ἀνθρώποις)

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]

Support Reference: When Masculine Words Include Women

ULT **full of hypocrisy and lawlessness**
UST usually do what is wrong while pretending to do what is right
(μεστοὶ ὑποκρίσεως καὶ ἀνομίας)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
righteous	to do what is right
of hypocrisy	while pretending to do what is right
lawlessness	do what is wrong

Matthew 23:29

ULT	UST
Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the tombs of the righteous.	*You Pharisees and teachers of the Jewish law say that you obey God, but you really do not! How terrible it will be for you! You construct monuments to honor the people who spoke for God long ago. You decorate the graves of people who did what was right.*

ULT **Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the tombs of the righteous**
UST You Pharisees and teachers of the Jewish law say that you obey God, but you really do not! How terrible it will be for you! You construct monuments to honor the people who spoke for God long ago. You decorate the graves of people who did what was right
(οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί! ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν, καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **you build the tombs of the prophets and decorate the tombs of the righteous**
UST You construct monuments to honor the people who spoke for God long ago. You decorate the graves of people who did what was right
(οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν, καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **of the righteous**
UST of people who did what was right
(τῶν δικαίων)

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]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Woe	How terrible it will be
scribes	teachers of the Jewish law
Pharisees	You Pharisees
hypocrites	say that you obey God, but you really do not
tombs	monuments to honor
of the prophets	the people who spoke for God long ago
tombs	the graves
of the righteous	of people who did what was right

Matthew 23:30

ULT	UST
And 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.'	*You declare that, had you been alive when your ancestors were, you would not have helped them murder the people who spoke for God.*

ULT **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**
UST You declare that, had you been alive when your ancestors were, you would not have helped them murder the people who spoke for God
(λέγετε, εἰ ἤμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἤμεθα κοινωνοὶ αὐτῶν ἐν τῷ αἵματι τῶν προφητῶν)

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]

Support Reference: Quotes within Quotes

ULT **If we were in the days of our fathers, we would not have been sharers with them in the blood of the prophets**
UST that, had you been alive when your ancestors were, you would not have helped them murder the people who spoke for God
(εἰ ἤμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἤμεθα κοινωνοὶ αὐτῶν ἐν τῷ αἵματι τῶν προφητῶν)

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]

Support Reference: Hypothetical Situations

ULT **in the days**
UST when … were
(ἐν ταῖς ἡμέραις)

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]

Support Reference: Idiom

> ULT **of our fathers**
> UST your ancestors
> (τῶν πατέρων ἡμῶν)

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]

Support Reference: Metaphor

> ULT **the blood of the prophets**
> UST murder the people who spoke for God
> (τῷ αἵματι τῶν προφητῶν)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	when … were
of the prophets	the people who spoke for God

Matthew 23:31

ULT	UST
Therefore you testify against yourselves that you are sons of the ones having killed the prophets.	*When you declare that, you admit that you are descendants of and similar to the people who did murder those who spoke for God.*

ULT **Therefore**
UST When you declare that
(ὥστε)

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,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **you are sons of the ones having killed**
UST you are descendants of and similar to the people who did murder
(υἱοί ἐστε τῶν φονευσάντων)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you testify	you admit
prophets	those who spoke for God

Matthew 23:32

ULT	UST
And you, fill up the measure of your fathers!	*As for you, think about what will happen if you do what your ancestors did.*

ULT **And you, fill up the measure of your fathers**
UST As for you, think about what will happen if you do what your ancestors did
(καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν)

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]

Support Reference: Metaphor

ULT **fill up the measure of your fathers**
UST think about what will happen if you do what your ancestors did
(πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν)

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]

Support Reference: Irony

ULT **of your fathers**
UST your ancestors
(τῶν πατέρων ὑμῶν)

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]

Support Reference: Metaphor

Matthew 23:33

ULT	UST
Serpents, offspring of vipers, how might you escape from the judgment of Gehenna?	*You are sneaky and dangerous like poisonous snakes! You will not avoid God punishing you in hell.*

ULT **Serpents, offspring of vipers**
UST You are sneaky and dangerous like poisonous snakes
(ὄφεις, γεννήματα ἐχιδνῶν)

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]

Support Reference: Doublet

ULT **Serpents, offspring of vipers**
UST You are sneaky and dangerous like poisonous snakes
(ὄφεις, γεννήματα ἐχιδνῶν)

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]

Support Reference: Metaphor

ULT **how might you escape from the judgment of Gehenna**
UST You will not avoid God punishing you in hell
(πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς Γεέννης)

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!]

Support Reference: Rhetorical Question

> ULT **the judgment of Gehenna**
> UST God punishing you in hell
> (τῆς κρίσεως τῆς Γεέννης)

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]

Support Reference: Possession

> ULT **the judgment of Gehenna**
> UST God punishing you in hell
> (τῆς κρίσεως τῆς Γεέννης)

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]

Support Reference: Abstract Nouns

> ULT **of Gehenna**
> UST in hell
> (τῆς Γεέννης)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Serpents	You are sneaky and dangerous like poisonous snakes
of vipers	You are sneaky and dangerous like poisonous snakes
judgment	God punishing you
of Gehenna	in hell

Matthew 23:34

ULT	UST
For this reason, behold, I am sending to you prophets and wise {ones} and scribes. From them you will kill and crucify, and from them you will whip in your synagogues and pursue from city to city,	*Since you are like that, I will have people who speak for God, people who are wise, and teachers of the Jewish law go to you! You will murder some of them and kill some of them by nailing them to crosses. You will beat some of them in your meeting places. You will chase them from one town to another.*

ULT **For this reason**
UST Since you are like that
(διὰ τοῦτο)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **behold**
(ἰδοὺ)

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]

Support Reference: Metaphor

ULT **From them … from them**
UST some of them … some of them
(ἐξ αὐτῶν)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
prophets	people who speak for God

ULT	UST
wise {ones}	people who are wise
scribes	teachers of the Jewish law
crucify	kill some of them by nailing them to crosses
synagogues	meeting places
pursue	You will chase them

Matthew 23:35

ULT	UST
so that might come upon you all the righteous blood being shed on the earth, from the blood of Abel the righteous to the blood of Zechariah son of Barachiah, whom you killed between the temple and the altar.	*So, God will consider you to be guilty for murdering everyone who did what was right here on earth but whom someone murdered. I am referring to {Adam's son} Abel, who did what was right, and Barachiah's son Zechariah, whom your ancestors murdered in the temple area, and everyone in between.*

ULT **so that**
UST So
(ὅπως)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **might come upon you**
UST God will consider you to be guilty
(ἔλθῃ ἐφ' ὑμᾶς)

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]

Support Reference: Metaphor

ULT **the righteous blood being shed on the earth … the blood … the blood**
UST for murdering … who did what was right here on earth but whom someone murdered. I am referring to {Adam's son} Abel … and … Zechariah
(αἷμα δίκαιον ἐκχυννόμενον ἐπὶ τῆς γῆς & τοῦ αἵματος & τοῦ αἵματος)

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]

Support Reference: Metonymy

> ULT **all the righteous blood**
> UST for murdering everyone who did what was right
> (πᾶν αἷμα δίκαιον)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **being shed**
> UST but whom someone murdered
> (ἐκχυννόμενον)

If your language 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]

Support Reference: Active or Passive

> ULT **from the blood of Abel the righteous to the blood of Zechariah**
> UST I am referring to {Adam's son} Abel, who did what was right, and … Zechariah … and everyone in between
> (ἀπὸ τοῦ αἵματος Ἄβελ τοῦ δικαίου, ἕως τοῦ αἵματος Ζαχαρίου)

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]

Support Reference: Merism

ULT of Zechariah … of Barachiah
UST and Barachiah's … Zechariah
(Ζαχαρίου & Βαραχίου)

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.

Support Reference: How to Translate Names

ULT you killed
UST your ancestors murdered
(ἐφονεύσατε)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
righteous	who did what was right
earth	here on earth
of Abel	I am referring to {Adam's son} Abel
righteous	who did what was right
temple	in the temple area
altar	in the temple area

Matthew 23:36

ULT	UST
Truly I say to you, all these things will come upon this generation.	*God will consider {you people who live in} this time period to be guilty of all those murders. What I have said is true.*

ULT **all these things will come upon this generation**
UST God will consider {you people who live in} this time period to be guilty of all those murders
(ἥξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην)

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]

Support Reference: Metaphor

ULT **all these things**
UST all those murders
(ταῦτα πάντα)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **this generation**
UST {you people who live in} this time period
(τὴν γενεὰν ταύτην)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Truly	What I have said is true

ULT	UST
generation	{you people who live in} this time period

Matthew 23:37

ULT	UST
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!	*Oh, people of Jerusalem! You killed the people who spoke for God long ago. Then you killed others whom God sent to you. You killed them by throwing stones at them. Many times I have wanted to bring you together {to protect you}, as a chicken brings her offspring together under her wings. However, you did not want me to do that.*

ULT **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**
UST Oh, people of Jerusalem! You killed the people who spoke for God long ago. Then you killed others whom God sent to you. You killed them by throwing stones at them. Many times I have wanted to bring you together {to protect you}, as a chicken brings her offspring together under her wings. However, you did not want me to do that
(Ἰερουσαλὴμ, Ἰερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα, τοὺς ἀπεσταλμένους πρὸς αὐτήν! ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ὄρνις ἐπισυνάγει τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε)

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]

Support Reference: Personification

ULT **Jerusalem, Jerusalem**
UST Oh, people of Jerusalem
(Ἰερουσαλὴμ, Ἰερουσαλήμ)

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]

Support Reference: Apostrophe

ULT **the one killing the prophets and stoning the ones having been sent to her**
UST You killed the people who spoke for God long ago. Then you killed others whom God sent to you. You killed them by throwing stones at them
(ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα, τοὺς ἀπεσταλμένους πρὸς αὐτήν)

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]

Support Reference: Parallelism

ULT **the ones having been sent**
UST others whom God sent
(τοὺς ἀπεσταλμένους)

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]

Support Reference: Active or Passive

ULT **her**
UST you
(αὐτήν)

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]

Support Reference: First, Second or Third Person

ULT **How often**
UST Many times
(ποσάκις)

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]

Support Reference: Exclamations

ULT **your**
UST you
(σου)

Since Jesus is speaking to **Jerusalem**, the word **your** here is singular.

Support Reference: Forms of 'You' — Singular

ULT **the way a hen gathers her chicks under her wings**
UST {to protect you}, as a chicken brings her offspring together under her wings
(ὃν τρόπον ὄρνις ἐπισυνάγει τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας)

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]

Support Reference: Simile

ULT **a hen … chicks … her**
UST a chicken … her offspring
(ὄρνις & τὰ νοσσία αὐτῆς)

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]

Support Reference: Translate Unknowns

ULT **and**
UST However
(καὶ)

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]

Support Reference: Connecting Words and Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jerusalem	Oh, people of Jerusalem
Jerusalem	Oh, people of Jerusalem
prophets	the people who spoke for God long ago
stoning	

ULT	UST
	you killed … You killed them by throwing stones at them

Matthew 23:38

ULT	UST
Behold, your house is left to you desolate.	*Your city will become a place where no one lives!*

ULT **Behold**
(ἰδοὺ)

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]

Support Reference: Metaphor

ULT **your house is left to you desolate**
UST Your city will become a place where no one lives
(ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος)

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]

Support Reference: Metaphor

ULT **your house is left**
UST Your city will become
(ἀφίεται & ὁ οἶκος ὑμῶν)

If your language 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]

Support Reference: Active or Passive

> ULT **is left**
> UST will become
> (ἀφίεται)

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]

Support Reference: Irregular Use of Tenses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
house	city
desolate	a place where no one lives

Matthew 23:39

ULT	UST
For I say to you, you will certainly not see me from now until you say, ‘Blessed is the one coming in the name of the Lord!’”	*In fact, here is what I want to tell you: the next time you see me, you will be saying, ‘May God bless him who is here to represent the Lord!’”*

ULT **For**
UST In fact
(γὰρ)

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]

Support Reference: Connecting Words and Phrases

ULT **certainly not**
UST the next time you see me
(οὐ μή)

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]

Support Reference: Double Negatives

ULT **from now**
UST the next time you see me
(ἀπ’ ἄρτι)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **until you say**
UST the next time you see me, you will be saying
(ἕως ἂν εἴπητε)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Blessed is the one coming in the name of the Lord**
UST May God bless him who is here to represent the Lord
(εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου)

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.

Support Reference: Assumed Knowledge and Implicit Information

ULT **Blessed is the one coming in the name of the Lord**
UST May God bless him who is here to represent the Lord
(εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου)

The exact same sentence appears in 21:9. Translate it as you did there.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Blessed is	May God bless
of the Lord	the Lord

Matthew 24

Matthew 24 Chapter Introduction

Structure and Formatting

1. 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)

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)

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)

Matthew 24:1

ULT	UST
And Jesus, having gone out from the temple, was going away. And his disciples approached {him} to show him the buildings of the temple.	*After that, Jesus left the temple area. As he was walking, his apprentices came to him and pointed out the impressive structures that were in the temple area.*

ULT **having gone out**
UST left
(ἐξελθὼν)

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come out]

Support Reference: Go and Come

ULT **from the temple**
UST the temple area
(ἀπὸ τοῦ ἱεροῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the buildings of the temple**
UST the impressive structures that were in the temple area
(τὰς οἰκοδομὰς τοῦ ἱεροῦ)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
temple	the temple area
disciples	apprentices
of the temple	that were in the temple area

Matthew 24:2

ULT	UST
But he, answering, said to them, "Do you not see all these things? Truly I say to you, a stone upon a stone will certainly not be left here, which will not be torn down."	*He responded, "Look at all these structures! Enemies will completely destroy them. They will not leave anything standing. What I have said is true."*

ULT **But**
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **Do you not see all these things**
UST Look at all these structures
(οὐ βλέπετε ταῦτα πάντα)

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!]

Support Reference: Rhetorical Question

ULT **a stone upon a stone will certainly not be left here, which will not be torn down**
UST Enemies will completely destroy them. They will not leave anything standing
(οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον, ὃς οὐ καταλυθήσεται)

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]

Support Reference: Hyperbole

> ULT **a stone upon a stone will certainly not be left here, which will not be torn down**
> UST Enemies will completely destroy them. They will not leave anything standing
> (οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον, ὃς οὐ καταλυθήσεται)

If your language 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]

Support Reference: Active or Passive

> ULT **a stone upon a stone will certainly not be left here, which will not be torn down**
> UST Enemies will completely destroy them. They will not leave anything standing
> (οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον, ὃς οὐ καταλυθήσεται)

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]

Support Reference: Double Negatives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Truly	What I have said is true

Matthew 24:3

ULT	UST
Now {as} he was sitting on the Mount of Olives, the disciples approached him by themselves, saying, "Tell us, when will these things be? And what {is} the sign of your coming and of the end of the age?"	*Later, Jesus sat down on top of the Mount of Olives. His apprentices came to him. No one else was with them. They asked him, "Please explain to us when what you have described will happen. Also, {please explain to us} how we can tell when you are going to return {to this world} and when this current time period will end."*

ULT **Now**
UST Later
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **saying**
UST They asked him
(λέγοντες)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said]

Support Reference: Quotations and Quote Margins

ULT **Tell**
UST Please explain
(εἰπὲ)

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]

Support Reference: Imperatives — Other Uses

ULT **Tell … your**
UST Please explain … when you are going to return {to this world}
(εἰπὲ & σῆς)

Since the disciples are speaking to Jesus, the command and the word **your** in this verse are singular.

Support Reference: Forms of 'You' — Singular

ULT **these things**
UST what you have described
(ταῦτα)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **of your coming**
UST when you are going to return {to this world}
(τῆς σῆς παρουσίας)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **of the end of the age**
UST when this current time period will end
(συντελείας τοῦ αἰῶνος)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Mount of Olives	Mount of Olives
of Olives	of Olives

ULT	UST
disciples	His apprentices
sign	we can tell
of the age	when this current time period

Matthew 24:4

ULT	UST
And answering, Jesus said to them, "Be careful that no one leads you astray.	*Jesus replied, "Make sure that nobody deceives you!*

ULT **leads you astray**
UST deceives you
(ὑμᾶς πλανήσῃ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus

Matthew 24:5

ULT	UST
For many will come in my name, saying, 'I am the Christ,' and they will lead many astray.	*{I say that} because many people will meet you and say that God has authorized them as he has authorized me. They will say that they are the Messiah. {By doing that,} they will deceive many people.*

ULT **For**
UST {I say that} because
(γὰρ)

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,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **many … many**
UST many people … many people
(πολλοὶ & πολλοὺς)

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]

Support Reference: Nominal Adjectives

ULT **will come**
UST will meet you
(ἐλεύσονται)

In a context such as this, your language might say "go" instead of **come**. Alternate translation: [will go]

Support Reference: Go and Come

ULT **in my name**
UST and say that God has authorized them as he has authorized me
(ἐπὶ τῷ ὀνόματί μου)

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]

Support Reference: Metonymy

ULT **saying, 'I am the Christ,' and**
UST They will say that they are the Messiah. {By doing that … }
(λέγοντες, ἐγώ εἰμι ὁ Χριστός; καὶ)

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]

Support Reference: Quotes within Quotes

ULT **saying**
UST They will say that
(λέγοντες)

If you keep the direct quotation, consider natural ways of introducing it in your language. Alternate translation: [and they will say]

Support Reference: Quotations and Quote Margins

ULT **they will lead many astray**
UST they will deceive many people
(πολλοὺς πλανήσουσιν)

See how you translated the similar expression in 24:4. Alternate translation: [will cause many to believe what is wrong]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Christ	Messiah

Matthew 24:6

ULT	UST
And you are going to hear of wars and rumors of wars. See that you are not troubled, for it is necessary {for this} to happen, but the end is not yet.	*Whenever people tell you about wars that are happening and about wars that could happen, make sure that you are not afraid. Things like that have to happen. However, the current time period will not yet end.*

ULT **you are not troubled**
UST you are not afraid
(μὴ θροεῖσθε)

If your language 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]

Support Reference: Active or Passive

ULT **it is necessary {for this} to happen**
UST Things like that have to happen
(δεῖ & γενέσθαι)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the end**
UST the current time period
(τὸ τέλος)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you are … troubled	you are … afraid

Matthew 24:7

ULT	UST
For nation will rise against nation, and kingdom against kingdom, and there will be faminesand earthquakes in various places.	*Further, groups of people will attack each other. Many people will not have enough food to eat, and earthquakes will happen in many places.*

ULT **For**
UST Further
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **nation will rise against nation, and kingdom against kingdom**
UST groups of people will attack each other
(ἐγερθήσεται & ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν)

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]

Support Reference: Parallelism

ULT **nation will rise against nation, and kingdom against kingdom**
UST groups of people will attack each other
(ἐγερθήσεται & ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν)

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]

Support Reference: Generic Noun Phrases

ULT **nation will rise against nation, and kingdom against kingdom**
UST groups of people will attack each other
(ἐγερθήσεται & ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν)

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]

Support Reference: Metonymy

ULT **will rise against**
UST groups of people will attack each other
(ἐγερθήσεται & ἐπὶ)

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]

Support Reference: Idiom

ULT **kingdom against kingdom**
UST groups of people will attack each other
(βασιλεία ἐπὶ βασιλείαν)

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]

Support Reference: Ellipsis

ULT **famines and earthquakes**
UST Many people will not have enough food to eat, and earthquakes will happen
(λιμοὶ καὶ σεισμοὶ)

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.

Support Reference: Textual Variants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
nation	groups of people will attack each other
nation	groups of people will attack each other
kingdom	groups of people will attack each other
kingdom	groups of people will attack each other
famines	Many people will not have enough food to eat

Matthew 24:8

ULT	UST
But all these things {are} the beginning of birth pains.	*Those events are like the first pains a pregnant woman feels when she is going to birth. They are bad, but many more bad things will still happen after them.*

ULT But
(δὲ)

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,]

Support Reference: Connect — Contrast Relationship

ULT all these things
UST Those events
(πάντα & ταῦτα)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT {are} the beginning of birth pains
UST are like the first pains a pregnant woman feels when she is going to birth. They are bad, but many more bad things will still happen after them
(ἀρχὴ ὠδίνων)

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]

Support Reference: Metaphor

Matthew 24:9

ULT	UST
Then they will hand you over to tribulation and will kill you, and you will be hated by all the nations because of my name.	*While those things are happening, people will hurt you and kill you. Indeed, because you are my apprentices, many groups of people will be hostile to you.*

ULT **Then**
UST While those things are happening
(τότε)

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,]

Support Reference: Connect — Simultaneous Time Relationship

ULT **they will hand you over to tribulation**
UST people will hurt you
(παραδώσουσιν ὑμᾶς εἰς θλῖψιν)

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]

Support Reference: Metaphor

ULT **they will hand you over**
UST people will hurt you
(παραδώσουσιν ὑμᾶς)

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]

Support Reference: Pronouns — When to Use Them

> ULT **to tribulation**
> UST people will hurt
> (εἰς θλῖψιν)

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]

Support Reference: Abstract Nouns

> ULT **you will be hated by all the nations**
> UST many groups of people will be hostile to you
> (ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν)

If your language 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]

Support Reference: Active or Passive

> ULT **because of my name**
> UST because you are my apprentices
> (διὰ τὸ ὄνομά μου)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
tribulation	people will hurt
nations	many groups of people

Matthew 24:10

ULT	UST
And then many will be caused to stumble and will hand one another over and will hate one another.	*Also while those things are happening, many people will stop believing {in me}. They will have people arrest their fellow believers. They will be hostile to each other.*

ULT **then**
UST while those things are happening
(τότε)

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,]

Support Reference: Assumed Knowledge and Implicit Information

ULT **many will be caused to stumble**
UST many people will stop believing {in me}
(σκανδαλισθήσονται πολλοὶ)

If your language 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]

Support Reference: Active or Passive

ULT **many will be caused to stumble**
UST many people will stop believing {in me}
(σκανδαλισθήσονται πολλοὶ)

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]

Support Reference: Metaphor

ULT **many**
UST many people
(πολλοὶ)

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]

Support Reference: Nominal Adjectives

ULT **will hand one another over**
UST They will have people arrest their fellow believers
(ἀλλήλους παραδώσουσιν)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
will hand … over	They will have people arrest

Matthew 24:11

ULT	UST
And many false prophets will be raised up and will lead many astray.	*There will be many people who lie when they claim to speak for God. They will deceive many people.*

ULT **will be raised up**
UST There will be
(ἐγερθήσονται)

If your language 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]

Support Reference: Active or Passive

ULT **will be raised up**
UST There will be
(ἐγερθήσονται)

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]

Support Reference: Idiom

ULT **and will lead many astray**
UST They will deceive many people
(καὶ πλανήσουσιν πολλούς)

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]

Support Reference: Metaphor

> ULT **many**
> UST many people
> (πολλούς)

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]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
false prophets	who lie when they claim to speak for God

Matthew 24:12

ULT	UST
And because lawlessness will be increased, the love of many will grow cold.	*Since more and more people will do what is wrong, many people will stop caring {for each other}.*

ULT **lawlessness will be increased**
UST Since more and more people will do what is wrong
(τὸ πληθυνθῆναι τὴν ἀνομίαν)

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]

Support Reference: Active or Passive

ULT **lawlessness**
UST will do what is wrong
(τὴν ἀνομίαν)

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]

Support Reference: Abstract Nouns

ULT **the love of many will grow cold**
UST many people will stop caring {for each other}
(ψυγήσεται ἡ ἀγάπη τῶν πολλῶν)

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]

Support Reference: Metaphor

ULT **the love of many will grow cold**
UST many people will stop caring {for each other}
(ψυγήσεται ἡ ἀγάπη τῶν πολλῶν)

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]

Support Reference: Abstract Nouns

ULT **the love of many**
UST many people … caring {for each other}
(ἡ ἀγάπη τῶν πολλῶν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **of many**
UST many people
(τῶν πολλῶν)

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]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
lawlessness	will do what is wrong
will be increased	Since more and more people
love	caring {for each other}

Matthew 24:13

ULT	UST
But the one having endured to the end, this one will be saved.	*However, if you persevere {in being my apprentices} while people harm you, God will rescue you.*

ULT **But the one having endured to the end, this one will be saved**
UST However, if you persevere {in being my apprentices} while people harm you, God will rescue you
(ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται)

The exact same sentence appears in 10:22. Translate it as you did there.

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having endured	if you persevere {in being my apprentices}
will be saved	God will rescue

Matthew 24:14

ULT	UST
And this gospel of the kingdom will be preached in the whole world for a testimony to all the nations, and then the end will come.	*You, my apprentices, will proclaim the good news about God's kingdom throughout this world. That way, you will tell every group of people {about me}. After that, the current time period will end.*

ULT **this gospel of the kingdom will be preached**
UST You, my apprentices, will proclaim the good news about God's kingdom
(κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας)

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]

Support Reference: Active or Passive

ULT **this gospel of the kingdom**
UST the good news about God's kingdom
(τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας)

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]

Support Reference: Possession

ULT **for a testimony**
UST That way, you will tell … about me
(εἰς μαρτύριον)

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]

Support Reference: Abstract Nouns

> ULT **to all the nations**
> UST every group of people
> (πᾶσιν τοῖς ἔθνεσιν)

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]

Support Reference: Metonymy

> ULT **the end**
> UST the current time period will end
> (τὸ τέλος)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **will come**
> UST the current time period will end
> (ἥξει)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
gospel	the good news
of the kingdom	about God's kingdom
will be preached	You, my apprentices, will proclaim
world	throughout this world
a testimony	you will tell … about me
to … the nations	group of people

Matthew 24:15

ULT	UST
Therefore, when you see the abomination of desolation having been spoken of by Daniel the prophet standing in the holy place" (let the one reading understand),	*At some point, you will realize that the detestable thing that destroys is in the temple building. Daniel, who spoke for God, already referred to this detestable thing." (So, anyone who has read what Daniel wrote should know what Jesus meant.)*

ULT **the holy place" (let the one reading understand … then**
UST the temple building … So, anyone who has read what Daniel wrote should know what Jesus meant … When you realize that
(τόπῳ ἁγίῳ (ὁ ἀναγινώσκων νοείτω), τότε) (24:15-16)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Therefore**
(οὖν)

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]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **the abomination of desolation**
> UST that the detestable thing that destroys
> (τὸ βδέλυγμα τῆς ἐρημώσεως)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the abomination of desolation**
> UST that the detestable thing that destroys
> (τὸ βδέλυγμα τῆς ἐρημώσεως)

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]

Support Reference: Possession

> ULT **the abomination of desolation**
> UST that the detestable thing that destroys
> (τὸ βδέλυγμα τῆς ἐρημώσεως)

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]

Support Reference: Abstract Nouns

> ULT **having been spoken of by Daniel the prophet**
> UST Daniel, who spoke for God, already referred to this detestable thing
> (τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου)

If your language does not use this passive form, you can state this in active form. Alternate translation: [of which Daniel the prophet spoke]

Support Reference: Active or Passive

ULT **in the holy place**
UST in the temple building
(ἐν τόπῳ ἁγίῳ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **let the one reading understand**
UST So, anyone who has read what Daniel wrote should know what Jesus meant
(ὁ ἀναγινώσκων νοείτω)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **let the one reading understand**
UST So, anyone who has read what Daniel wrote should know what Jesus meant
(ὁ ἀναγινώσκων νοείτω)

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]

Support Reference: Third-Person Imperatives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
abomination	that the detestable thing
of desolation	that destroys
Daniel	Daniel
prophet	who spoke for God
the holy place	the temple building
holy	the temple building
understand	should know what Jesus meant

Matthew 24:16

ULT	UST
“then let the ones in Judea flee to the mountains,	*“When you realize that, those of you who are in the region of Judea should escape to the hilly areas nearby.*

ULT let the ones in Judea flee
UST those of you who are in the region of Judea should escape
(οἱ ἐν τῇ Ἰουδαίᾳ, φευγέτωσαν)

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]

Support Reference: Third-Person Imperatives

ULT to the mountains
UST to the hilly areas nearby
(εἰς τὰ ὄρη)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Judea	the region of Judea

Matthew 24:17

ULT	UST
let the one on the housetop not go down to take anything from his house,	*Those of you who are outside your homes should not go back into your homes to get anything.*

ULT **let the one on the housetop not go down to take anything from his house**
UST Those of you who are outside your homes should not go back into your homes to get anything
(ὁ ἐπὶ τοῦ δώματος, μὴ καταβάτω ἆραι τὰ ἐκ τῆς οἰκίας αὐτοῦ)

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]

Support Reference: Generic Noun Phrases

ULT **let the one on the housetop not go down to take anything from his house**
UST Those of you who are outside your homes should not go back into your homes to get anything
(ὁ ἐπὶ τοῦ δώματος, μὴ καταβάτω ἆραι τὰ ἐκ τῆς οἰκίας αὐτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **let the one on the housetop not go down**
UST Those of you who are outside your homes should not go back into
(ὁ ἐπὶ τοῦ δώματος, μὴ καταβάτω)

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]

Support Reference: Third-Person Imperatives

ULT **let the one on the housetop not go down**
UST Those of you who are outside your homes should not go back into
(ὁ ἐπὶ τοῦ δώματος, μὴ καταβάτω)

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]

Support Reference: Go and Come

ULT **his**
UST your homes
(αὐτοῦ)

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]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
house	your homes

Matthew 24:18

ULT	UST
and let the one in the field not turn back to take his cloak.	*Those of you who are working in fields should not go back home to get your coats.*

ULT **let the one in the field not turn back to take his cloak**
UST Those of you who are working in fields should not go back home to get your coats
(ὁ ἐν τῷ ἀγρῷ, μὴ ἐπιστρεψάτω ὀπίσω ἆραι τὸ ἱμάτιον αὐτοῦ)

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]

Support Reference: Generic Noun Phrases

ULT **let the one in the field not turn back to take his cloak**
UST Those of you who are working in fields should not go back home to get your coats
(ὁ ἐν τῷ ἀγρῷ, μὴ ἐπιστρεψάτω ὀπίσω ἆραι τὸ ἱμάτιον αὐτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **let the one in the field not turn back**
UST Those of you who are working in fields should not go back home
(ὁ ἐν τῷ ἀγρῷ, μὴ ἐπιστρεψάτω ὀπίσω)

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]

Support Reference: Third-Person Imperatives

> ULT **his**
> UST your coats
> (αὐτοῦ)

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]

Support Reference: When Masculine Words Include Women

Matthew 24:19

ULT	UST
But woe to the ones having in the womb and to the ones nursing in those days!	*When what I have described happens, how terrible it will be for pregnant women and for nursing mothers!*

ULT **But**
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **to the ones having in the womb**
UST for pregnant women
(ταῖς ἐν γαστρὶ ἐχούσαις)

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]

Support Reference: Idiom

ULT **to the ones nursing**
UST for nursing mothers
(ταῖς θηλαζούσαις)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in those days**
UST When what I have described happens
(ἐν ἐκείναις ταῖς ἡμέραις)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
woe	how terrible it will be
the womb	for pregnant women
days	When what I have described happens

Matthew 24:20

ULT	UST
But pray that your flight might not happen in winter nor on a Sabbath.	*Ask God to keep you from having to escape during the winter season or on the Jewish day of rest{, when it is difficult to travel}.*

ULT **But**
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **your flight might not happen**
UST to keep you from having to escape
(μὴ γένηται ἡ φυγὴ ὑμῶν)

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]

Support Reference: Abstract Nouns

ULT **in winter**
UST during the winter season
(χειμῶνος)

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]

Support Reference: Translate Unknowns

ULT **on a Sabbath**
UST on the Jewish day of rest{, when it is difficult to travel}
(Σαββάτῳ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
pray	Ask God
on a Sabbath	on the Jewish day of rest{, when it is difficult to travel}

Matthew 24:21

ULT	UST
For then will be great tribulation, such as has not happened from the beginning of the world until now, nor will ever happen.	*{I say that} because people will suffer very severely when what I have described happens. People have not suffered that severely since God created the world up to now, and no one will ever suffer that severely again.*

ULT **For**
UST {I say that} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **will be great tribulation**
UST people will suffer very severely
(ἔσται & θλῖψις μεγάλη)

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]

Support Reference: Abstract Nouns

ULT **nor will ever happen**
UST and no one will ever suffer that severely again
(οὐδ’ οὐ μὴ γένηται)

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]

Support Reference: Double Negatives

> ULT **will ever happen**
> UST no one will ever suffer that severely again
> (οὐ μὴ γένηται)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
tribulation	suffer
of the world	the world

Matthew 24:22

ULT	UST
And if those days had not been shortened, no flesh would be saved. But because of the elect, those days will be shortened.	*Suppose that God were to allow what I have described to continue. In that case, nobody would survive. However, because of the people whom he has chosen {to belong to him}, God will not allow what I have described to continue.*

ULT **if those days had not been shortened, no flesh would be saved**
UST Suppose that God were to allow what I have described to continue. In that case, nobody would survive
(εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη & σάρξ)

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]

Support Reference: Connect — Contrary to Fact Conditions

ULT **those days had not been shortened, no flesh would be saved**
UST God were to allow what I have described to continue. In that case, nobody would survive
(μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη & σάρξ)

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]

Support Reference: Predictive Past

ULT **those days had not been shortened … those days will be shortened**
UST God were to allow what I have described to continue … God will not allow what I have described to continue
(μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι & κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι)

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]

Support Reference: Active or Passive

ULT **those days … those days**
UST what I have described … what I have described
(αἱ ἡμέραι ἐκεῖναι)

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]

Support Reference: Idiom

ULT **no flesh would be saved**
UST In that case, nobody would survive
(οὐκ ἂν ἐσώθη & σάρξ)

If your language 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]

Support Reference: Active or Passive

ULT **flesh**
UST In that case, nobody
(σάρξ)

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]

Support Reference: Synecdoche

ULT **But**
UST However
(δὲ)

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,]

Support Reference: Connect — Contrast Relationship

ULT **the elect**
UST the people whom he has chosen {to belong to him}
(τοὺς ἐκλεκτοὺς)

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]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	what I have described
would be saved	would survive
elect	the people whom he has chosen {to belong to him}
days	what I have described

Matthew 24:23

ULT	UST
Then if anyone says to you, 'Behold, here {is} the Christ!' or, 'Here!' you should not believe {it};	*While those things are happening, there will be people who lie when they claim to be the Messiah or to speak for God. They will perform amazing miracles. They will try to deceive the people whom God has chosen {to belong to him}, and they will almost succeed in doing so. Therefore, when people tell you that the Messiah is here or there, do not trust {what they say}. (vv23-24)*

ULT **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**

UST While those things are happening … when people tell you that the Messiah is here or there, do not trust {what they say} … there will be people who lie when they claim to be the Messiah or to speak for God. They will perform amazing miracles. They will try to deceive the people whom God has chosen {to belong to him}, and they will almost succeed in doing so. Therefore

(τότε ἐάν τις ὑμῖν εἴπῃ, ἰδοὺ, ὧδε ὁ Χριστός, ἤ ὧδε, μὴ πιστεύσητε. ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται, καὶ δώσουσιν σημεῖα μεγάλα καὶ τέρατα, ὥστε πλανῆσαι εἰ δυνατὸν καὶ τοὺς ἐκλεκτούς) (24:23-24)

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.]

Support Reference: Verse Bridges

ULT **Then if anyone says to you**

UST While those things are happening … when people tell you

(τότε ἐάν τις ὑμῖν εἴπῃ)

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]

Support Reference: Connect — Factual Conditions

ULT **Then**
UST While those things are happening
(τότε)

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,]

Support Reference: Connect — Simultaneous Time Relationship

ULT **says to you, ‘Behold, here {is} the Christ!’ or, ‘Here!’ you should not believe {it}**
UST tell you that the Messiah is here or there, do not trust {what they say}
(ὑμῖν εἴπῃ, ἰδοὺ, ὧδε ὁ Χριστός, ἤ ὧδε, μὴ πιστεύσητε)

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]

Support Reference: Quotes within Quotes

ULT **Behold**
(ἰδοὺ)

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]

Support Reference: Metaphor

ULT **Here**
UST there
(ὧδε)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Christ	Messiah

ULT	UST
you should … believe {it}	do … trust {what they say}

Matthew 24:24

ULT	UST
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.	*While those things are happening, there will be people who lie when they claim to be the Messiah or to speak for God. They will perform amazing miracles. They will try to deceive the people whom God has chosen {to belong to him}, and they will almost succeed in doing so. Therefore, when people tell you that the Messiah is here or there, do not trust {what they say}. (vv23-24)*

> ULT **for**
> UST Therefore
> (γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **will be raised up**
> UST there will be
> (ἐγερθήσονται)

If your language 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]

Support Reference: Active or Passive

> ULT **will be raised up**
> UST there will be
> (ἐγερθήσονται)

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]

Support Reference: Idiom

ULT **great signs and wonders**
UST amazing miracles
(σημεῖα μεγάλα καὶ τέρατα)

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]

Support Reference: Doublet

ULT **so as to lead astray**
UST They will try to deceive
(ὥστε πλανῆσαι)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **to lead astray, if possible, even the elect**
UST to deceive the people whom God has chosen {to belong to him}, and they will almost succeed in doing so
(πλανῆσαι εἰ δυνατὸν καὶ τοὺς ἐκλεκτούς)

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]

Support Reference: Metaphor

ULT **if possible**
UST and they will almost succeed in doing so
(εἰ δυνατὸν)

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]

Support Reference: Connect — Contrary to Fact Conditions

ULT the elect
UST the people whom God has chosen {to belong to him}
(τοὺς ἐκλεκτούς)

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]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
false prophets	to speak for God
signs	amazing miracles
elect	the people whom God has chosen {to belong to him}

Matthew 24:25

ULT	UST
Behold, I have told you beforehand.	*I have warned you about this before it happens!*

> ULT **Behold**
> (ἰδοὺ)

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]

Support Reference: Metaphor

Matthew 24:26

ULT	UST
Therefore, 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}.	*So, suppose someone says to you that the Messiah is in a place where no one lives. Do not go there. {Similarly, suppose that someone says to you that the Messiah} is in some private rooms. Do not trust what that person says.*

ULT **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}**

UST suppose someone says to you that the Messiah is in a place where no one lives. Do not go there. {Similarly, suppose that someone says to you that the Messiah} is in some private rooms. Do not trust what that person says

(ἐὰν & εἴπωσιν ὑμῖν, ἰδοὺ, ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλθητε. ἰδοὺ, ἐν τοῖς ταμείοις, μὴ πιστεύσητε)

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]

Support Reference: Hypothetical Situations

ULT **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}**

UST someone says to you that the Messiah is in a place where no one lives. Do not go there. {Similarly, suppose that someone says to you that the Messiah} is in some private rooms. Do not trust what that person says

(εἴπωσιν ὑμῖν, ἰδοὺ, ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλθητε. ἰδοὺ, ἐν τοῖς ταμείοις, μὴ πιστεύσητε)

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]

Support Reference: Quotes within Quotes

ULT **they say**
UST someone says
(εἴπωσιν)

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]

Support Reference: Pronouns — When to Use Them

ULT **Behold … Behold**
(ἰδοὺ)

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]

Support Reference: Metaphor

ULT **he is**
UST that the Messiah is
(ἐστίν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **you should not go out; 'Behold, in the inner chambers**
UST Do not go there. {Similarly, suppose that someone says to you that the Messiah} is in some private rooms
(μὴ ἐξέλθητε. ἰδοὺ, ἐν τοῖς ταμείοις)

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]

Support Reference: Ellipsis

> ULT **you should not go out**
> UST Do not go there
> (μὴ ἐξέλθητε)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **you should not go out**
> UST Do not go there
> (μὴ ἐξέλθητε)

In a context such as this, your language might say “come” instead of **go**. Alternate translation: [you should not come out]

Support Reference: Go and Come

> ULT **the inner chambers**
> UST some private rooms
> (τοῖς ταμείοις)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wilderness	a place where no one lives
you should … believe {it}	Do … trust what that person says

Matthew 24:27

ULT	UST
For, 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.	*Here is why I say that: lightning lights up the sky from one side to the other{, and everyone can see it}. Similarly, when I, the Son of Man, return {to this world}, {everyone will see it}.*

ULT **For**
UST Here is why I say that
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **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**
UST lightning lights up the sky from one side to the other{, and everyone can see it}. Similarly, when I, the Son of Man, return {to this world}, {everyone will see it}
(ὥσπερ & ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται ἡ παρουσία τοῦ Υἱοῦ τοῦ Ἀνθρώπου)

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]

Support Reference: Simile

ULT **the lightning comes out from the east and shines as far as the west**
UST lightning lights up the sky from one side to the other{, and everyone can see it}
(ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **comes out**
UST from one side
(ἐξέρχεται)

In a context such as this, your language might say “goes” instead of **comes**. Alternate translation: [goes out]

Support Reference: Go and Come

ULT **will be the coming of the Son of Man**
UST Similarly, when I, the Son of Man, return {to this world}, {everyone will see it}
(ἔσται ἡ παρουσία τοῦ Υἱοῦ τοῦ Ἀνθρώπου)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **of the Son of Man**
UST I, the Son of Man
(τοῦ Υἱοῦ τοῦ Ἀνθρώπου)

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]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the Son of Man	I, the Son of Man

Matthew 24:28

ULT	UST
Wherever the corpse is, there the vultures will be gathered.	*Carrion birds assemble wherever there is a dead body.*

> **ULT Wherever the corpse is, there the vultures will be gathered**
> UST Carrion birds assemble wherever there is a dead body
> (ὅπου ἐὰν ᾖ τὸ πτῶμα, ἐκεῖ συναχθήσονται οἱ ἀετοί)

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]

Support Reference: Proverbs

> **ULT the vultures will be gathered**
> UST Carrion birds assemble
> (συναχθήσονται οἱ ἀετοί)

If your language 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]

Support Reference: Active or Passive

> **ULT the vultures**
> UST Carrion birds
> (οἱ ἀετοί)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
vultures	Carrion birds

Matthew 24:29

ULT	UST
But immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken.	*Once people suffer in the ways I have described, immediately God will cause the sun to become dark. The moon will not shine. Stars will drop down from the sky. God will disrupt the angels in heaven.*

ULT **But immediately after**
UST Once … immediately
(εὐθέως δὲ μετὰ)

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]

Support Reference: Connect — Sequential Time Relationship

ULT **the tribulation of those days**
UST people suffer in the ways I have described
(τὴν θλῖψιν τῶν ἡμερῶν ἐκείνων)

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]

Support Reference: Abstract Nouns

ULT **of those days**
UST in the ways I have described
(τῶν ἡμερῶν ἐκείνων)

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]

Support Reference: Idiom

ULT **the sun will be darkened**
UST God will cause the sun to become dark
(ὁ ἥλιος σκοτισθήσεται)

If your language 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]

Support Reference: Active or Passive

ULT **the moon will not give its light**
UST The moon will not shine
(ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς)

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]

Support Reference: Personification

ULT **the powers of the heavens will be shaken**
UST God will disrupt the angels in heaven
(αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται)

If your language 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]

Support Reference: Active or Passive

ULT **the powers of the heavens**
UST the angels in heaven
(αἱ δυνάμεις τῶν οὐρανῶν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
tribulation	people suffer
of … days	in the ways I have described

ULT	UST
heaven	the sky
of the heavens	in heaven

Matthew 24:30

ULT	UST
And then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn. And they will see the Son of Man coming on the clouds of heaven with power and much glory.	*After that, people will see something in the sky that shows that I, the Son of Man, {am about to act}. In response, many groups of people here on earth will grieve. They will see me, the Son of Man, arriving by means of clouds. I will be powerful and very great.*

ULT **the sign of the Son of Man will appear in heaven**
UST will see in the sky … the Son of Man … me
(φανήσεται τὸ σημεῖον τοῦ Υἱοῦ τοῦ Ἀνθρώπου ἐν οὐρανῷ)

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]

Support Reference: Information Structure

ULT **the sign of the Son of Man**
UST will see … the … Son of Man … me
(τὸ σημεῖον τοῦ Υἱοῦ τοῦ Ἀνθρώπου)

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,]

Support Reference: Possession

ULT **of the Son of Man … the Son of Man**
UST the … Son of Man … of … me, the Son Man
(τοῦ Υἱοῦ τοῦ Ἀνθρώπου & τὸν Υἱὸν τοῦ Ἀνθρώπου)

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,]

Support Reference: First, Second or Third Person

ULT **all the tribes of the earth**
UST groups … people on earth
(πᾶσαι αἱ φυλαὶ τῆς γῆς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **coming**
(ἐρχόμενον)

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]

Support Reference: When to Keep Information Implicit

ULT **the clouds of heaven**
UST that … clouds
(τῶν νεφελῶν τοῦ οὐρανοῦ)

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]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **with power and much glory**
UST and
(μετὰ δυνάμεως καὶ δόξης πολλῆς)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sign	will see
of the Son of Man	the … Son of Man … me

ULT	UST
heaven	sky … the
tribes	groups … people on earth
of the earth	groups … people on earth
will mourn	people … will … will … be
Son of Man	of … Son Man
of heaven	that … clouds
glory	δόξης (ORIG QUOTE)

Matthew 24:31

ULT	UST
And he will send his angels with a great trumpet, and they will gather together his elect from the four winds, from the ends of the heavens to the ends of them.	*I will {have an angel} sound a loud trumpet. I will tell my angels to collect the people whom I have chosen. They will collect them from every place that exists.*

ULT **he will send his angels … his**
UST I will tell my angels … the people whom I have chosen
(ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ & αὐτοῦ)

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]

Support Reference: First, Second or Third Person

ULT **with a great trumpet**
UST I will {have an angel} sound a loud trumpet
(μετὰ σάλπιγγος μεγάλης)

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]

Support Reference: Metonymy

ULT **his elect**
UST the people whom I have chosen
(τοὺς ἐκλεκτοὺς αὐτοῦ)

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]

Support Reference: Nominal Adjectives

ULT **from the four winds, from the ends of the heavens to the ends of them**
UST They will collect them from every place that exists
(ἐκ τῶν τεσσάρων ἀνέμων, ἀπ᾽ ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν)

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]

Support Reference: Parallelism

ULT **from the four winds**
UST They will collect them from every place that exists
(ἐκ τῶν τεσσάρων ἀνέμων)

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]

Support Reference: Metaphor

ULT **from the ends of the heavens to the ends of them**
UST They will collect them from every place that exists
(ἀπ᾽ ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
angels	my angels
a … trumpet	a … trumpet
they will gather together	to collect
elect	the people whom I have chosen

ULT	UST
of the heavens	They will collect them from every place that exists

Matthew 24:32

ULT	UST
Now learn the parable from the fig tree: When its branch already becomes tender and it puts out leaves, you know that the summer {is} near.	*Listen to this story about how fig trees grow. Whenever they begin to produce new branches and leaves, you can tell that it is almost the summer season.*

ULT Now
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT learn the parable from the fig tree
UST Listen to this story about how fig trees grow
(ἀπὸ & τῆς συκῆς, μάθετε τὴν παραβολήν)

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]

Support Reference: Parables

ULT the fig tree … its branch already becomes tender and it puts out leaves
UST about how fig trees grow. Whenever they begin to produce new branches and leaves
(τῆς συκῆς & ἤδη ὁ κλάδος αὐτῆς γένηται ἁπαλὸς καὶ τὰ φύλλα ἐκφύῃ)

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]

Support Reference: Generic Noun Phrases

ULT **its branch already becomes tender**
UST Whenever they begin to produce new branches
(ἤδη ὁ κλάδος αὐτῆς γένηται ἁπαλὸς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the summer**
UST the summer season
(τὸ θέρος)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
parable	to this story
fig tree	about how fig trees grow
you know	you can tell

Matthew 24:33

ULT	UST
Thus also you, when you see all these things, know that it is near, at the doors.	*Similarly, whenever you realize that what I have described is happening, you can tell that I will act very soon.*

ULT **all these things**
UST what I have described
(ταῦτα, πάντα)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **it is**
UST I will act
(ἐστιν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **at the doors**
UST very
(ἐπὶ θύραις)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
know	can tell

Matthew 24:34

ULT	UST
Truly I say to you that this generation will certainly not pass away until all these things happen.	*Most of the people who are alive right now will still be alive when what I have described happens. What I have said is true.*

ULT **this generation**
UST Most of the people who are alive right now
(ἡ γενεὰ αὕτη)

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]

Support Reference: Metonymy

ULT **this generation**
UST Most of the people who are alive right now
(ἡ γενεὰ αὕτη)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **will certainly not pass away**
UST will still be alive
(οὐ μὴ παρέλθῃ)

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]

Support Reference: Euphemism

> ULT **will certainly not pass away**
> UST will still be alive
> (οὐ μὴ παρέλθῃ)

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]

Support Reference: Double Negatives

> ULT **certainly not**
> UST will still be alive
> (οὐ μὴ)

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]

Support Reference: Double Negatives

> ULT **all these things**
> UST what I have described
> (πάντα ταῦτα)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Truly	What I have said is true
generation	Most of the people who are alive right now

Matthew 24:35

ULT	UST
The heaven and the earth will pass away, but my words will certainly not pass away.	*Everything that God has created will eventually change or disappear. However, what I have said will never change or disappear.*

ULT **The heaven and the earth**
UST Everything that God has created
(ὁ οὐρανὸς καὶ ἡ γῆ)

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]

Support Reference: Merism

ULT **my words**
UST what I have said
(οἱ & λόγοι μου)

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]

Support Reference: Metonymy

ULT **will certainly not pass away**
UST will never change or disappear
(οὐ μὴ παρέλθωσιν)

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]

Support Reference: Double Negatives

ULT **certainly not**
UST never
(οὐ μὴ)

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]

Support Reference: Double Negatives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
heaven	Everything that God has created
earth	Everything that God has created

Matthew 24:36

ULT	UST
But concerning that day and hour no one knows, neither the angels of the heavens, nor the Son,except the Father only.	*However, as for when this current time period will end, no human being knows that. The angels who dwell in heaven do not know that. Even I, the Son, do not know that. In fact, only God my Father knows that.*

ULT **But concerning that day and hour**
UST However, as for when this current time period will end
(περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας)

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]

Support Reference: Connecting Words and Phrases

ULT **that day and hour**
UST when this current time period will end
(τῆς ἡμέρας ἐκείνης καὶ ὥρας)

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]

Support Reference: Doublet

ULT **that day and hour**
UST when this current time period will end
(τῆς ἡμέρας ἐκείνης καὶ ὥρας)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **no one knows, neither the angels of the heavens, nor the Son,except the Father only**
UST no human being knows that. The angels who dwell in heaven do not know that. Even I, the Son, do not know that. In fact, only God my Father knows that
(οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν, οὐδὲ ὁ Υἱός, εἰ μὴ ὁ Πατὴρ μόνος)

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]

Support Reference: Connect — Exception Clauses

ULT **the angels of the heavens**
UST The angels who dwell in heaven
(οἱ ἄγγελοι τῶν οὐρανῶν)

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]

Support Reference: Possession

ULT **nor the Son**
UST Even I, the Son, do not know that
(οὐδὲ ὁ Υἱός)

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.

Support Reference: Textual Variants

ULT **the Son … the Father**
UST Even I, the Son … God my Father
(ὁ Υἱός & ὁ Πατὴρ)

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.

Support Reference: Translating Son and Father

ULT the Son
UST Even I, the Son
(ὁ Υἱός)

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]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
day	when this current time period will end
hour	when this current time period will end
knows	knows that
angels	angels
of the heavens	who dwell in heaven
Son	Even I, the Son
Father	God my Father

Matthew 24:37

ULT	UST
For just as the days of Noah, thus will be the coming of the Son of Man.	*So, when I, the Son of Man, return {to this world}, it will be like what happened when Noah was alive {long ago}.*

ULT **For**
UST So
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **just as the days of Noah, thus will be the coming of the Son of Man**
UST when I, the Son of Man, return {to this world}, it will be like what happened when Noah was alive {long ago}
(ὥσπερ & αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται ἡ παρουσία τοῦ Υἱοῦ τοῦ Ἀνθρώπου)

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]

Support Reference: Simile

ULT **just as the days of Noah**
UST what happened when Noah was alive {long ago}
(ὥσπερ & αἱ ἡμέραι τοῦ Νῶε)

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]

Support Reference: Ellipsis

ULT **the days of Noah**
UST what happened when Noah was alive {long ago}
(αἱ ἡμέραι τοῦ Νῶε)

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]

Support Reference: Idiom

ULT **will be the coming of the Son of Man**
UST when I, the Son of Man, return {to this world}, it will be
(ἔσται ἡ παρουσία τοῦ Υἱοῦ τοῦ Ἀνθρώπου)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **of the Son of Man**
UST I, the Son of Man
(τοῦ Υἱοῦ τοῦ Ἀνθρώπου)

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]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	what happened when … was alive {long ago}
of Noah	Noah
of the Son of Man	I, the Son of Man

Matthew 24:38

ULT	UST
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,	*Here is what I mean: at the time before God flooded the whole world, people did not realize what was going to happen. They did {normal things, like} eating, drinking, and getting married. They did those things right up to the moment when Noah went into the big boat {that he had built}. Then, God flooded the whole world and destroyed everyone {who was not in the boat}. That is what it will be like when I, the Son of Man, return {to this world}. (vv38-39)*

ULT **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**
UST Here is what I mean: at the time before God flooded the whole world … They did {normal things, like} eating, drinking, and getting married. They did those things right up to the moment when Noah went into the big boat {that he had built} … and … when I, the Son … God flooded the whole world, people did not realize what was going to happen … and getting married … Then, God flooded the whole world and destroyed everyone {who was not in the boat}. That is what it will be like when I, the Son of Man, return {to this world}
(ὡς γὰρ ἦσαν ἐν ταῖς ἡμέραις & πρὸ τοῦ κατακλυσμοῦ, τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθεν, Νῶε εἰς τὴν κιβωτόν. καὶ οὐκ ἔγνωσαν, ἕως ἦλθεν ὁ κατακλυσμὸς καὶ ἦρεν ἅπαντας; οὕτως ἔσται καὶ ἡ παρουσία τοῦ Υἱοῦ τοῦ Ἀνθρώπου) (24:38-39)

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]

Support Reference: Verse Bridges

ULT **For**
UST Here is what I mean
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

> ULT **in the days … until that day**
> UST at the time … They did those things right up to the moment when
> (ἐν ταῖς ἡμέραις & ἄχρι ἧς ἡμέρας)

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]

Support Reference: Idiom

> ULT **they were eating and drinking, marrying and giving in marriage**
> UST They did {normal things, like} eating, drinking, and getting married … and
> (ἦσαν & τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμίζοντες)

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]

Support Reference: Synecdoche

> ULT **they were**
> UST They did {normal things … }
> (ἦσαν)

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]

Support Reference: Pronouns — When to Use Them

> ULT **marrying and giving in marriage**
> UST and getting married … and
> (γαμοῦντες καὶ γαμίζοντες)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **giving in marriage**
> UST and getting married
> (γαμίζοντες)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	at the time
flood	God flooded the whole world
day	the moment when
Noah	Noah
ark	big boat {that he had built}

Matthew 24:39

ULT	UST
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.	*Here is what I mean: at the time before God flooded the whole world, people did not realize what was going to happen. They did {normal things, like} eating, drinking, and getting married. They did those things right up to the moment when Noah went into the big boat {that he had built}. Then, God flooded the whole world and destroyed everyone {who was not in the boat}. That is what it will be like when I, the Son of Man, return {to this world}. (vv38-39)*

ULT **and they did not know**
UST people did not realize what was going to happen
(καὶ οὐκ ἔγνωσαν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **took {them} all away**
UST destroyed everyone {who was not in the boat}
(ἦρεν ἅπαντας)

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]

Support Reference: Euphemism

ULT **{them} all**
UST everyone {who was not in the boat}
(ἅπαντας)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **thus also will be the coming of the Son of Man**
UST God flooded the whole world … That is what it will be like when I, the Son of Man, return {to this world}
(οὕτως ἔσται καὶ ἡ παρουσία τοῦ Υἱοῦ τοῦ Ἀνθρώπου)

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]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they did … know	people did … realize what was going to happen
flood	God flooded the whole world
of the Son of Man	God flooded the whole world … when I, the Son of Man

Matthew 24:40

ULT	UST
Then two will be in the field—one is taken, and one is left.	*Consider what will happen to two men working on a farm when I return. God will bring one man {to be with him}. He will leave the other man behind {to punish him}.*

ULT **Then**
UST when I return
(τότε)

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,]

Support Reference: Connect — Simultaneous Time Relationship

ULT **two will be in the field—one is taken, and one is left**
UST Consider what will happen to two men working on a farm … God will bring one man {to be with him}. He will leave the other man behind {to punish him}
(ἔσονται δύο ἐν τῷ ἀγρῷ; εἷς παραλαμβάνεται, καὶ εἷς ἀφίεται)

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]

Support Reference: Hypothetical Situations

ULT **two will be in the field**
UST Consider what will happen to two men working on a farm
(ἔσονται δύο ἐν τῷ ἀγρῷ)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **two … one … one**
> UST to two men … one man … the other man
> (δύο & εἷς & εἷς)

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]

Support Reference: Nominal Adjectives

> ULT **one is taken, and one is left**
> UST God will bring one man {to be with him}. He will leave the other man behind {to punish him}
> (εἷς παραλαμβάνεται, καὶ εἷς ἀφίεται)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **one is taken, and one is left**
> UST God will bring one man {to be with him}. He will leave the other man behind {to punish him}
> (εἷς παραλαμβάνεται, καὶ εἷς ἀφίεται)

If your language 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]

Support Reference: Active or Passive

> ULT **one is taken, and one is left**
> UST God will bring one man {to be with him}. He will leave the other man behind {to punish him}
> (εἷς παραλαμβάνεται, καὶ εἷς ἀφίεται)

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]

Support Reference: Irregular Use of Tenses

Matthew 24:41

ULT	UST
Two grinding with the mill—one is taken, and one is left.	*Consider what will happen to two women using a stone to prepare grain. God will bring one woman {to be with him}. He will leave the other woman behind {to punish her}.*

ULT **Two grinding with the mill—one is taken, and one is left**
UST Consider what will happen to two women using a stone to prepare grain. God will bring one woman {to be with him}. He will leave the other woman behind {to punish her}
(δύο ἀλήθουσαι ἐν τῷ μύλῳ; μία παραλαμβάνεται, καὶ μία ἀφίεται)

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]

Support Reference: Hypothetical Situations

ULT **Two grinding**
UST Consider what will happen to two women … to prepare grain
(δύο ἀλήθουσαι)

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]

Support Reference: Ellipsis

ULT **Two … one … one**
UST Consider what will happen to two women … one woman … the other woman
(δύο & μία & μία)

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]

Support Reference: Nominal Adjectives

> ULT **grinding with the mill**
> UST using a stone to prepare grain
> (ἀλήθουσαι ἐν τῷ μύλῳ)

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]

Support Reference: Translate Unknowns

> ULT **one is taken, and one is left**
> UST God will bring one woman {to be with him}. He will leave the other woman behind {to punish her}
> (μία παραλαμβάνεται, καὶ μία ἀφίεται)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **one is taken, and one is left**
> UST God will bring one woman {to be with him}. He will leave the other woman behind {to punish her}
> (μία παραλαμβάνεται, καὶ μία ἀφίεται)

If your language 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]

Support Reference: Active or Passive

> ULT **one is taken, and one is left**
> UST God will bring one woman {to be with him}. He will leave the other woman behind {to punish her}
> (μία παραλαμβάνεται, καὶ μία ἀφίεται)

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]

Support Reference: Irregular Use of Tenses

Matthew 24:42

ULT	UST
Therefore, be alert, for you do not know on what day your Lord will come.	*So then, you cannot know at what moment I, your Lord, will return {to this world}. Because of that, you need to be ready {at all times}.*

ULT **be alert, for you do not know on what day your Lord will come**
UST you cannot know at what moment I, your Lord, will return {to this world}. Because of that, you need to be ready {at all times}
(γρηγορεῖτε & ὅτι οὐκ οἴδατε ποίᾳ ἡμέρᾳ ὁ Κύριος ὑμῶν ἔρχεται)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **on what day**
UST at what moment
(ποίᾳ ἡμέρᾳ)

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]

Support Reference: Idiom

ULT **your Lord**
UST I, your Lord
(ὁ Κύριος ὑμῶν)

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,]

Support Reference: First, Second or Third Person

ULT **will come**
UST will return {to this world}
(ἔρχεται)

See how you translated “coming” in 24:37. Alternate translation: [will come back to this world] or [will, after leaving this world, come back]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
be alert	you need to be ready {at all times}
you do … know	you … know
on … day	at what moment
Lord	I, your Lord

Matthew 24:43

ULT	UST
But 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.	*Now learn from this situation: Suppose that a man who managed a household learned at what time a robber was going to steal from the house. In that case, he would be ready for the robber. He would prevent him from stealing from the house.*

ULT **But**
UST Now
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **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**
UST learn from this situation: Suppose that a man who managed a household learned at what time a robber was going to steal from the house. In that case, he would be ready for the robber. He would prevent him from stealing from the house
(ἐκεῖνο & γινώσκετε, ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης, ποίᾳ φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν, καὶ οὐκ ἂν εἴασεν διορυχθῆναι τὴν οἰκίαν αὐτοῦ)

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]

Support Reference: Hypothetical Situations

> ULT **know this, that**
> UST learn from this situation
> (ἐκεῖνο & γινώσκετε, ὅτι)

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]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

> ULT **know this, that**
> UST learn from this situation
> (ἐκεῖνο & γινώσκετε, ὅτι)

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:]

Support Reference: Parables

> ULT **in which watch**
> UST at what time
> (ποίᾳ φυλακῇ)

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]

Support Reference: Idiom

> ULT **comes**
> UST was going to steal from the house
> (ἔρχεται)

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]

Support Reference: Irregular Use of Tenses

> ULT **his house to be broken into**
> UST him from stealing from the house
> (διορυχθῆναι τὴν οἰκίαν αὐτοῦ)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
know	learn
master of the house	a man who managed a household
had known	learned
thief	a robber
he would have been alert	In that case, he would be ready for the robber
house	the house

Matthew 24:44

ULT	UST
For this reason you also be ready, because in that hour you do not think, the Son of Man comes.	*So then, since I, the Son of Man, will return {to this world} when you do not expect me, you too need to be ready.*

ULT **For this reason you also be ready, because in that hour you do not think, the Son of Man comes**
UST So then, since I, the Son of Man, will return {to this world} when you do not expect me, you too need to be ready
(διὰ τοῦτο καὶ, ὑμεῖς γίνεσθε ἕτοιμοι, ὅτι ᾗ οὐ δοκεῖτε ὥρᾳ, ὁ Υἱὸς τοῦ Ἀνθρώπου ἔρχεται)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **For this reason**
UST So then
(διὰ τοῦτο)

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,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **in that hour**
UST when
(ᾗ & ὥρᾳ)

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]

Support Reference: Idiom

ULT **you do not think**
UST you do not expect me
(οὐ δοκεῖτε)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Son of Man comes**
UST I, the Son of Man, will return {to this world}
(ὁ Υἱὸς τοῦ Ἀνθρώπου ἔρχεται)

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]

Support Reference: First, Second or Third Person

ULT **the Son of Man comes**
UST I, the Son of Man, will return {to this world}
(ὁ Υἱὸς τοῦ Ἀνθρώπου ἔρχεται)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **comes**
UST will return {to this world}
(ἔρχεται)

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]

Support Reference: Irregular Use of Tenses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
hour	when
Son of Man	I, the Son of Man

Matthew 24:45

ULT	UST
Who then is the faithful and wise slave whom the master has appointed over his household to give them their food in time?	*To further understand what I am saying, consider an important servant. His master has put him in charge of all the other servants, and he needs to feed them at the proper times. He should be trustworthy and act wisely.*

ULT **Who then is the faithful and wise slave whom the master has appointed over his household to give them their food in time**

UST To further understand what I am saying, consider an important servant. His master has put him in charge of all the other servants, and he needs to feed them at the proper times. He should be trustworthy and act wisely

(τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος, ὃν κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ, τοῦ δοῦναι αὐτοῖς τὴν τροφὴν ἐν καιρῷ)

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!]

Support Reference: Rhetorical Question

ULT **Who then**

UST To further understand what I am saying … He should

(τίς ἄρα)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **whom the master has appointed over his household**
UST His master has put him in charge of all the other servants
(ὃν κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to give them their food**
UST and he needs to feed them
(τοῦ δοῦναι αὐτοῖς τὴν τροφὴν)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **in time**
UST at the proper times
(ἐν καιρῷ)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
faithful	trustworthy
wise	act wisely
slave	consider an important servant
master	His master
has appointed	has put … in charge
household	of all the other servants
time	at the proper times

Matthew 24:46

ULT	UST
Blessed {is} that slave whom his master, having come, will find doing thus.	*When his master returns, it will be very good for that servant if his master learns that he has done what he put him in charge to do.*

ULT **Blessed {is}**
UST it will be very good
(μακάριος)

If your language 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]

Support Reference: Active or Passive

ULT **having come**
UST When … returns
(ἐλθὼν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **doing thus**
UST has done what he put him in charge to do
(οὕτως ποιοῦντα)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Blessed {is}	it will be very good
slave	for … servant
master	master

Matthew 24:47

ULT	UST
Truly I say to you that he will appoint him over all his possessions.	*The master will put that servant in charge of everything that he owns. What I have said is true.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Truly	What I have said is true
he will appoint	The master will put … in charge
possessions	that he owns

Matthew 24:48

ULT	UST
But if that evil slave says in his heart, 'My master delays,'	*However, suppose that the servant were wicked. Then, he would think that his master was staying away for a long time.*

ULT **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**
UST suppose that the servant were wicked. Then, he would think that his master was staying away for a long time … So, he would start hitting the other servants. He would feast with drunk people … However, then his master would return at a time when the servant does not expect him
(ἐὰν & εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, χρονίζει μου ὁ κύριος, καὶ ἄρξηται τύπτειν τοὺς συνδούλους αὐτοῦ, ἐσθίῃ δὲ καὶ πίνῃ μετὰ τῶν μεθυόντων, ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει) (24:48-50)

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]

Support Reference: Hypothetical Situations

ULT **says in his heart**
UST Then, he would think
(εἴπῃ & ἐν τῇ καρδίᾳ αὐτοῦ)

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]

Support Reference: Metonymy

> ULT **in his heart, ‘My master delays**
> UST Then, he would think that his master was staying away for a long time
> (ἐν τῇ καρδίᾳ αὐτοῦ, χρονίζει μου ὁ κύριος)

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]

Support Reference: Quotes within Quotes

> ULT **delays**
> UST was staying away for a long time
> (χρονίζει)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	were wicked
slave	the servant
master	that … master

Matthew 24:49

ULT	UST
and he begins to beat his fellow slaves and eats and drinks with the ones being drunk,	*So, he would start hitting the other servants. He would feast with drunk people.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
fellow slaves	the other servants
being drunk	drunk people

Matthew 24:50

ULT	UST
the master of that slave will come on a day that he does not expect and at an hour that he does not know,	*However, then his master would return at a time when the servant does not expect him.*

ULT **will come**
UST However, then … would return
(ἥξει)

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]

Support Reference: Idiom

ULT **on a day that he does not expect and at an hour that he does not know**
UST at a time when the servant does not expect him
(ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει)

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]

Support Reference: Parallelism

ULT **on a day … at an hour**
UST at a time when the servant does not expect him
(ἐν ἡμέρᾳ & ἐν ὥρᾳ)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
master	master
of … slave	his
a day	at a time when the servant does not expect him
an hour	at a time when the servant does not expect him

ULT	UST
he does … know	at a time when the servant does not expect him

Matthew 24:51

ULT	UST
and he will cut him in two and appoint his place with the hypocrites, where there will be weeping and grinding of the teeth.	*The master will punish that servant severely. He will send him where he punishes people who pretend to obey but really do not. There, people will cry and sorrowfully grind their teeth.*

ULT he will cut him in two
UST The master will punish that servant severely
(διχοτομήσει αὐτὸν)

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]

Support Reference: Metaphor

ULT appoint his place with the hypocrites
UST He will send him where he punishes people who pretend to obey but really do not
(τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει)

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]

Support Reference: Idiom

ULT where there will be weeping and grinding of the teeth
UST There, people will cry and sorrowfully grind their teeth
(ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων)

This clause is identical to the last clause in 8:12. Translate it as you did there.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
appoint	He will send
hypocrites	people who pretend to obey but really do not

Matthew 25

Matthew 25 Chapter Introduction

Structure and Formatting

1. 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)

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)

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)

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)

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)

Matthew 25:1

ULT	UST
Then the kingdom of the heavens will be compared to ten virgins who, having taken their lamps, went out to a meeting of the bridegroom.	*Here is what God's heavenly kingdom will be like at that time: Ten young women each took an oil lamp and prepared to escort a bridegroom {to his wedding celebration}.*

ULT **Then**
UST at that time
(τότε)

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,]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Then the kingdom of the heavens will be compared to ten virgins**
UST Here is what God's heavenly kingdom will be like at that time: Ten young women
(τότε ὁμοιωθήσεται ἡ Βασιλεία τῶν Οὐρανῶν δέκα παρθένοις)

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]

Support Reference: Parables

ULT **the kingdom of the heavens will be compared to**
UST Here is what God's heavenly kingdom will be like
(ὁμοιωθήσεται ἡ Βασιλεία τῶν Οὐρανῶν)

If your language 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]

Support Reference: Metonymy

ULT **lamps**
UST an oil lamp
(τὰς λαμπάδας)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **went out to a meeting of the bridegroom**
UST and prepared to escort a bridegroom {to his wedding celebration}
(ἐξῆλθον εἰς ὑπάντησιν τοῦ νυμφίου)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
kingdom of the heavens	God's heavenly kingdom
of the heavens	heavenly
virgins	young women
lamps	an oil lamp
of the bridegroom	a bridegroom

Matthew 25:2

ULT	UST
Now five of them were foolish and five wise.	*As for those young women, five of them were foolish, and the other five of them were wise.*

ULT **Now**
UST As for those young women
(δὲ)

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,]

Support Reference: Background Information

ULT **five wise**
UST the other five of them were wise
(πέντε φρόνιμοι)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
foolish	foolish
wise	were wise

Matthew 25:3

ULT	UST
For the foolish, having taken their lamps, did not take oil with them.	*Here is how five of them were foolish: they each took an oil lamp, but they did not take any extra oil {for their lamps}.*

ULT **For**
UST Here is how
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT **the foolish**
UST five of them were foolish
(αἱ & μωραὶ)

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]

Support Reference: Nominal Adjectives

ULT **oil with them**
UST but they did … take any extra oil {for their lamps}
(μεθ’ ἑαυτῶν ἔλαιον)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
foolish	five of them were foolish
lamps	an oil lamp

ULT	UST
oil	any extra oil {for their lamps}

Matthew 25:4

ULT	UST
But the wise took oil in the containers with their lamps.	*In contrast, here is how five of them were wise: they each took an oil lamp and also some extra oil {for their lamps}.*

ULT **the wise**
UST five of them were wise
(αἱ & φρόνιμοι)

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]

Support Reference: Nominal Adjectives

ULT **oil**
UST and also some extra oil {for their lamps}
(ἔλαιον)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wise	five of them were wise
oil	and also some extra oil {for their lamps}
lamps	an oil lamp

Matthew 25:5

ULT	UST
But the bridegroom delaying, they all became sleepy and were sleeping.	*Now the bridegroom did not arrive for a long time. So, all the young women became drowsy and then fell asleep.*

ULT **But**
UST Now
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **the bridegroom delaying**
UST the bridegroom did not arrive for a long time
(χρονίζοντος & τοῦ νυμφίου)

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]

Support Reference: Connect — Simultaneous Time Relationship

ULT **they all became sleepy and were sleeping**
UST So, all the young women became drowsy and then fell asleep
(ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον)

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]

Support Reference: Connect — Sequential Time Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
bridegroom	bridegroom

Matthew 25:6

ULT	UST
But in the middle of the night there was a cry, ‘Behold, the bridegroom! Go out to the meeting.’	*Later, sometime during the night, someone shouted, ‘The bridegroom is almost here! You must escort him {to his wedding celebration}!’*

ULT **But**
UST Later
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **there was a cry, ‘Behold, the bridegroom! Go out to the meeting**
UST someone shouted, ‘The bridegroom is almost here! You must escort him {to his wedding celebration}
(κραυγὴ γέγονεν, ἰδοὺ, ὁ νυμφίος! ἐξέρχεσθε εἰς ἀπάντησιν)

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]

Support Reference: Quotes within Quotes

ULT **Behold**
UST is almost here
(ἰδοὺ)

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]

Support Reference: Metaphor

> ULT **Go out**
> UST You must escort him {to his wedding celebration}
> (ἐξέρχεσθε)

In a context such as this, your language might say “Come” instead of **Go**. Alternate translation: [Come out]

Support Reference: Go and Come

> ULT **to the meeting**
> UST You must escort him {to his wedding celebration}
> (εἰς ἀπάντησιν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a cry	someone shouted
bridegroom	bridegroom

Matthew 25:7

ULT	UST
Then all those virgins got up and put their lamps in order.	*When they heard that, all the young women woke up and prepared their oil lamps.*

> ULT **put their lamps in order**
> UST prepared their oil lamps
> (ἐκόσμησαν τὰς λαμπάδας ἑαυτῶν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
virgins	the young women
lamps	oil lamps

Matthew 25:8

ULT	UST
Now the foolish said to the wise, ‘Give us from your oil, because our lamps are going out.’	*The foolish young women said to the wise young women, ‘Our oil lamps no longer shine brightly. So, please share your oil with us.’*

ULT **Now**
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **the foolish … to the wise**
UST The foolish young women … to the wise young women
(αἱ & μωραὶ ταῖς φρονίμοις)

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]

Support Reference: Nominal Adjectives

ULT **said to the wise, ‘Give us from your oil, because our lamps are going out**
UST said to the wise young women, ‘Our oil lamps no longer shine brightly. So, please share your oil with us
(ταῖς φρονίμοις εἶπον, δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται)

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]

Support Reference: Quotes within Quotes

ULT **Give us from your oil, because our lamps are going out**
UST Our oil lamps no longer shine brightly. So, please share your oil with us
(δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Give**
UST please share
(δότε)

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]

Support Reference: Imperatives — Other Uses

ULT **our lamps are going out**
UST Our oil lamps no longer shine brightly
(αἱ λαμπάδες ἡμῶν σβέννυνται)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
foolish	foolish young women
to the wise	to the wise young women
oil	your oil
lamps	oil lamps

Matthew 25:9

ULT	UST
But the wise answered, saying, ‘Lest there not be enough for us and for you, go instead to the ones selling, and buy for yourselves.’	*The wise young women replied, ‘{We will not share our oil, because} there is not enough for all of us. You should find someone from whom to buy oil for yourselves.’*

ULT But
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT the wise
UST The wise young women
(αἱ φρόνιμοι)

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]

Support Reference: Nominal Adjectives

ULT saying
(λέγουσαι)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said]

Support Reference: Quotations and Quote Margins

ULT **saying, ‘Lest there not be enough for us and for you, go instead to the ones selling, and buy for yourselves**
UST {We will not share our oil, because} there is not enough for all of us. You should find someone from whom to buy oil for yourselves
(λέγουσαι, μήποτε οὐ μὴ ἀρκέσῃ ἡμῖν καὶ ὑμῖν; πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας, καὶ ἀγοράσατε ἑαυταῖς)

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]

Support Reference: Quotes within Quotes

ULT **Lest there not be enough for us and for you, go instead to the ones selling, and buy for yourselves**
UST {We will not share our oil, because} there is not enough for all of us. You should find someone from whom to buy oil for yourselves
(μήποτε οὐ μὴ ἀρκέσῃ ἡμῖν καὶ ὑμῖν; πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας, καὶ ἀγοράσατε ἑαυταῖς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Lest there not be enough for us and for you**
UST {We will not share our oil, because} there is not enough for all of us
(μήποτε οὐ μὴ ἀρκέσῃ ἡμῖν καὶ ὑμῖν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Lest there not be enough**
UST {We will not share our oil, because} there is not enough
(μήποτε οὐ μὴ ἀρκέσῃ)

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]

> ULT **not**
> UST not
> (οὐ μὴ)

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]

Support Reference: Double Negatives

> ULT **for us**
> UST for all of us
> (ἡμῖν)

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.

Support Reference: Exclusive and Inclusive ‘We’

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wise	wise young women

Matthew 25:10

ULT	UST
But, they going away to buy, the bridegroom came, and the prepared entered with him into the wedding feast, and the door was shut.	*So, the foolish young women left to buy oil. While they were gone, the bridegroom arrived. The wise young women, who were ready {to escort him}, went with him to the wedding hall. Then, people closed its doors.*

ULT **But**
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **to buy**
UST to buy oil
(ἀγοράσαι)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the prepared**
UST The wise young women, who were ready {to escort him}
(αἱ ἕτοιμοι)

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]

Support Reference: Nominal Adjectives

> ULT **the wedding feast**
> UST the wedding hall
> (τοὺς γάμους)

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]

Support Reference: Metonymy

> ULT **the door was shut**
> UST people closed its doors
> (ἐκλείσθη ἡ θύρα)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
bridegroom	bridegroom
wedding feast	the wedding hall

Matthew 25:11

ULT	UST
But afterward also the rest of the virgins come, saying, ‘Lord, lord, open for us!’	*Later, the other young women also arrived {at the wedding hall}. They asked {the bridegroom}, ‘Sir, please open the door so that we can come in!’*

ULT But
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT come
UST arrived {at the wedding hall}
(ἔρχονται)

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]

Support Reference: Predictive Past

ULT saying, ‘Lord, lord, open for us
UST They asked {the bridegroom}, ‘Sir, please open the door so that we can come in
(λέγουσαι, κύριε, κύριε, ἄνοιξον ἡμῖν)

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.]

Support Reference: Quotes within Quotes

> ULT **Lord, lord**
> UST Sir
> (κύριε, κύριε)

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]

Support Reference: Politeness

> ULT **saying**
> UST They asked {the bridegroom}
> (λέγουσαι)

If you keep the direct quotation, consider natural ways of introducing it in your language. Alternate translation: [and they said]

Support Reference: Quotations and Quote Margins

> ULT **open for us**
> UST please open the door so that we can come in
> (ἄνοιξον ἡμῖν)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **open**
> UST please open the door
> (ἄνοιξον)

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]

Support Reference: Imperatives — Other Uses

> ULT **open**
> UST please open the door
> (ἄνοιξον)

Since the virgins is talking to the bridegroom, the imperative here is singular.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the virgins	young women
Lord	Sir
lord	Sir

Matthew 25:12

ULT	UST
But he, answering, said, 'Truly I say to you, I do not know you.'	*The bridegroom replied, '{I will not open the door, because} I do not recognize you. What I have said is true!'*

ULT But
(δὲ)

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]

Support Reference: Connect — Contrast Relationship

ULT said, 'Truly I say to you, I do not know you
UST replied, '{I will not open the door, because} I do not recognize you. What I have said is true
(εἶπεν, ἀμὴν, λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς)

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]

Support Reference: Quotes within Quotes

ULT I do not know you
UST {I will not open the door, because} I do not recognize you
(οὐκ οἶδα ὑμᾶς)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Truly	What I have said is true
I do … know	{I will not open the door, because} I do … recognize

Matthew 25:13

ULT	UST
Therefore, be alert, for you do not know the day nor the hour.	*So then, you cannot know at what moment {I will return to this world}. Because of that, you need to be ready {at all times}.*

ULT **Therefore**
UST So then
(οὖν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **be alert, for you do not know the day nor the hour**
UST you cannot know at what moment {I will return to this world}. Because of that, you need to be ready {at all times}
(γρηγορεῖτε & ὅτι οὐκ οἴδατε τὴν ἡμέραν, οὐδὲ τὴν ὥραν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the day nor the hour**
UST at what moment {I will return to this world}
(τὴν ἡμέραν, οὐδὲ τὴν ὥραν)

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]

Support Reference: Doublet

ULT **the day nor the hour**
UST at what moment {I will return to this world}
(τὴν ἡμέραν, οὐδὲ τὴν ὥραν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the hour**
UST at what moment {I will return to this world}
(τὴν ὥραν)

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.

Support Reference: Textual Variants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
be alert	you need to be ready {at all times}
you do … know	you … know
day	at what moment {I will return to this world}
hour	at what moment {I will return to this world}

Matthew 25:14

ULT	UST
For {it is} as if a man, going abroad, called his own slaves and handed over to them his possessions.	*Even further, {here is what God's heavenly kingdom} is like: a man decided to travel to a different country. So, he summoned his servants and put them in charge of what he owned.*

ULT **For**
UST Even further
(γὰρ)

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,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **{it is} as if a man, going abroad**
UST {here is what God's heavenly kingdom} is like: a man decided to travel to a different country
(ὥσπερ & ἄνθρωπος ἀποδημῶν)

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]

Support Reference: Parables

ULT **{it is} as if**
UST {here is what God's heavenly kingdom} is like
(ὥσπερ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **handed over to them his possessions**
UST put them in charge of what he owned
(παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
called	So, he summoned
slaves	his servants
possessions	what he owned

Matthew 25:15

ULT	UST
And to one he gave five talents, and to one, two, and to one, one—to each according to his own ability. And immediately he went abroad.	*He gave as much money to each servant as each one could manage. He gave five bags of money to one servant. He gave two bags of money to another servant. He gave one bag of money to another servant. As soon as he did that, he traveled to a different country.*

ULT **immediately he went abroad … Having gone**
UST As soon as he did that, he traveled to a different country … went
(ἀπεδήμησεν εὐθέως. πορευθεὶς) (25:15-16)

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]

Support Reference: Information Structure

ULT **five talents … two … to one**
UST five bags of money … He gave two bags of money … to another servant
(πέντε τάλαντα & δύο, ᾧ)

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]

Support Reference: Biblical Money

> ULT **and to one, two, and to one, one**
> UST He gave two bags of money to another servant. He gave one bag of money to another servant
> (᾽ῷ δὲ δύο, ᾽ῷ δὲ ἕν)

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]

Support Reference: Ellipsis

> ULT **his own ability**
> UST as each one could manage
> (τὴν ἰδίαν δύναμιν)

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]

Support Reference: Abstract Nouns

Matthew 25:16

ULT	UST
Having gone, the one having received the five talents traded with them and gained another five talents.	*Then, the servant who had five bags of money went to invest the money. He made five more bags of money.*

ULT Having gone
UST went
(πορευθεὶς)

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [Having come]

Support Reference: Go and Come

ULT the five talents … another five talents
UST five bags of money … five more bags of money
(τὰ πέντε τάλαντα & ἄλλα πέντε τάλαντα)

See how you translated **talents** in 25:15. Alternate translation: [about 90 years’ wages … another 90 years’ wages]

Support Reference: Biblical Money

ULT traded with them
UST to invest the money
(ἠργάσατο ἐν αὐτοῖς)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having received	who had
traded	to invest
gained	He made

Matthew 25:17

ULT	UST
Likewise, the one with the two also gained another two.	*Similarly, the servant who had two bags of money {invested the money}. He made two more bags of money.*

ULT **the one with the two also gained another two**
UST Similarly, the servant who had two bags of money {invested the money}. He made two more bags of money
(καὶ ὁ τὰ δύο, ἐκέρδησεν ἄλλα δύο)

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]

Support Reference: Ellipsis

ULT **gained another two**
UST He made two more bags of money
(ἐκέρδησεν ἄλλα δύο)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
gained	He made

Matthew 25:18

ULT	UST
But the one having received the one, having gone away, dug in the ground and hid the money of his master.	*However, the servant who had one bag of money went to bury it in the ground {to keep it safe}.*

ULT **the one**
UST one bag of money
(τὸ ἓν)

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]

Support Reference: Nominal Adjectives

ULT **dug in the ground and hid the money of his master**
UST to bury it in the ground {to keep it safe}
(ὤρυξεν γῆν καὶ ἔκρυψεν τὸ ἀργύριον τοῦ κυρίου αὐτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having received	who had
money	it
of … master	it

Matthew 25:19

ULT	UST
Now after a long time, the master of those slaves comes and takes up a word together with them.	*Much later, the servants' master returned. He wanted to know what they had done with the bags of money.*

ULT Now
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT comes and takes up a word together
UST returned. He wanted to know what they had done with the bags of money
(ἔρχεται & καὶ συναίρει λόγον)

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]

Support Reference: Predictive Past

ULT takes up a word together
UST He wanted to know what they had done with the bags of money
(συναίρει λόγον)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a … time	Much later
master	master
of … slaves	the servants

Matthew 25:20

ULT	UST
And having approached, the one having received the five talents brought another five talents, saying, 'Master, you handed over to me five talents; behold, I gained another five talents.'	*So, the servant who had five bags of money went to him. He brought {them and} the five more bags of money {that he had made}. He said, 'Master, you gave me five bags of money. I have made five more bags of money!'*

ULT **the five talents … another five talents … five talents … another five talents**
UST five bags of money … the five more bags of money {that he had made} … five bags of money … five more bags of money
(τὰ πέντε τάλαντα & ἄλλα πέντε τάλαντα & πέντε τάλαντά & ἄλλα πέντε τάλαντα)

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]

Support Reference: Biblical Money

ULT **brought another five talents**
UST He brought {them and} the five more bags of money {that he had made}
(προσήνεγκεν ἄλλα πέντε τάλαντα)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **saying, 'Master, you handed over to me five talents; behold, I gained another five talents**
UST He said, 'Master, you gave me five bags of money. I have made five more bags of money
(λέγων, Κύριε, πέντε τάλαντά μοι παρέδωκας, ἴδε, ἄλλα πέντε τάλαντα ἐκέρδησα)

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]

Support Reference: Quotes within Quotes

ULT **saying**
UST He said
(λέγων)

If you keep the direct quotation, consider natural ways of introducing it in your language. Alternate translation: [and he declared]

Support Reference: Quotations and Quote Margins

ULT **you handed over**
UST you gave
(παρέδωκας)

Since the slave is talking to the his master, the word **you** here is singular.

Support Reference: Forms of 'You' — Singular

ULT **behold**
(ἴδε)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having received	who had
Master	Master
I gained	I have made

Matthew 25:21

ULT	UST
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.'	*His master replied, 'I approve of what you have done. You are a trustworthy servant who does what is right! You were trustworthy when I put you in charge of only some money. Now I will put you in charge of many important things. Enjoy what I have with me!'*

ULT **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**
UST replied, 'I approve of what you have done. You are a trustworthy servant who does what is right! You were trustworthy when I put you in charge of only some money. Now I will put you in charge of many important things. Enjoy what I have with me
(ἔφη αὐτῷ & εὖ, δοῦλε ἀγαθὲ καὶ πιστέ! ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω; εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου)

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]

Support Reference: Quotes within Quotes

ULT **Well done**
UST I approve of what you have done
(εὖ)

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]

Support Reference: Exclamations

ULT **You were … you … Enter … your**
UST You were … you … Enjoy what I have with me
(ἦς & σε & εἴσελθε & σου)

Since the master is talking to his slave, the words **You**, **you**, and **your** and the imperative are singular.

Support Reference: Forms of 'You' — Singular

> ULT **Enter into**
> UST Enjoy what I have with me
> (εἴσελθε εἰς)

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]

Support Reference: Metaphor

> ULT **the joy of your master**
> UST Enjoy what I have with me
> (τὴν χαρὰν τοῦ κυρίου σου)

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]

Support Reference: First, Second or Third Person

> ULT **the joy of your master**
> UST Enjoy what I have with me
> (τὴν χαρὰν τοῦ κυρίου σου)

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]

Support Reference: Possession

> ULT **the joy of your master**
> UST Enjoy what I have with me
> (τὴν χαρὰν τοῦ κυρίου σου)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
master	master
Well done	I approve of what you have done
good	who does what is right
faithful	trustworthy

ULT	UST
slave	You are a … servant
faithful	trustworthy
I will appoint	Now I will put … in charge
joy	Enjoy what I have with me
of … master	Enjoy what I have with me

Matthew 25:22

ULT	UST
Having approached, also the one with the two talents said, 'Master, you handed over to me two talents; behold, I gained another two talents.'	*Then, the servant who had two bags of money went to him too. He said, 'Master, you gave me two bags of money. I have made two more bags of money!'*

ULT **with the two talents … two talents … another two talents**
UST who had two bags of money … two bags of money … two more bags of money
(τὰ δύο τάλαντα & δύο τάλαντά & ἄλλα δύο τάλαντα)

See how you translated **talents** in 25:15. Alternate translation: [with about 35 years' wages … about 35 years' wages … another 35 years' wages]

Support Reference: Biblical Money

ULT **said, 'Master, you handed over to me two talents; behold, I gained another two talents**
UST He said, 'Master, you gave me two bags of money. I have made two more bags of money
(εἶπεν, Κύριε, δύο τάλαντά μοι παρέδωκας. ἴδε, ἄλλα δύο τάλαντα ἐκέρδησα)

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]

Support Reference: Quotes within Quotes

ULT **you handed over**
UST you gave
(παρέδωκας)

Since the slave is talking to his master, the word **you** here is singular.

Support Reference: Forms of 'You' — Singular

ULT **behold**
(ἴδε)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Master	Master
I gained	I have made

Matthew 25:23

ULT	UST
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.’	*His master replied, ‘I approve of what you have done. You are a trustworthy servant who does what is right! You were trustworthy when I put you in charge of only some money. Now I will put you in charge of many important things. Enjoy what I have with me!’*

ULT **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**

UST His master replied, ‘I approve of what you have done. You are a trustworthy servant who does what is right! You were trustworthy when I put you in charge of only some money. Now I will put you in charge of many important things. Enjoy what I have with me

(ἔφη αὐτῷ ὁ κύριος αὐτοῦ, εὖ, δοῦλε ἀγαθὲ καὶ πιστέ! ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω; εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου)

This verse is identical to 25:21, so express the idea as you did there.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
master	master
Well done	I approve of what you have done
good	who does what is right
faithful	trustworthy
slave	You are a … servant
faithful	trustworthy
I will appoint	Now I will put … in charge
joy	Enjoy what I have with me
of … master	Enjoy what I have with me

Matthew 25:24

ULT	UST
But having approached, also the one having received the one talent said, 'Master, I knew you, that you are a harsh man, reaping where you did not sow, and gathering where you did not scatter.	*Then, the servant who had one bag of money went to him too. He said, 'Master, I realized that you are a demanding person. You are like a farmer who harvests crops that he did not plant.*

ULT **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**
UST He said, 'Master, I realized that you are a demanding person. You are like a farmer who harvests crops that he did not plant … So, because I feared you, I went to bury your bag of money in the ground {to keep it safe}. Now I am giving you back your money
(εἶπεν, Κύριε, ἔγνων σε, ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ διεσκόρπισας. καὶ φοβηθεὶς ἀπελθὼν, ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ. ἴδε, ἔχεις τὸ σόν) (25:24-25)

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]

Support Reference: Quotes within Quotes

ULT **But**
UST Then
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **the one talent**
UST one bag of money
(τὸ ἓν τάλαντον)

See how you translated **talent** in 25:15. Alternate translation: [about 18 years' wages]

Support Reference: Biblical Money

ULT **you … you are … you did not sow … you did not scatter**
UST I realized … you are … You are like a farmer who harvests crops that he did not plant
(σε & εἶ & οὐκ ἔσπειρας & οὐ διεσκόρπισας)

Since the slave is talking to his master, the word **you** throughout this verse is singular.

Support Reference: Forms of 'You' — Singular

ULT **reaping where you did not sow, and gathering where you did not scatter**
UST You are like a farmer who harvests crops that he did not plant
(θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ διεσκόρπισας)

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]

Support Reference: Parallelism

ULT **reaping where you did not sow, and gathering where you did not scatter**
UST You are like a farmer who harvests crops that he did not plant
(θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ διεσκόρπισας)

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]

Support Reference: Metaphor

ULT **reaping where you did not sow**
UST You are like a farmer who harvests crops that he did not plant
(θερίζων ὅπου οὐκ ἔσπειρας)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **gathering where you did not scatter**
UST You are like a farmer who harvests crops that he did not plant
(συνάγων ὅθεν οὐ διεσκόρπισας)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having received	who had
Master	Master
I knew	I realized
harsh	a demanding
reaping	You are like a farmer who harvests crops that he did not plant
you did … sow	You are like a farmer who harvests crops that he did not plant

Matthew 25:25

ULT	UST
And having become afraid, having gone away, I hid your talent in the ground. Behold, you have {what is} yours.'	*So, because I feared you, I went to bury your bag of money in the ground {to keep it safe}. Now I am giving you back your money!'*

ULT **I hid your talent in the ground**
UST to bury your bag of money in the ground {to keep it safe}
(ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **your … you have {what is} yours**
UST your … I am giving you back your money
(σου & ἔχεις τὸ σόν)

Since the slave is talking to his master, the words **your**, **you**, and **yours** are singular.

Support Reference: Forms of 'You' — Singular

ULT **Behold**
UST Now
(ἴδε)

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]

Support Reference: Metaphor

> ULT **you have {what is} yours**
> UST I am giving you back your money
> (ἔχεις τὸ σόν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having become afraid	because I feared you

Matthew 25:26

ULT	UST
But answering, his master 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?	*His master replied, 'You are an evil servant who refuses to work! You claim that you realized that I am like a farmer who harvests crops that he did not plant.*

ULT **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**
UST replied, 'You are an evil servant who refuses to work! You claim that you realized that I am like a farmer who harvests crops that he did not plant … If that were true about me, you should have given the bag of money to people who lend money. Then, when I returned, I would have gotten it back plus the interest it earned … So {the master said to his other servants,} 'Take the bag of money from him! Give it to the servant who has ten bags of money … { … I command that} because people give more to those who already have something. They will have many things. In contrast, people take everything from those who already have very little … Now {to punish} this useless servant, cast him out into a dark place, where people will cry and sorrowfully grind their teeth
(εἶπεν αὐτῷ, πονηρὲ δοῦλε καὶ ὀκνηρέ! ἤδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν οὐ διεσκόρπισα? ἔδει σε οὖν βαλεῖν τὰ ἀργύριά μου τοῖς τραπεζείταις, καὶ ἐλθὼν, ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ. ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον, καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα. τῷ γὰρ ἔχοντι παντὶ δοθήσεται καὶ περισσευθήσεται, τοῦ δὲ μὴ ἔχοντος, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. καὶ τὸν ἀχρεῖον δοῦλον, ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον; ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων) (25:26-30)

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]

Support Reference: Quotes within Quotes

ULT **But**
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **Did you know that I reap where I did not sow and gather where I did not scatter**
UST You claim that you realized that I am like a farmer who harvests crops that he did not plant
(ἤδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν οὐ διεσκόρπισα)

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!]

Support Reference: Rhetorical Question

ULT **Did you know**
UST You claim that you realized
(ἤδεις)

Since the master is speaking to his slave, the word **You** here is singular.

Support Reference: Forms of 'You' — Singular

ULT **I reap where I did not sow and gather where I did not scatter**
UST I am like a farmer who harvests crops that he did not plant
(θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν οὐ διεσκόρπισα)

The master repeats what the slave said about him in 25:24. Express the idea as you did there.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
master	master
Wicked	evil
slave	You are an … servant
Did you know	You claim that you realized

ULT	UST
I reap	I am like a farmer who harvests crops that he did not plant
I did … sow	I am like a farmer who harvests crops that he did not plant

Matthew 25:27

ULT	UST
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.	*If that were true about me, you should have given the bag of money to people who lend money. Then, when I returned, I would have gotten it back plus the interest it earned.'*

ULT **Therefore**
UST If that were true about me
(οὖν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **you**
UST you
(σε)

Since the master is speaking to his slave, the word **you** here is singular.

Support Reference: Forms of 'You' — Singular

ULT **to have put my money with the bankers … with interest**
UST have given the bag of money to people who lend money … plus the interest it earned
(βαλεῖν τὰ ἀργύριά μου τοῖς τραπεζείταις & σὺν τόκῳ)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
money	the bag of money
would have received back	would have gotten … back

Matthew 25:28

ULT	UST
Therefore, take away the talent from him and give it to the one having the ten talents.	*So {the master said to his other servants,} 'Take the bag of money from him! Give it to the servant who has ten bags of money.*

ULT Therefore
UST So {the master said to his other servants … }
(οὖν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT take away the talent from him
UST Take the bag of money from him
(ἄρατε & ἀπ' αὐτοῦ τὸ τάλαντον)

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]

Support Reference: Quotations and Quote Margins

ULT the talent … the ten talents
UST the bag of money … ten bags of money
(τὸ τάλαντον & τὰ δέκα τάλαντα)

See how you translated **talent** and **talents** in 25:15. Alternate translation: [the 18 years' wages … the 90 years' wages]

Support Reference: Biblical Money

Matthew 25:29

ULT	UST
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.	*{I command that} because people give more to those who already have something. They will have many things. In contrast, people take everything from those who already have very little.*

ULT **For**
UST {I command that} because
(γὰρ)

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]

Support Reference: Connecting Words and Phrases

ULT **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**
UST people give more to those who already have something. They will have many things. In contrast, people take everything from those who already have very little
(τῷ & ἔχοντι παντὶ δοθήσεται καὶ περισσευθήσεται, τοῦ δὲ μὴ ἔχοντος, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ)

The master does not specify what it 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]

Support Reference: When to Keep Information Implicit

> ULT **it will be given … will be taken away**
> UST people give more … people take
> (δοθήσεται & ἀρθήσεται)

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]

Support Reference: Active or Passive

> ULT **from the one not having, even what he has will be taken away from him**
> UST people take everything from those who already have very little
> (τοῦ & μὴ ἔχοντος, καὶ ὃ ἔχει ἀρθήσεται ἀπ᾽ αὐτοῦ)

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]

Support Reference: Generic Noun Phrases

> ULT **from the one not having**
> UST who already have very little
> (τοῦ & μὴ ἔχοντος)

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]

Support Reference: Hyperbole

> ULT **he has … him**
> UST everything from those
> (ἔχει & αὐτοῦ)

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]

Support Reference: When Masculine Words Include Women

Matthew 25:30

ULT	UST
And throw the worthless slave out into the outer darkness, where there will be weeping and grinding of the teeth.'	*Now {to punish} this useless servant, cast him out into a dark place, where people will cry and sorrowfully grind their teeth.'*

ULT into the outer darkness
UST into a dark place
(εἰς τὸ σκότος τὸ ἐξώτερον)

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]

Support Reference: Metaphor

ULT the outer darkness
UST a dark place
(τὸ σκότος τὸ ἐξώτερον)

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]

Support Reference: Abstract Nouns

ULT grinding of the teeth
UST sorrowfully grind their teeth
(ὁ βρυγμὸς τῶν ὀδόντων)

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]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
throw … out	to punish … cast him out
slave	servant

Matthew 25:31

ULT	UST
Now, when the Son of Man comes in his glory and all the angels with him, then he will sit on his throne of glory.	*When I, the Son of Man, return {to this world} with all the angels, I will be very glorious. At that time, I will sit down {to rule} from my great throne.*

ULT **Now**
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **the Son of Man comes in his glory … him … he will sit on his**
UST I, the Son of Man, return {to this world} with … I will be very glorious … I will sit down {to rule} from my
(ἔλθῃ ὁ Υἱὸς τοῦ Ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ & αὐτοῦ & καθίσει ἐπὶ & αὐτοῦ)

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]

Support Reference: First, Second or Third Person

ULT **the Son of Man comes**
UST I, the Son of Man, return {to this world}
(ἔλθῃ ὁ Υἱὸς τοῦ Ἀνθρώπου)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in his glory**
UST I will be very glorious
(ἐν τῇ δόξῃ αὐτοῦ)

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]

Support Reference: Abstract Nouns

ULT **he will sit on his throne of glory**
UST I will sit down {to rule} from my great throne
(καθίσει ἐπὶ θρόνου δόξης αὐτοῦ)

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]

Support Reference: Metonymy

ULT **his throne of glory**
UST my great throne
(θρόνου δόξης αὐτοῦ)

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]

Support Reference: Possession

ULT **throne of glory**
UST great throne
(θρόνου δόξης)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Son of Man	I, the Son of Man
glory	I will be very glorious
angels	angels

ULT	UST
throne	throne
of glory	great

Matthew 25:32

ULT	UST
And before him will be gathered all the nations, and he will separate them from one another, just as the shepherd separates the sheep from the goats.	*Then all groups of people will assemble in front of me. I will divide them into two groups, as a sheepherder divides his animals into a group of sheep and a group of goats.*

ULT **him … he will separate**
UST me. I will divide
(αὐτοῦ & ἀφοριεῖ)

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]

Support Reference: First, Second or Third Person

ULT **will be gathered all the nations**
UST all groups of people will assemble
(συναχθήσονται & πάντα τὰ ἔθνη)

If your language 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]

Support Reference: Active or Passive

ULT **all the nations**
UST all groups of people
(πάντα τὰ ἔθνη)

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]

Support Reference: Metonymy

ULT **he will separate them from one another, just as the shepherd separates the sheep from the goats**
UST I will divide them into two groups, as a sheepherder divides his animals into a group of sheep and a group of goats
(ἀφοριεῖ αὐτοὺς ἀπ᾽ ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων)

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 one another into two groups, just as a shepherd separates into two groups the sheep and the goats]

Support Reference: Simile

ULT **the shepherd separates**
UST a sheepherder divides his animals
(ὁ ποιμὴν ἀφορίζει)

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]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
will be gathered	will assemble
nations	groups of people
shepherd	a sheepherder
sheep	into a group of sheep
goats	and a group of goats

Matthew 25:33

ULT	UST
And he will place the sheep on his right, but the goats on his left.	*I will have some people, who are like sheep, go to the area to my right {to honor them}. I will have the other people, who are like goats, go to the area to my left {to shame them}.*

ULT **he will place … his … his left**
UST I will have … go to the area to my right {to honor them} … go to the area to my left {to shame them}
(στήσει & αὐτοῦ & εὐωνύμων)

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]

Support Reference: First, Second or Third Person

ULT **the sheep … the goats**
UST some people, who are like sheep … I will have the other people, who are like goats
(τὰ & πρόβατα & τὰ & ἐρίφια)

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]

Support Reference: Metaphor

ULT **his right … his left**
UST go to the area to my right {to honor them} … go to the area to my left {to shame them}
(δεξιῶν αὐτοῦ & εὐωνύμων)

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]

Support Reference: Nominal Adjectives

ULT **on his right … on his left**
UST go to the area to my right {to honor them} … go to the area to my left {to shame them}
(ἐκ δεξιῶν αὐτοῦ & ἐξ εὐωνύμων)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **but the goats**
UST I will have the other people, who are like goats
(τὰ δὲ ἐρίφια)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sheep	some people, who are like sheep
goats	I will have the other people, who are like goats

Matthew 25:34

ULT	UST
Then the King will say to the ones on his right, 'Come, the ones having been blessed by my Father, inherit the kingdom prepared for you from the foundation of the world.	*After that, I, the king, will tell the people in the area to my right, 'You are people whom God my Father has blessed. Come with me! God will enable you to participate in the kingdom that he set up for you when he created everything.*

ULT **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**

UST in the area to my right, 'You are people whom God my Father has blessed. Come with me! God will enable you to participate in the kingdom that he set up for you when he created everything … { … You will do that} because you fed me when I was hungry. You gave me water when I was thirsty. You welcomed me when I arrived from a different place … You gave me clothes when I did not have enough to wear. You took care of me when I was ill. You visited me when I was in jail

(ἐκ δεξιῶν αὐτοῦ, δεῦτε οἱ εὐλογημένοι τοῦ Πατρός μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου. ἐπείνασα γὰρ καὶ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ ἐποτίσατέ με, ξένος ἤμην καὶ συνηγάγετέ με, γυμνὸς καὶ περιεβάλετέ με, ἠσθένησα καὶ ἐπεσκέψασθέ με, ἐν φυλακῇ ἤμην καὶ ἤλθατε πρός με) (25:34-36)

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]

Support Reference: Quotes within Quotes

ULT **the King … his**

UST I, the king … in the area to my right

(ὁ Βασιλεὺς & αὐτοῦ)

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]

Support Reference: First, Second or Third Person

> ULT **the King**
> UST I, the king
> (ὁ Βασιλεὺς)

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,]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **his right**
> UST in the area to my right
> (δεξιῶν αὐτοῦ)

See how you translated **his right** in 25:33. Alternate translation: [his right side]

Support Reference: Nominal Adjectives

> ULT **Come**
> UST Come with me
> (δεῦτε)

In a context such as this, your language might say "Go" instead of **Come**. Alternate translation: [Go]

Support Reference: Go and Come

> ULT **the ones having been blessed by my Father**
> UST You are people whom God my Father has blessed
> (οἱ εὐλογημένοι τοῦ Πατρός μου)

If your language does not use this passive form, you can state this in active form. Alternate translation: [the ones my Father has blessed]

Support Reference: Active or Passive

> ULT **by my Father**
> UST God my Father
> (τοῦ Πατρός μου)

Father is an important title that describes the relationship between God the Father and Jesus the Son.

Support Reference: Translating Son and Father

ULT **inherit**
UST God will enable you to participate in
(κληρονομήσατε)

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]

Support Reference: Metaphor

ULT **prepared for you**
UST that he set up for you
(ἡτοιμασμένην ὑμῖν)

If your language 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]

Support Reference: Active or Passive

ULT **from the foundation of the world**
UST when he created everything
(ἀπὸ καταβολῆς κόσμου)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
King	I, the king
having been blessed	You are people whom … has blessed
by … Father	God … Father
inherit	God will enable you to participate in
kingdom	kingdom
the foundation	when he created everything
the foundation of the world	when he created everything
of the world	when he created everything

Matthew 25:35

ULT	UST
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;	*{You will do that} because you fed me when I was hungry. You gave me water when I was thirsty. You welcomed me when I arrived from a different place.*

ULT **For**
UST {You will do that} because
(γὰρ)

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:]

Support Reference: Connect — Reason-and-Result Relationship

ULT **you gave me to eat … you gave me to drink**
UST you fed me … You gave me water
(ἐδώκατέ μοι φαγεῖν & ἐποτίσατέ με)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **you gathered together with me**
UST You welcomed me
(συνηγάγετέ με)

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]

Support Reference: Idiom

Matthew 25:36

ULT	UST
{I was} naked, and you clothed me; I was sick, and you cared for me; I was in prison, and you came to me.'	*You gave me clothes when I did not have enough to wear. You took care of me when I was ill. You visited me when I was in jail.'*

ULT **{I was} naked**
UST I did not have enough to wear
(γυμνὸς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **you came to me**
UST You visited me
(ἤλθατε πρός με)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **you came**
UST You visited
(ἤλθατε)

In a context such as this, your language might say "went" instead of **came**. Alternate translation: [you went]

Support Reference: Go and Come

Matthew 25:37

ULT	UST
Then the righteous will answer him, saying, 'Lord, when did we see you being hungry and feed {you}? Or being thirsty and give {you} to drink?	*After that, the people who did what was right will reply, 'Lord, we do not remember feeding you when you were hungry. {We do not remember} giving you water when you were thirsty.*

ULT **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**

UST will reply, 'Lord, we do not remember feeding you when you were hungry. {We do not remember} giving you water when you were thirsty … We do not remember welcoming you even though you were from a different place. {We do not remember} giving you clothes when you did not have enough to wear … We do not remember visiting you when you were ill or in jail

(λέγοντες, Κύριε, πότε σε εἴδομεν πεινῶντα καὶ ἐθρέψαμεν, ἢ διψῶντα καὶ ἐποτίσαμεν? πότε δέ σε εἴδομεν ξένον καὶ συνηγάγομεν, ἢ γυμνὸν καὶ περιεβάλομεν? πότε δέ σε εἴδομεν ἀσθενῆ ἢ ἐν φυλακῇ, καὶ ἤλθομεν πρός σε) (25:37-39)

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.]

Support Reference: Quotes within Quotes

ULT **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**
UST we do not remember feeding you when you were hungry. {We do not remember} giving you water when you were thirsty … We do not remember welcoming you even though you were from a different place. {We do not remember} giving you clothes when you did not have enough to wear … We do not remember visiting you when you were ill or in jail
(πότε σε εἴδομεν πεινῶντα καὶ ἐθρέψαμεν, ἢ διψῶντα καὶ ἐποτίσαμεν? πότε δέ σε εἴδομεν ξένον καὶ συνηγάγομεν, ἢ γυμνὸν καὶ περιεβάλομεν? πότε δέ σε εἴδομεν ἀσθενῆ ἢ ἐν φυλακῇ, καὶ ἤλθομεν πρός σε) (25:37-39)

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.]

Support Reference: Rhetorical Question

ULT **the righteous**
UST the people who did what was right
(οἱ δίκαιοι)

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]

Support Reference: Nominal Adjectives

ULT **saying**
UST will reply
(λέγοντες)

If you keep the direct quotation, consider natural ways of introducing it in your language. Alternate translation: [and they will say]

Support Reference: Quotations and Quote Margins

> ULT **you … feed {you} … give {you} to drink**
> UST we do not remember feeding you … giving you water
> (σε & ἐθρέψαμεν & ἐποτίσαμεν)

Since the people are speaking to the king, the word **you** throughout this verse is singular.

Support Reference: Forms of 'You' — Singular

> ULT **being thirsty and give {you} to drink**
> UST giving you water when you were thirsty
> (διψῶντα καὶ ἐποτίσαμεν)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
righteous	the people who did what was right
Lord	Lord

Matthew 25:38

ULT	UST
And when did we see you a stranger and gather together with {you}? Or naked and clothe {you}?	*We do not remember welcoming you even though you were from a different place. {We do not remember} giving you clothes when you did not have enough to wear.*

ULT **you … gather together with {you} … clothe {you}**
UST We do not remember welcoming you … giving you clothes
(σε & συνηγάγομεν & περιεβάλομεν)

Since the people are speaking to the king, the word **you** throughout this verse is singular.

Support Reference: Forms of 'You' — Singular

ULT **gather together with {you}**
UST welcoming you
(συνηγάγομεν)

See how you translated this phrase in 25:35. Alternate translation: [invite you into our houses] or [give you a place to stay]

Support Reference: Idiom

ULT **naked and clothe {you}**
UST giving you clothes when you did not have enough to wear
(γυμνὸν καὶ περιεβάλομεν)

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]

Support Reference: Ellipsis

> ULT **naked**
> UST you did not have enough to wear
> (γυμνὸν)

See how you translated this word in 25:36. Alternate translation: [without proper clothing] or [ill-clothed]

Support Reference: Assumed Knowledge and Implicit Information

Matthew 25:39

ULT	UST
And when did we see you sick or in prison and come to you?'	*We do not remember visiting you when you were ill or in jail.'*

ULT **you … you**
UST We do not remember … you
(σε & σε)

Since the people are speaking to the king, the word **you** throughout this verse is singular.

Support Reference: Forms of 'You' — Singular

ULT **come to you**
UST visiting you
(ἤλθομεν πρός σε)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **come**
UST visiting
(ἤλθομεν)

In a context such as this, your language might say "go" instead of **come**. Alternate translation: [go]

Support Reference: Go and Come

Matthew 25:40

ULT	UST
And answering, the King will say to them, 'Truly I say to you, as much as you did for one of the least of these brothers of mine, you did for me.'	*I, the king, will respond, 'Whenever you do something to help an insignificant fellow believer, it is as if you did it to help me. What I have said is true.'*

ULT **the King**
UST I, the king
(ὁ Βασιλεὺς)

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,]

Support Reference: First, Second or Third Person

ULT **to them, 'Truly I say to you, you did for one of the least of these brothers of mine, you did for me**
UST will respond, 'Whenever you do something to help an insignificant fellow believer, it is as if you did it to help me. What I have said is true
(αὐτοῖς, ἀμὴν, λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἑνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε)

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]

Support Reference: Quotes within Quotes

ULT **of … least**
UST insignificant
(τῶν ἐλαχίστων)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **of these brothers of mine**
UST fellow believer
(τούτων τῶν ἀδελφῶν μου)

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]

Support Reference: Metaphor

ULT **brothers**
UST fellow believer
(τῶν ἀδελφῶν)

Although the term **brothers** is masculine, the king is using the word in a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: [brothers and sisters]

Support Reference: When Masculine Words Include Women

ULT **you did for me**
UST it is as if you did it to help me
(ἐμοὶ ἐποιήσατε)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
King	I, the king
Truly	What I have said is true

Matthew 25:41

ULT	UST
Then he will say also 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.	*After that, I will tell the people in the area to my left, 'You are people whom God has cursed. Leave me! {I send you} to hell, which God set up for Satan and his demons.*

ULT **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**

UST the people in the area to my left, 'You are people whom God has cursed. Leave me! {I send you} to hell, which God set up for Satan and his demons … { … You will go there} because you did not feed me when I was hungry. You did not give me water when I was thirsty … You did not welcome me when I arrived from a different place. You did not give me clothes when I did not have enough to wear. You did not take care of me when I was ill and in jail

(τοῖς ἐξ εὐωνύμων, πορεύεσθε ἀπ' ἐμοῦ κατηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον, τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. ἐπείνασα γὰρ καὶ οὐκ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ οὐκ ἐποτίσατέ με, ξένος ἤμην καὶ οὐ συνηγάγετέ με, γυμνὸς καὶ οὐ περιεβάλετέ με, ἀσθενὴς καὶ ἐν φυλακῇ καὶ οὐκ ἐπεσκέψασθέ με) (25:41-43)

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]

Support Reference: Quotes within Quotes

ULT **he will say … his left**

UST I will tell … in the area to my left

(ἐρεῖ & εὐωνύμων)

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]

Support Reference: First, Second or Third Person

ULT **his left**
UST in the area to my left
(εὐωνύμων)

See how you translated **his left** in 25:33. Alternate translation: [his left side]

Support Reference: Nominal Adjectives

ULT **the ones having been cursed**
UST You are people whom God has cursed
(κατηραμένοι)

If your language 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]

Support Reference: Active or Passive

ULT **the eternal fire**
UST hell
(τὸ πῦρ τὸ αἰώνιον)

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]

Support Reference: Metaphor

ULT **that has been prepared**
UST which God set up
(τὸ ἡτοιμασμένον)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the ones having been cursed	You are people whom God has cursed
eternal	hell
for the devil	for Satan

ULT	UST
angels	demons

Matthew 25:42

ULT	UST
For I was hungry, and you did not give me to eat; I was thirsty, and you did not give me to drink;	*{You will go there} because you did not feed me when I was hungry. You did not give me water when I was thirsty.*

ULT **For**
UST {You will go there} because
(γὰρ)

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:]

Support Reference: Connect — Reason-and-Result Relationship

ULT **you did not give me to eat … you did not give me to drink**
UST you did not feed me … You did not give me water
(οὐκ ἐδώκατέ μοι φαγεῖν & οὐκ ἐποτίσατέ με)

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]

Support Reference: Ellipsis

Matthew 25:43

ULT	UST
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.'	*You did not welcome me when I arrived from a different place. You did not give me clothes when I did not have enough to wear. You did not take care of me when I was ill and in jail.'*

> ULT **you did not gather together with me**
> UST You did not welcome me
> (οὐ συνηγάγετέ με)

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]

Support Reference: Idiom

> ULT **{I was} naked**
> UST I did not have enough to wear
> (γυμνὸς)

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]

Support Reference: Assumed Knowledge and Implicit Information

Matthew 25:44

ULT	UST
Then they also will answer, 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?'	*After that, those people will reply, 'Lord, we do not remember failing to help you when you were hungry or thirsty or came from a different place or did not have enough to wear or were ill or in jail.'*

ULT **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**
UST will reply, 'Lord, we do not remember failing to help you when you were hungry or thirsty or came from a different place or did not have enough to wear or were ill or in jail
(λέγοντες, Κύριε, πότε σε εἴδομεν πεινῶντα, ἢ διψῶντα, ἢ ξένον, ἢ γυμνὸν, ἢ ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ οὐ διηκονήσαμέν σοι)

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.]

Support Reference: Quotes within Quotes

ULT **when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not serve you**
UST we do not remember failing to help you when you were hungry or thirsty or came from a different place or did not have enough to wear or were ill or in jail
(πότε σε εἴδομεν πεινῶντα, ἢ διψῶντα, ἢ ξένον, ἢ γυμνὸν, ἢ ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ οὐ διηκονήσαμέν σοι)

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.]

Support Reference: Rhetorical Question

ULT **saying**
UST will reply
(λέγοντες)

If you keep the direct quotation, consider natural ways of introducing it in your language. Alternate translation: [and they will say]

Support Reference: Quotations and Quote Margins

ULT **you … you**
UST we do not remember … you
(σε & σοι)

Since the people are talking to the king, the word **you** throughout this verse is singular.

Support Reference: Forms of 'You' — Singular

ULT **naked**
UST did not have enough to wear
(γυμνὸν)

See how you translated this word in 25:36. Alternate translation: [without proper clothing] or [ill-clothed]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lord	Lord
did … serve	to help

Matthew 25:45

ULT	UST
Then he will answer them, 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.’	*He will reply, ‘I tell you truly that you did not do for me whatever you did not do for even the least important one among these people of mine.’*

ULT **he will answer**
UST He will reply
(ἀποκριθήσεται)

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]

Support Reference: First, Second or Third Person

ULT **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**
UST I tell you truly that you did not do for me whatever you did not do for even the least important one among these people of mine
(λέγων, ἀμὴν, λέγω ὑμῖν, ἐφ’ ὅσον οὐκ ἐποιήσατε ἑνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε)

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]

Support Reference: Quotes within Quotes

ULT **saying**
(λέγων)

If you keep the direct quotation, consider natural ways of introducing it in your language. Alternate translation: [and he will say]

Support Reference: Quotations and Quote Margins

> **ULT** **of the least**
> **UST** the least important
> (τῶν ἐλαχίστων)

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]

> **ULT** **of these**
> **UST** among these people of mine
> (τούτων)

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]

Support Reference: Pronouns — When to Use Them

> **ULT** **you did not do for me**
> **UST** you … not … for me … did … do
> (οὐδὲ ἐμοὶ ἐποιήσατε)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Truly	I tell you truly that

Matthew 25:46

ULT	UST
And these will go away into eternal punishment, but the righteous into eternal life.”	*As for those people {who did what was wrong}, God will punish them forever. In contrast, the people who did what was right will live with God forever.”*

ULT **these**
UST As for those people {who did what was wrong}
(οὗτοι)

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]

Support Reference: Pronouns — When to Use Them

ULT **will go away into eternal punishment, but the righteous into eternal life**
UST God will punish them forever. In contrast, the people who did what was right will live with God forever
(ἀπελεύσονται & εἰς κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον)

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]

Support Reference: Metaphor

ULT **into eternal punishment**
UST God will punish them forever
(εἰς κόλασιν αἰώνιον)

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]

Support Reference: Abstract Nouns

ULT **the righteous into eternal life**
UST the people who did what was right will live with God forever
(οἱ & δίκαιοι εἰς ζωὴν αἰώνιον)

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]

Support Reference: Ellipsis

ULT **into eternal life**
UST will live with God forever
(εἰς ζωὴν αἰώνιον)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
eternal	forever
punishment	God will punish them
righteous	people who did what was right
eternal	forever

Matthew 26

Matthew 26 Chapter Introduction

Structure and Formatting

1. 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)

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)

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)

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)

Matthew 26:1

ULT	UST
And it happened that when Jesus had finished all these words, he said to his disciples,	*So, Jesus completed saying all those things. Then, he told his apprentices,*

ULT **And it happened that when Jesus had finished all these words, he said to his disciples**
UST So, Jesus completed saying all those things. Then, he told his apprentices
(καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἶπεν τοῖς μαθηταῖς αὐτοῦ)

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]

Support Reference: End of Story

ULT **all these words**
UST saying all those things
(πάντας τοὺς λόγους τούτους)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
to … disciples	apprentices

Matthew 26:2

ULT	UST
“You know that after two days the Passover happens, and the Son of Man is handed over to be crucified.”	*“As you know, two days from now, the Passover festival will begin. At that time, somebody will help the authorities arrest me, the Son of Man. They will have people kill me by nailing me to a cross.”*

ULT happens … is handed over
UST will begin … somebody will help the authorities arrest
(γίνεται & παραδίδοται)

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]

Support Reference: Irregular Use of Tenses

ULT the Son of Man is handed over
UST somebody will help the authorities arrest me, the Son of Man
(ὁ Υἱὸς τοῦ Ἀνθρώπου παραδίδοται)

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]

Support Reference: First, Second or Third Person

ULT the Son of Man is handed over to be crucified
UST somebody will help the authorities arrest me, the Son of Man. They will have people kill me by nailing me to a cross
(ὁ Υἱὸς τοῦ Ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
You know	As you know
days	days
Passover	Passover festival

ULT	UST
Son of Man	me, the Son of Man
be crucified	They will have people kill me by nailing me to a cross

Matthew 26:3

ULT	UST
Then the chief priests and the elders of the people were gathered together in the courtyard of the chief priest, the one called Caiaphas.	*At that time, the ruling priests and the Jewish leaders assembled outside the house of the ruling priest whose name was Caiaphas.*

ULT **were gathered together**
UST assembled
(συνήχθησαν)

If your language 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]

Support Reference: Active or Passive

ULT **the one called Caiaphas**
UST whose name was Caiaphas
(τοῦ λεγομένου Καϊάφα)

If your language 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]

Support Reference: Active or Passive

ULT **of the chief priest, the one called Caiaphas**
UST of the ruling priest whose name was Caiaphas
(τοῦ ἀρχιερέως, τοῦ λεγομένου Καϊάφα)

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]

Support Reference: Distinguishing Versus Informing or Reminding

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
chief priests	ruling priests
elders	leaders
were gathered together	assembled
of the chief priest	of the ruling priest
called	whose name was

ULT	UST
Caiaphas	Caiaphas

Matthew 26:4

ULT	UST
And they took counsel together in order that they might seize Jesus by deceit and kill him.	*They started to plan a clever way to arrest Jesus and have others execute him.*

> ULT **they took counsel together**
> UST They started to plan
> (συνεβουλεύσαντο)

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]

Support Reference: Idiom

> ULT **by deceit**
> UST a clever way
> (δόλῳ)

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]

Support Reference: Abstract Nouns

> ULT **kill him**
> UST have others execute him
> (ἀποκτείνωσιν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they might seize	to arrest
Jesus	Jesus

Matthew 26:5

ULT	UST
But they were saying, "Not during the festival, so that a riot does not happen among the people."	*However, they agreed that they would not act during the Passover festival. Otherwise, the people who were there in Jerusalem might riot.*

ULT **they were saying, "Not during the festival, so that a riot does not happen among the people**
UST they agreed that they would not act during the Passover festival. Otherwise, the people who were there in Jerusalem might riot
(ἔλεγον & μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ)

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]

Support Reference: Direct and Indirect Quotations

ULT **Not during the festival**
UST that they would not act during the Passover festival
(μὴ ἐν τῇ ἑορτῇ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the festival**
UST the Passover festival
(τῇ ἑορτῇ)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the people**
> UST the people who were there in Jerusalem
> (τῷ λαῷ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
festival	Passover festival

Matthew 26:6

ULT	UST
Now, Jesus being in Bethany in the house of Simon the leper,	*One time, Jesus {and his apprentices} were in the village of Bethany. They were in the home of Simon, who used to have a skin disease.*

ULT **Now**
UST One time
(δὲ)

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,]

Support Reference: Introduction of a New Event

ULT **Jesus being**
UST Jesus {and his apprentices} were
(τοῦ & Ἰησοῦ γενομένου)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **of Simon the leper**
UST of Simon, who used to have a skin disease
(Σίμωνος τοῦ λεπροῦ)

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”]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **of Simon**
> UST of Simon
> (Σίμωνος)

The word **Simon** is the name of a man. This is not the same Simon whom Jesus also called Peter.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus {and his apprentices}
Bethany	the village of Bethany
the house	the home
leper	who used to have a skin disease

Matthew 26:7

ULT	UST
a woman approached him having an alabaster jar of very expensive perfumed oil, and she poured {it} upon his head, {he} reclining to eat.	*While Jesus was feasting {there}, a woman came to him. She brought with her a stone jar that contained a valuable, fragrant ointment. She poured the ointment on Jesus' head.*

ULT **a woman approached him having an alabaster jar of very expensive perfumed oil**
UST a woman came to him. She brought with her a stone jar that contained a valuable, fragrant ointment
(προσῆλθεν αὐτῷ γυνὴ ἔχουσα ἀλάβαστρον μύρου βαρυτίμου)

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]

Support Reference: Introduction of New and Old Participants

ULT **an alabaster jar of very expensive perfumed oil**
UST a stone jar that contained a valuable, fragrant ointment
(ἀλάβαστρον μύρου βαρυτίμου)

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]

Support Reference: Possession

ULT **an alabaster jar**
UST a stone jar
(ἀλάβαστρον)

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]

Support Reference: Translate Unknowns

> ULT **of very expensive perfumed oil**
> UST that contained a valuable, fragrant ointment
> (μύρου βαρυτίμου)

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]

Support Reference: Translate Unknowns

> ULT **his head, {he} reclining to eat**
> UST While Jesus was feasting {there} … Jesus' head
> (τῆς κεφαλῆς αὐτοῦ ἀνακειμένου)

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]

Support Reference: Connect — Simultaneous Time Relationship

> ULT **{he} reclining to eat**
> UST While Jesus was feasting {there}
> (ἀνακειμένου)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of … perfumed oil	that contained a … fragrant ointment

Matthew 26:8

ULT	UST
Now, having seen this, the disciples became very angry, saying, "For what {is} this waste?	*When the apprentices noticed {what the woman had done}, they were very upset. They declared, "She wasted {the valuable ointment}!*

ULT saying, "For what {is} this waste … For this was able to be sold for much and given to the poor

UST They declared, "She wasted {the valuable ointment} … She could have sold it for a lot of money! Then, she could have given {that money} to poor people

(λέγοντες, εἰς τί ἡ ἀπώλεια αὕτη? ἐδύνατο γὰρ τοῦτο πραθῆναι πολλοῦ καὶ δοθῆναι πτωχοῖς) (26:8-9)

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]

Support Reference: Direct and Indirect Quotations

ULT Now

(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT saying

UST They declared

(λέγοντες)

If you keep the direct quotation, consider natural ways of introducing it in your language. Alternate translation: [and they said]

Support Reference: Quotations and Quote Margins

ULT **For what {is} this waste**
UST She wasted {the valuable ointment}
(εἰς τί ἡ ἀπώλεια αὕτη)

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!]

Support Reference: Rhetorical Question

ULT **For what {is} this waste**
UST She wasted {the valuable ointment}
(εἰς τί ἡ ἀπώλεια αὕτη)

Alternate translation: [What is the purpose for this waste]

ULT **this waste**
UST She wasted {the valuable ointment}
(ἡ ἀπώλεια αὕτη)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	the apprentices
waste	She wasted {the valuable ointment}

Matthew 26:9

ULT	UST
For this was able to be sold for much and given to the poor."	*She could have sold it for a lot of money! Then, she could have given {that money} to poor people."*

ULT **For**
(γὰρ)

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,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **this was able to be sold for much and given to**
UST She could have sold it for a lot of money! Then, she could have given {that money}
(ἐδύνατο & τοῦτο πραθῆναι πολλοῦ καὶ δοθῆναι)

If your language 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]

Support Reference: Active or Passive

ULT **this**
UST it
(τοῦτο)

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]

Support Reference: Pronouns — When to Use Them

> ULT **for much and given to**
> UST for a lot of money! Then, she could have given {that money}
> (πολλοῦ καὶ δοθῆναι)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the poor**
> UST to poor people
> (πτωχοῖς)

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]

Support Reference: Nominal Adjectives

Matthew 26:10

ULT	UST
But Jesus, knowing this, said to them, "Why are you causing trouble for the woman? For she did a good work for me.	*However, Jesus realized {what they were saying}. He told them, "Do not bother this woman! {I say that} because what she did to me was right.*

ULT **But**
UST However
(δὲ)

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,]

Support Reference: Connect — Contrast Relationship

ULT **Why are you causing trouble for the woman**
UST Do not bother this woman
(τί κόπους παρέχετε τῇ γυναικί)

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!]

Support Reference: Rhetorical Question

ULT **are you causing trouble for the woman … a good work**
UST Do not bother this woman … what … was right
(κόπους παρέχετε τῇ γυναικί? ἔργον & καλὸν)

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]

Support Reference: Abstract Nouns

ULT **For**
UST {I say that} because
(γὰρ)

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,]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
knowing this	realized {what they were saying}
trouble	Do not bother
good	was right

Matthew 26:11

ULT	UST
For you always have the poor with you, but you do not always have me.	*There will always be poor people with you. {So, you can help them whenever you want to}. However, I will not always be with you.*

ULT For
(γὰρ)

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:]

Support Reference: Connecting Words and Phrases

ULT you always have the poor with you
UST There will always be poor people with you. {So, you can help them whenever you want to}
(πάντοτε & τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT the poor
UST poor people
(τοὺς πτωχοὺς)

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]

Support Reference: Nominal Adjectives

Matthew 26:12

ULT	UST
For she, putting this perfumed oil on my body, did {it} to prepare me for burial.	*When she poured this ointment on me, she was getting me ready for when someone buries me.*

ULT For
(γὰρ)

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,]

Support Reference: Connecting Words and Phrases

ULT perfumed oil
UST ointment
(τὸ μύρον)

See how you translated **perfumed oil** in 26:7. Alternate translation: [oil with perfume in it]

Support Reference: Translate Unknowns

ULT to prepare me for burial
UST getting me ready for when someone buries me
(πρὸς τὸ ἐνταφιάσαι με)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
perfumed oil	ointment
prepare … for burial	getting me ready for when someone buries me

Matthew 26:13

ULT	UST
Truly I say to you, wherever this gospel is preached in the whole world, also what she did will be spoken in remembrance of her."	*In every place where my apprentices proclaim the good news, they will also tell what this woman just did. That way, people remember her. What I have said is true."*

ULT this gospel is preached … also what she did will be spoken
UST my apprentices proclaim the good news, they will also tell what this woman just did
(κηρυχθῇ τὸ εὐαγγέλιον τοῦτο & λαληθήσεται καὶ ὃ ἐποίησεν αὕτη)

If your language 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]

Support Reference: Active or Passive

ULT in remembrance of her
UST That way, people remember her
(εἰς μνημόσυνον αὐτῆς)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Truly	What I have said is true
gospel	the good news
is preached	my apprentices proclaim
world	In every place

Matthew 26:14

ULT	UST
Then one of the Twelve, the one called Judas Iscariot, having gone to the chief priests,	*After that, one of Jesus' 12 representatives visited the ruling priests. This man's name was Judas Iscariot.*

ULT of the Twelve
UST of Jesus' 12 representatives
(τῶν δώδεκα)

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]

Support Reference: Nominal Adjectives

ULT the one called
UST This man's name was
(ὁ λεγόμενος)

If your language 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]

Support Reference: Active or Passive

ULT having gone
UST visited
(πορευθεὶς)

In a context such as this, your language might say "come" instead of **gone**. Alternate translation: [having come]

Support Reference: Go and Come

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the Twelve	of Jesus' 12 representatives
called	This man's name was
Judas Iscariot	Judas Iscariot
chief priests	the ruling priests

Matthew 26:15

ULT	UST
said, “What are you willing to give me, and I will hand him over to you?” And they weighed out 30 pieces of silver for him.	*He said to them, “Suppose that I help you arrest Jesus. How much money would you pay me?” {In response,} they offered Judas 30 silver coins.*

ULT **What are you willing to give me**
UST How much money would you pay me
(τί θέλετέ μοι δοῦναι)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and I**
UST Suppose that I
(κἀγὼ)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **they weighed out 30 pieces of silver for him**
UST they offered Judas 30 silver coins
(οἱ & ἔστησαν αὐτῷ τριάκοντα ἀργύρια)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **30 pieces of silver**
> UST 30 silver coins
> (τριάκοντα ἀργύρια)

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]

Support Reference: Biblical Money

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
will hand … over	help … arrest
pieces of silver	silver coins

Matthew 26:16

ULT	UST
And from then he was seeking an opportunity in order that he might hand him over.	*From that moment on, Judas tried to find a good time to help {the ruling priests} arrest Jesus.*

ULT an opportunity in order that he might hand him over
UST a good time to help {the ruling priests} arrest Jesus
(εὐκαιρίαν ἵνα αὐτὸν παραδῷ)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he was seeking	Judas tried to find
he might hand … over	help {the ruling priests} arrest

Matthew 26:17

ULT	UST
Now on the first of the Festival of Unleavened Bread the disciples approached Jesus, saying, "Where do you want {that} we might prepare for you to eat the Passover?"	*During the first day of the Celebration of Unleavened Bread, the apprentices came to Jesus. They asked him, "Where should we set up the meal for the Passover celebration?"*

ULT **Now**
(δὲ)

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,]

Support Reference: Introduction of a New Event

ULT **on the first**
UST During the first day
(τῇ & πρώτῃ)

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]

Support Reference: Nominal Adjectives

ULT **on the first**
UST During the first day
(τῇ & πρώτῃ)

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [on day one]

Support Reference: Ordinal Numbers

ULT **saying**
UST They asked him
(λέγοντες)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said]

Support Reference: Quotations and Quote Margins

> ULT **do you want … for you**
> UST should … the meal for the Passover celebration
> (θέλεις & σοι)

Since the disciples are talking to Jesus, the word **you** is singular throughout this verse.

Support Reference: Forms of 'You' — Singular

> ULT **the Passover**
> UST the meal for the Passover celebration
> (τὸ Πάσχα)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the Festival of Unleavened Bread	of the Celebration of Unleavened Bread
disciples	apprentices
Jesus	to Jesus
Passover	the meal for the Passover celebration

Matthew 26:18

ULT	UST
And he said, "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."'"	*Jesus told them, "Enter the city of Jerusalem and find a certain man. Tell him, 'Our instructor says that something important is about to happen to him. He wants to eat the meal for the Passover celebration with us, his apprentices, in your home.'"*

ULT **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**
UST Enter the city of Jerusalem and find a certain man. Tell him, 'Our instructor says that something important is about to happen to him. He wants to eat the meal for the Passover celebration with us, his apprentices, in your home
(ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα καὶ εἴπατε αὐτῷ, ὁ διδάσκαλος λέγει, ὁ καιρός μου ἐγγύς ἐστιν; πρὸς σὲ ποιῶ τὸ Πάσχα μετὰ τῶν μαθητῶν μου)

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]

Support Reference: Quotes within Quotes

ULT **the city**
UST the city of Jerusalem
(τὴν πόλιν)

The phrase **the city** refers to Jerusalem. You could include this information if that would be helpful to your readers. Alternate translation: [Jerusalem]

Support Reference: Assumed Knowledge and Implicit Information

ULT **so-and-so**
UST a certain man
(τὸν δεῖνα)

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]

Support Reference: Translate Unknowns

ULT **My time**
UST that something important … to him
(ὁ καιρός μου)

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]

Support Reference: Metonymy

ULT **I with my disciples am doing the Passover**
UST He wants to eat the meal for the Passover celebration with us, his apprentices
(ποιῶ τὸ Πάσχα μετὰ τῶν μαθητῶν μου)

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]

Support Reference: Metonymy

ULT **I with my disciples am doing**
UST He wants to eat … with us, his apprentices
(ποιῶ & μετὰ τῶν μαθητῶν μου)

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]

Support Reference: Irregular Use of Tenses

ULT **with you**
UST in your home
(πρὸς σὲ)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **you**
> UST in your home
> (σὲ)

Since the disciples will be talking to a man, the word **you** here is singular.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Teacher	Our instructor
time	that something important
disciples	us, his apprentices
Passover	the meal for the Passover celebration

Matthew 26:19

ULT	UST
And the disciples did as Jesus directed them, and they prepared the Passover.	*The apprentices did what Jesus told them to do. They {went to that man's house and} set up the meal for the Passover celebration.*

ULT the Passover
UST the meal for the Passover celebration
(τὸ Πάσχα)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	apprentices
Jesus	Jesus
Passover	the meal for the Passover celebration

Matthew 26:20

ULT	UST
Now evening having come, he was reclining to eat with the Twelve.	*When it was evening, Jesus and his 12 representatives began to feast.*

ULT **Now**
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **he was reclining to eat**
UST Jesus … began to feast
(ἀνέκειτο)

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]

Support Reference: Translate Unknowns

ULT **the Twelve**
UST his 12 representatives
(τῶν δώδεκα)

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]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Twelve	his 12 representatives

Matthew 26:21

ULT	UST
And they eating, he said, “Truly I say to you that one of you will hand me over.”	*As they ate, Jesus told them, “One of you is going to help {my enemies} arrest me. What I have said is true.”*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Truly	What I have said is true
will hand … over	is going to help {my enemies} arrest

Matthew 26:22

ULT	UST
And being very grieved, each one began to say to him, "Surely not I, Lord?"	*The apprentices became very sad. Every one of them told Jesus, "Lord, I will not do that!"*

ULT being very grieved
UST The apprentices became very sad
(λυπούμενοι σφόδρα)

If your language 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]

Support Reference: Active or Passive

ULT Surely not I, Lord
UST Lord, I will not do that
(μήτι ἐγώ εἰμι, Κύριε)

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?]

Support Reference: Rhetorical Question

ULT Surely not I, Lord
UST Lord, I will not do that
(μήτι ἐγώ εἰμι, Κύριε)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lord	Lord

Matthew 26:23

ULT	UST
But he, answering, said, "The one having dipped his hand with me in the bowl, this one will hand me over.	*Jesus replied, "The one who will help {my enemies} arrest me is eating food here with me.*

ULT But
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT The one having dipped his hand with me in the bowl, this one will hand me over
UST The one who will help {my enemies} arrest me is eating food here with me
(ὁ ἐμβάψας μετ' ἐμοῦ τὴν χεῖρα ἐν τῷ τρυβλίῳ, οὗτός με παραδώσει)

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]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT The one having dipped his hand with me in the bowl
UST is eating food here with me
(ὁ ἐμβάψας μετ' ἐμοῦ τὴν χεῖρα ἐν τῷ τρυβλίῳ)

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]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
will hand … over	who will help {my enemies} arrest

Matthew 26:24

ULT	UST
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! It would have been good for him if that man had not been born."	*I, the Son of Man, will die. That is what you can read in the Scriptures about me. Nevertheless, how terrible it will be for the man who helps {my enemies} arrest me, the Son of Man. In fact, that man would be better off if he had never existed."*

ULT **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**
UST I, the Son of Man, will die. That is what you can read in the Scriptures about me. Nevertheless, how terrible it will be for the man who helps {my enemies} arrest me, the Son of Man
(ὁ & Υἱὸς τοῦ Ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ Υἱὸς τοῦ Ἀνθρώπου παραδίδοται)

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]

Support Reference: First, Second or Third Person

ULT **departs**
UST will die
(ὑπάγει)

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]

Support Reference: Irregular Use of Tenses

ULT **departs**
UST will die
(ὑπάγει)

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]

Support Reference: Euphemism

ULT **just as it has been written**
UST That is what you can read in the Scriptures
(καθὼς γέγραπται)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **it has been written**
UST you can read in the Scriptures
(γέγραπται)

If your language 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]

Support Reference: Active or Passive

ULT **through whom the Son of Man is handed over**
UST who helps {my enemies} arrest me, the Son of Man
(δι᾽ οὗ ὁ Υἱὸς τοῦ Ἀνθρώπου παραδίδοται)

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]

Support Reference: Active or Passive

ULT **that man had not been born**
UST he had never existed
(οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Son of Man	I, the Son of Man
woe	how terrible it will be
Son of Man	me, the Son of Man
is handed over	helps {my enemies} arrest
good	better off

Matthew 26:25

ULT	UST
But answering, Judas, the one handing him over, said, "Surely not I, Rabbi?" He says to him, "You said {it}."	*Judas, the one who was going to help {his enemies} arrest him, replied, "Teacher, I will not do that!" Jesus replied, "Yes you will."*

ULT **But**
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **Surely not I, Rabbi**
UST Teacher, I will not do that
(μήτι ἐγώ εἰμι, Ῥαββεί)

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?]

Support Reference: Rhetorical Question

ULT **Surely not I, Rabbi**
UST Teacher, I will not do that
(μήτι ἐγώ εἰμι, Ῥαββεί)

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]

Support Reference: Ellipsis

> ULT **He says**
> UST Jesus replied
> (λέγει)

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]

Support Reference: Irregular Use of Tenses

> ULT **You said {it}**
> UST Yes you will
> (σὺ εἶπας)

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]

Support Reference: Idiom

> ULT **You**
> UST Yes you will
> (σὺ)

Since Jesus is talking to Judas, the word **You** here is singular.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Judas	Judas
handing … over	who was going to help {his enemies} arrest
Rabbi	Teacher

Matthew 26:26

ULT	UST
Now they eating, Jesus, having taken bread and having blessed, broke {it}. And having given {it} to the disciples, he said, "Take, eat. This is my body."	*As they ate, Jesus picked up a loaf of bread. He thanked God {for the loaf of bread}. Then, he tore it into pieces and handed the pieces to the apprentices {to eat}. He said, "This {bread} is my body. Receive it and eat it."*

ULT **Now**
(δὲ)

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,]

Support Reference: Introduction of a New Event

ULT **having blessed**
UST He thanked God {for the loaf of bread}
(εὐλογήσας)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **broke {it} … he**
UST Then, he tore it into pieces
(ἔκλασεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **Take, eat**
> UST Receive it and eat it
> (λάβετε, φάγετε)

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]

Support Reference: Ellipsis

> ULT **This is my body**
> UST This {bread} is my body
> (τοῦτό ἐστιν τὸ σῶμά μου)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
bread	a loaf of bread
having blessed	He thanked God {for the loaf of bread}
to … disciples	to the apprentices

Matthew 26:27

ULT	UST
And having taken a cup and having given thanks, he gave {it} to them, saying, "Drink from it, all of you.	*Then Jesus picked up a cup {of wine}. He thanked God {for the wine}. Then, he handed {the cup of wine} to the apprentices. He said, "All of you must drink wine from this cup.*

ULT **a cup**
UST a cup {of wine}
(ποτήριον)

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]

Support Reference: Metonymy

ULT **saying**
UST He said
(λέγων)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he instructed them]

Support Reference: Quotations and Quote Margins

Matthew 26:28

ULT	UST
For this is my blood of thecovenant that is being poured out for many for the forgiveness of sins.	*This wine is my blood, which inaugurates the agreement {God is making with you}. My blood will flow from my body {when my enemies kill me}. That way, God will forgive the sins of many people.*

ULT **For**
(γάρ)

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:]

Support Reference: Connecting Words and Phrases

ULT **this**
UST This wine
(τοῦτο)

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]

Support Reference: Pronouns — When to Use Them

ULT **this is my blood of the covenant**
UST This wine is my blood, which inaugurates the agreement {God is making with you}
(τοῦτο & ἐστιν τὸ αἷμά μου τῆς διαθήκης)

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]

Support Reference: Metaphor

ULT **my blood of the covenant**
UST my blood, which inaugurates the agreement {God is making with you}
(τὸ αἷμά μου τῆς διαθήκης)

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]

Support Reference: Possession

ULT **of the covenant**
UST which inaugurates the agreement {God is making with you}
(τῆς διαθήκης)

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.

Support Reference: Textual Variants

ULT **that is being poured out for many**
UST My blood will flow from my body {when my enemies kill me} … of many people
(τὸ περὶ πολλῶν ἐκχυννόμενον)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **is being poured out**
UST will flow from my body {when my enemies kill me}
(ἐκχυννόμενον)

If your language 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]

Support Reference: Active or Passive

> ULT **many**
> UST of many people
> (πολλῶν)

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]

Support Reference: Nominal Adjectives

> ULT **for the forgiveness of sins**
> UST That way, God will forgive the sins
> (εἰς ἄφεσιν ἁμαρτιῶν)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the covenant	which inaugurates the agreement {God is making with you}
the forgiveness	God will forgive
of sins	the sins

Matthew 26:29

ULT	UST
But I say to you, I will certainly not drink from now from this fruit of the vine until that day when I drink it new with you in the kingdom of my Father."	*Here is what I want to tell you: From this moment on, I will not drink any more wine until the time when I drink it again with you when we participate in God my Father's kingdom."*

ULT **But**
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **I say to you, I will certainly not drink**
UST Here is what I want to tell you … I will not drink
(λέγω & ὑμῖν, οὐ μὴ πίω)

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]

Support Reference: Metaphor

ULT **certainly not**
UST not
(οὐ μὴ)

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]

Support Reference: Double Negatives

> ULT **from this fruit of the vine**
> UST any more wine
> (ἐκ τούτου τοῦ γενήματος τῆς ἀμπέλου)

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]

Support Reference: Idiom

> ULT **that day**
> UST the time
> (τῆς ἡμέρας ἐκείνης)

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]

Support Reference: Idiom

> ULT **I drink it new**
> UST I drink it again
> (αὐτὸ πίνω & καινὸν)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **of my Father**
> UST God my Father's
> (τοῦ Πατρός μου)

Father is an important title that describes the relationship between God the Father and Jesus the Son.

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
fruit	any more wine
of the vine	any more wine
day	the time
kingdom of … Father	God … Father's kingdom

ULT	UST
of … Father	God … Father’s

Matthew 26:30

ULT	UST
And having sung a hymn, they went out to the Mount of Olives.	*After they sang a song praising God, Jesus and his apprentices walked to the Mount of Olives.*

> ULT **having sung a hymn**
> UST After they sang a song praising God
> (ὑμνήσαντες)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Mount of Olives	Mount of Olives
of Olives	of Olives

Matthew 26:31

ULT	UST
Then Jesus says to them, "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.'	*After that, Jesus told them, "{God had Zechariah} write in the Scriptures, 'I will kill the one who is like a shepherd. Then, the people who are like sheep in his flock will flee.' So, tonight all of you will reject me!*

ULT **says**
UST told
(λέγει)

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]

Support Reference: Irregular Use of Tenses

ULT **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**
UST { … God had Zechariah} write in the Scriptures, I will kill the one who is like a shepherd. Then, the people who are like sheep in his flock will flee.' So, tonight all of you will reject me
(πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ; γέγραπται γάρ, πατάξω τὸν ποιμένα, καὶ διασκορπισθήσονται τὰ πρόβατα τῆς ποίμνης)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **will be caused to stumble on me**
UST will reject me
(σκανδαλισθήσεσθε ἐν ἐμοὶ)

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]

Support Reference: Metaphor

ULT **will be caused to stumble**
UST will reject
(σκανδαλισθήσεσθε)

If your language 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]

Support Reference: Active or Passive

ULT **it is written**
UST {God had Zechariah} write in the Scriptures
(γέγραπται)

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]

Support Reference: Quotations and Quote Margins

ULT **it is written**
UST {God had Zechariah} write in the Scriptures
(γέγραπται)

If your language 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]

Support Reference: Active or Passive

ULT **it is written, I will strike the shepherd and the sheep of the flock will be scattered**
UST {… God had Zechariah} write in the Scriptures, I will kill the one who is like a shepherd. Then, the people who are like sheep in his flock will flee
(γέγραπται & πατάξω τὸν ποιμένα, καὶ διασκορπισθήσονται τὰ πρόβατα τῆς ποίμνης)

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]

Support Reference: Quotes within Quotes

> ULT **I will strike the shepherd and the sheep of the flock will be scattered**
> UST I will kill the one who is like a shepherd. Then, the people who are like sheep in his flock will flee
> (πατάξω τὸν ποιμένα, καὶ διασκορπισθήσονται τὰ πρόβατα τῆς ποίμνης)

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]

Support Reference: Metaphor

> ULT **I will strike**
> UST I will kill
> (πατάξω)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **I will strike**
> UST I will kill
> (πατάξω)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the sheep of the flock will be scattered**
> UST the people who are like sheep in his flock will flee
> (διασκορπισθήσονται τὰ πρόβατα τῆς ποίμνης)

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]

Support Reference: Active or Passive

> ULT **the sheep of the flock**
> UST the people who are like sheep in his flock
> (τὰ πρόβατα τῆς ποίμνης)

In your language, it might seem that this phrase expresses unnecessary extra information. If so, you could abbreviate it. Alternate translation: [the sheep]

Support Reference: When to Keep Information Implicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
shepherd	the one who is like a shepherd
sheep	the people who are like sheep
of the flock	in his flock

Matthew 26:32

ULT	UST
But after I am raised up, I will go before you into Galilee."	*However, once God has made me alive again, I will go ahead of you to the region of Galilee {and meet you there}."*

ULT **I am raised up**
UST God has made me alive again
(τὸ ἐγερθῆναί με)

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]

Support Reference: Idiom

ULT **I am raised up**
UST God has made me alive again
(τὸ ἐγερθῆναί με)

If your language 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]

Support Reference: Active or Passive

ULT **I will go before you into Galilee**
UST I will go ahead of you to the region of Galilee {and meet you there}
(προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **I will go before**
> UST I will go ahead of
> (προάξω)

In a context such as this, your language might say “come” instead of **go**. Alternate translation: [I will come ahead of]

Support Reference: Go and Come

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Galilee	the region of Galilee {and meet you there}

Matthew 26:33

ULT	UST
But answering, Peter said to him, "If all will be caused to stumble on you, I never will be caused to stumble."	*Peter replied, "Suppose that everyone else rejects you. Despite that, I will never reject you!"*

ULT **If all will be caused to stumble**
UST Suppose that everyone else rejects
(εἰ πάντες σκανδαλισθήσονται)

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]

Support Reference: Connect — Hypothetical Conditions

ULT **will be caused to stumble on you … will be caused to stumble**
UST rejects you. Despite that … will … reject you
(σκανδαλισθήσονται ἐν σοί & σκανδαλισθήσομαι)

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]

Support Reference: Metaphor

ULT **will be caused to stumble … will be caused to stumble**
UST rejects … Despite that … will … reject you
(σκανδαλισθήσονται & σκανδαλισθήσομαι)

If your language 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]

Support Reference: Active or Passive

> ULT **you**
> UST you
> (σοί)

Because Peter is talking to Jesus, the word **you** here is singular.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter

Matthew 26:34

ULT	UST
Jesus said to him, "Truly I say to you that in this night, before a rooster crows, you will deny me three times."	*Jesus replied, "Tonight before male chickens crow {at dawn}, you will say three times that you are not my apprentice! What I have said is true."*

ULT **to you … you will deny**
UST you will say … that you are not my apprentice! What I have said is true
(σοι & ἀπαρνήσῃ)

Since Jesus is talking to Peter, the word **you** throughout this verse is singular.

Support Reference: Forms of 'You' — Singular

ULT **before a rooster crows**
UST before male chickens crow {at dawn}
(πρὶν ἀλέκτορα φωνῆσαι)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **before a rooster crows**
UST before male chickens crow {at dawn}
(πρὶν ἀλέκτορα φωνῆσαι)

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]

Support Reference: Translate Unknowns

ULT **you will deny me three times**
UST you will say three times that you are not my apprentice
(τρὶς ἀπαρνήσῃ με)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Truly	What I have said is true

Matthew 26:35

ULT	UST
Peter says to him, "Even if it were necessary for me to die with you, I will certainly not deny you." All the disciples also said likewise.	*Peter told him, "I will always say that I am your apprentice, even if I die with you because of that!" The rest of the apprentices said the same thing.*

ULT **says**
UST told
(λέγει)

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]

Support Reference: Irregular Use of Tenses

ULT **Even if it were necessary for me to die with you**
UST even if I die with you because of that
(κἂν δέῃ με σὺν σοὶ ἀποθανεῖν)

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]

Support Reference: Connect — Hypothetical Conditions

ULT **Even if it were necessary for me to die with you**
UST even if I die with you because of that
(κἂν δέῃ με σὺν σοὶ ἀποθανεῖν)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **you … you**
> UST I will … say that I am your apprentice … you
> (σοὶ & σε)

Since Peter is talking to Jesus, the word **you** throughout this verse is singular.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter
disciples	The rest of the apprentices

Matthew 26:36

ULT	UST
Then Jesus comes with them to a place called Gethsemane and says to the disciples, "Sit here while, having gone away there, I pray."	*After that, Jesus and his apprentices walked to a place whose name was Gethsemane. He told the apprentices, "Stay here. I will walk over there and pray {to God}."*

ULT **comes … says**
UST walked … He told
(ἔρχεται & λέγει)

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]

Support Reference: Irregular Use of Tenses

ULT **comes**
UST walked
(ἔρχεται)

In a context such as this, your language might say "goes" instead of **comes**. Alternate translation: [goes]

Support Reference: Go and Come

ULT **called Gethsemane**
UST whose name was Gethsemane
(λεγόμενον Γεθσημανεὶ)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
called	whose name was
Gethsemane	Gethsemane
to the disciples	the apprentices

ULT	UST
I pray	and pray {to God}

Matthew 26:37

ULT	UST
And having taken along Peter and the two sons of Zebedee, he began to be grieved and greatly troubled.	*Jesus had Peter and Zebedee's two sons{, James and John}, go with him. Then, Jesus started to become very sad and upset.*

ULT **having taken along Peter and the two sons of Zebedee, he began to be grieved and greatly troubled**
UST Jesus had Peter and Zebedee's two sons{, James and John}, go with him. Then, Jesus started to become very sad and upset
(παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου, ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν)

If your language 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]

Support Reference: Active or Passive

ULT **the two sons of Zebedee**
UST Zebedee's two sons{, James and John}
(τοὺς δύο υἱοὺς Ζεβεδαίου)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to be grieved and greatly troubled**
UST to become very sad and upset
(λυπεῖσθαι καὶ ἀδημονεῖν)

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]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter
of Zebedee	Zebedee’s

Matthew 26:38

ULT	UST
Then he says to them, "My soul is very grieved —unto death. Remain here and be alert with me."	*He told those three apprentices, "I am so sad that I feel like I am dying. Stay here and stay awake with me!"*

ULT **he says**
UST He told
(λέγει)

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]

Support Reference: Predictive Past

ULT **My soul is very grieved**
UST I am so sad
(περίλυπός ἐστιν ἡ ψυχή μου)

If your language 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]

Support Reference: Active or Passive

ULT **My soul is**
UST I am
(ἐστιν ἡ ψυχή μου)

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]

Support Reference: Synecdoche

> ULT **unto death**
> UST that I feel like I am dying
> (ἕως θανάτου)

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]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
soul	I
be alert	stay awake

Matthew 26:39

ULT	UST
And having gone a little farther, he fell on his face, praying and saying, "My Father, if it is possible, let this cup pass away from me. Yet, not as I will, but as you."	*After saying that, Jesus walked a little further. Then, he kneeled down to pray. He said, "God my Father, if there is any way to do so, please prevent me from suffering terribly. However, please do what you want to do, not what I want you to do."*

ULT **having gone a little farther**
UST Jesus walked a little further
(προσελθὼν μικρὸν)

In a context such as this, your language might say "come" instead of **gone**. Alternate translation: [having come a little farther]

Support Reference: Go and Come

ULT **he fell on his face**
UST Then, he kneeled down
(ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ)

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]

Support Reference: Symbolic Action

ULT **praying and saying**
UST to pray. He said
(προσευχόμενος καὶ λέγων)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he asked God]

Support Reference: Quotations and Quote Margins

> ULT **Father**
> UST God … Father
> (Πάτερ)

Father is an important title that describes the relationship between God the Father and Jesus the Son.

Support Reference: Translating Son and Father

> ULT **let this cup pass away from me**
> UST please prevent me from suffering terribly
> (παρελθέτω ἀπ᾽ ἐμοῦ τὸ ποτήριον τοῦτο)

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]

Support Reference: Third-Person Imperatives

> ULT **this cup**
> UST from suffering terribly
> (τὸ ποτήριον τοῦτο)

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]

Support Reference: Metaphor

> ULT **not as I will, but as you**
> UST please do what you want to do, not what I want you to do
> (οὐχ ὡς ἐγὼ θέλω, ἀλλ᾽ ὡς σύ)

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]

Support Reference: Ellipsis

ULT **you**
UST please do what you want to do
(σύ)

Since Jesus is speaking to his **Father**, the word **you** here is singular.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he fell	Then, he kneeled down
praying	to pray
Father	God … Father

Matthew 26:40

ULT	UST
And he comes to the disciples and finds them sleeping, and he says to Peter, "So, were you not able to be alert with me for one hour?	*Then he returned to the three apprentices. He discovered that they were asleep. He {woke them up} and rebuked Peter, "It disappoints me that you {men} could not stay awake with me for just a short time!*

ULT **he comes … finds … he says**
UST he returned … He discovered … He {woke them up} and rebuked
(ἔρχεται & εὑρίσκει & λέγει)

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]

Support Reference: Predictive Past

ULT **the disciples**
UST the three apprentices
(τοὺς μαθητὰς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he says to Peter**
UST He {woke them up} and rebuked Peter
(λέγει τῷ Πέτρῳ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **So, were you not able to be alert with me for one hour**
UST It disappoints me that you {men} could not stay awake with me for just a short time
(οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ)

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!]

Support Reference: Rhetorical Question

ULT **So, were you not able**
UST It disappoints me that you {men} could not
(οὕτως οὐκ ἰσχύσατε)

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]

Support Reference: Connecting Words and Phrases

ULT **were you not able**
UST It disappoints me that you {men} could not
(οὐκ ἰσχύσατε)

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]

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	three apprentices
to Peter	Peter
to be alert	stay awake
for … hour	for just a short time

Matthew 26:41

ULT	UST
Be alert and pray so that you do not enter into temptation. The spirit indeed {is} willing, but the flesh {is} weak."	*You want to do what I say, but you are not strong enough. Stay awake and pray! That way, nothing can convince you to sin."*

ULT **you do not enter into temptation**
UST nothing can convince you to sin
(μὴ εἰσέλθητε εἰς πειρασμόν)

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]

Support Reference: Metaphor

ULT **you do not enter into temptation**
UST nothing can convince you to sin
(μὴ εἰσέλθητε εἰς πειρασμόν)

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]

Support Reference: Abstract Nouns

ULT **The spirit indeed {is} willing, but the flesh {is} weak**
UST You want to do what I say, but you are not strong enough
(τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής)

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]

Support Reference: Generic Noun Phrases

ULT **The spirit indeed {is} willing**
UST You want to do what I say
(τὸ μὲν πνεῦμα πρόθυμον)

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]

Support Reference: Metonymy

ULT **{is} willing**
UST You want to do what I say
(πρόθυμον)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the flesh {is} weak**
UST you are not strong enough
(ἡ & σὰρξ ἀσθενής)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Be alert	Stay awake
pray	pray
temptation	nothing can convince you to sin
spirit	You want to do what I say

Matthew 26:42

ULT	UST
Again, having gone away a second time, he prayed, saying, "My Father, if this is not able to pass away unless I drink it, let your will be done."	*Then Jesus walked a short distance away a second time. He prayed, "God my Father, there may be no way to prevent me from suffering terribly. So, please do what you want to do!"*

ULT **having gone away**
UST Then Jesus walked a short distance away
(ἀπελθὼν)

In a context such as this, your language might say "come" instead of **gone**. Alternate translation: [having come away]

Support Reference: Go and Come

ULT **a second time**
UST a second time
(ἐκ δευτέρου)

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [for time two]

Support Reference: Ordinal Numbers

ULT **saying**
(λέγων)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said]

Support Reference: Quotations and Quote Margins

ULT **My Father**
UST God my Father
(Πάτερ μου)

Father is an important title that describes the relationship between God the Father and Jesus the Son.

Support Reference: Translating Son and Father

ULT **this is not able to pass away unless I drink it**
UST there may be no way to prevent me from suffering terribly
(οὐ δύναται τοῦτο παρελθεῖν, ἐὰν μὴ αὐτὸ πίω)

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]

Support Reference: Metaphor

ULT **this … it**
UST to prevent me from suffering terribly
(τοῦτο & αὐτὸ)

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]

Support Reference: Pronouns — When to Use Them

ULT **let your will be done**
UST So, please do what you want to do
(γενηθήτω τὸ θέλημά σου)

If your language 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]

Support Reference: Active or Passive

ULT **let your will be done**
UST So, please do what you want to do
(γενηθήτω τὸ θέλημά σου)

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]

Support Reference: Third-Person Imperatives

> ULT **your will**
> UST what you want to do
> (τὸ θέλημά σου)

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]

Support Reference: Abstract Nouns

> ULT **your**
> UST what you want to do
> (σου)

Since Jesus is talking to his **Father**, the word **your** here is singular.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he prayed	He prayed
your will	what you want to do

Matthew 26:43

ULT	UST
And having come again, he found them sleeping, for their eyes were weighed down.	*Then he returned a second time {to the three apprentices}. He discovered that they, because they were so sleepy, had fallen asleep again.*

ULT **And having come again, he found them sleeping, for their eyes were weighed down**
UST Then he returned a second time {to the three apprentices}. He discovered that they, because they were so sleepy, had fallen asleep again
(καὶ ἐλθὼν πάλιν, εὗρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **having come**
UST he returned … to the three apprentices
(ἐλθὼν)

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone]

Support Reference: Go and Come

ULT **their eyes were weighed down**
UST they were so sleepy
(ἦσαν & αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι)

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]

Support Reference: Idiom

> ULT **their eyes were weighed down**
> UST they were so sleepy
> (ἦσαν & αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι)

If your language 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]

Support Reference: Active or Passive

Matthew 26:44

ULT	UST
And having left them again, having gone away, he prayed a third time, having said the same word again.	*So, Jesus walked a short distance away a third time. He prayed again what he had prayed before.*

ULT **having gone away**
UST Jesus walked a short distance away
(ἀπελθὼν)

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: [having come away]

Support Reference: Go and Come

ULT **a third time**
UST again
(ἐκ τρίτου)

If your language does not use ordinal numbers, you can use a cardinal number here or an equivalent expression. Alternate translation: [for time three]

Support Reference: Ordinal Numbers

ULT **the same word**
UST what he had prayed before
(τὸν αὐτὸν λόγον)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he prayed	He prayed

Matthew 26:45

ULT	UST
Then he comes to the disciples and says to them, "Are you still sleeping and resting? Behold, the hour has come near, and the Son of Man is handed over into the hands of sinners.	*Then he returned to the three apprentices. He {woke them up and} rebuked them, "It disappoints me that you continue to sleep! The time {when I will suffer} is about to begin! Someone is about to help sinful people arrest me, the Son of Man.*

ULT **he comes … says**
UST he returned … He {woke them up and} rebuked
(ἔρχεται & λέγει)

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]

Support Reference: Irregular Use of Tenses

ULT **Are you still sleeping and resting**
UST It disappoints me that you continue to sleep
(καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε)

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]

Support Reference: Rhetorical Question

ULT **Are you still sleeping and resting**
UST It disappoints me that you continue to sleep
(καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε)

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!]

Support Reference: Rhetorical Question

> ULT **Are you still sleeping and resting**
> UST It disappoints me that you continue to sleep
> (καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε)

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]

Support Reference: Doublet

> ULT **Behold**
> (ἰδοὺ)

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:]

Support Reference: Metaphor

> ULT **the hour**
> UST The time {when I will suffer}
> (ἡ ὥρα)

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]

Support Reference: Idiom

> ULT **the hour**
> UST The time {when I will suffer}
> (ἡ ὥρα)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the Son of Man is handed over**
> UST Someone is about to help … arrest me, the Son of Man
> (ὁ Υἱὸς τοῦ Ἀνθρώπου παραδίδοται)

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]

Support Reference: Active or Passive

> ULT **the Son of Man is handed over**
> UST Someone is about to help … arrest me, the Son of Man
> (ὁ Υἱὸς τοῦ Ἀνθρώπου παραδίδοται)

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]

Support Reference: First, Second or Third Person

> ULT **is handed over**
> UST Someone is about to help … arrest
> (παραδίδοται)

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]

Support Reference: Irregular Use of Tenses

> ULT **into the hands**
> UST sinful people
> (εἰς χεῖρας)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	the three apprentices
hour	The time {when I will suffer}
Son of Man	me, the Son of Man
is handed over	Someone is about to help … arrest

ULT	UST
of sinners	sinful people

Matthew 26:46

ULT	UST
Get up, let us go. Behold, the one handing me over has come near.”	*Stand up! We are going to leave {this place}. The person who is helping {my enemies} arrest me has arrived!”*

ULT Behold
(ἰδοὺ)

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:]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
handing … over	who is helping {my enemies} arrest

Matthew 26:47

ULT	UST
And he still speaking, behold, Judas, one of the Twelve, came, and with him a large crowd with swords and clubs from the chief priests and elders of the people.	*While Jesus was still talking {to the three apprentices}, Judas arrived. He was one of the 12 men whom Jesus had chosen to represent him. {He brought} with him a large group of people carrying swords and clubs. The ruling priests and the Jewish leaders had sent them {to arrest Jesus}.*

ULT **behold**
(ἰδοὺ)

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]

Support Reference: Metaphor

ULT **of the Twelve**
UST of the 12 men whom Jesus had chosen to represent him
(τῶν δώδεκα)

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]

Support Reference: Nominal Adjectives

ULT **and with him a large crowd**
UST {He brought} with him a large group of people
(καὶ μετ' αὐτοῦ ὄχλος πολὺς)

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]

Support Reference: Ellipsis

ULT **clubs**
UST clubs
(ξύλων)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Judas	Judas
of the Twelve	of the 12 men whom Jesus had chosen to represent him
swords	swords
chief priests	ruling priests
elders	the … leaders

Matthew 26:48

ULT	UST
Now the one handing him over gave them a sign, saying, "Whomever I kiss is he. Seize him."	*Previously, Judas, who was helping {Jesus' enemies} arrest him, told the group of people how they would know which man was Jesus. He instructed them, "The man you should arrest is the one whom I will greet affectionately."*

ULT **Now**
UST Previously
(δὲ)

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,]

Support Reference: Background Information

ULT **a sign**
UST how they would know which man was Jesus
(σημεῖον)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **saying, "Whomever I kiss is he. Seize him**
UST He instructed them, "The man you should arrest is the one whom I will greet affectionately
(λέγων, ὃν ἂν φιλήσω, αὐτός ἐστιν; κρατήσατε αὐτόν)

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]

Support Reference: Direct and Indirect Quotations

ULT **saying**
UST He instructed them
(λέγων)

If you keep the direct quotation, consider natural ways of introducing it in your language. Alternate translation: [and he said]

Support Reference: Quotations and Quote Margins

ULT **Whomever I kiss**
UST whom I will greet affectionately
(ὃν ἂν φιλήσω)

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]

Support Reference: Symbolic Action

ULT **he**
UST the one
(αὐτός)

Alternate translation: [the one you are seeking]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
handing … over	Judas, who was helping {Jesus' enemies} arrest
a sign	how they would know which man was Jesus
I kiss	I will greet affectionately
Seize	you should arrest

Matthew 26:49

ULT	UST
And immediately, having approached Jesus, he said, "Rejoice, Rabbi!" and he kissed him.	*As soon as he arrived, Judas went to Jesus and said, "Greetings, Teacher!" Then he greeted Jesus affectionately.*

ULT **Rejoice**
UST Greetings
(χαῖρε)

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]

Support Reference: Idiom

ULT **Rejoice**
UST Greetings
(χαῖρε)

Since Judas is speaking to Jesus, the command to **Rejoice** is singular.

Support Reference: Forms of 'You' — Singular

ULT **he kissed him**
UST he greeted Jesus affectionately
(κατεφίλησεν αὐτόν)

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]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Rabbi	Teacher
he kissed	he greeted … affectionately

Matthew 26:50

ULT	UST
But Jesus said to him, "Friend, for what are you present?" Then, having approached, they laid hands on Jesus and seized him.	*Jesus told him, "My friend, I know why you are really here." After that, the large group of people arrested Jesus.*

ULT **But**
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **for what are you present**
UST I know why you are really here
(ἐφ' ὃ πάρει)

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!]

Support Reference: Rhetorical Question

ULT **are you present**
UST you are really here
(πάρει)

Since Jesus is talking to Judas, the word **you** here is singular.

Support Reference: Forms of 'You' — Singular

> ULT **they laid hands on Jesus and seized him**
> UST the large group of people arrested Jesus
> (ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν, καὶ ἐκράτησαν αὐτόν)

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]

Support Reference: Parallelism

> ULT **they laid hands on**
> UST the large group of people arrested Jesus
> (ἐπέβαλον τὰς χεῖρας ἐπὶ)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Jesus	the large group of people arrested Jesus
seized	the large group of people arrested Jesus

Matthew 26:51

ULT	UST
And behold, one of the ones with Jesus, having stretched out his hand, drew his sword, and having struck the servant of the high priest, cut off his ear.	*Then one of the men who were with Jesus pulled his sword {out of its sheath}! He attacked a man who served the ruling priest, but he {only} cut off that man's ear.*

ULT behold
(ἰδοὺ)

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]

Support Reference: Metaphor

ULT one of the ones with Jesus, having stretched out his hand, drew his sword
UST one of the men who were with Jesus pulled his sword {out of its sheath}
(εἷς τῶν μετὰ Ἰησοῦ, ἐκτείνας τὴν χεῖρα, ἀπέσπασεν τὴν μάχαιραν αὐτοῦ)

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]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT one of the ones with Jesus
UST one of the men who were with Jesus
(εἷς τῶν μετὰ Ἰησοῦ)

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]

Support Reference: Introduction of New and Old Participants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus

ULT	UST
sword	sword
servant	a man who served
of the high priest	the ruling priest

Matthew 26:52

ULT	UST
Then Jesus says to him, "Return your sword to its place, for all the ones having taken a sword will perish by a sword.	*After that, Jesus told him, "Put your sword back in its sheath! {I say that} because someone will kill with a sword every person who tries to kill another person with a sword.*

ULT **says**
UST told
(λέγει)

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]

Support Reference: Predictive Past

ULT **Return your sword to its place, for all the ones having taken a sword will perish by a sword**
UST Put your sword back in its sheath! {I say that} because someone will kill with a sword every person who tries to kill another person with a sword
(ἀπόστρεψον τὴν μάχαιράν σου εἰς τὸν τόπον αὐτῆς; πάντες γὰρ οἱ λαβόντες μάχαιραν, ἐν μαχαίρῃ ἀπολοῦνται)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Return your**
UST Put your … back
(ἀπόστρεψον & σου)

Since Jesus is talking to the man who drew his sword, the word **your** and the command **Return** are singular.

Support Reference: Forms of 'You' — Singular

> ULT **its place**
> UST its sheath
> (τὸν τόπον αὐτῆς)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the ones having taken a sword**
> UST with a sword … who tries to kill another person
> (οἱ λαβόντες μάχαιραν)

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]

Support Reference: Idiom

> ULT **will perish by a sword**
> UST someone will kill … with a sword
> (ἐν μαχαίρῃ ἀπολοῦνται)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
sword	sword
a sword	with a sword … who tries to kill another person
will perish	someone will kill
a sword	a sword

Matthew 26:53

ULT	UST
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?	*You should realize that I could ask God my Father to protect me, and he would immediately send more than 12 armies of angels to do so!*

> ULT **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**
> UST You should realize that I could ask God my Father to protect me, and he would immediately send more than 12 armies of angels to do so
> (ἢ δοκεῖς ὅτι οὐ δύναμαι παρακαλέσαι τὸν Πατέρα μου, καὶ παραστήσει μοι ἄρτι πλείω δώδεκα λεγιῶνας ἀγγέλων)

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!]

Support Reference: Rhetorical Question

> ULT **Or**
> (ἢ)

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,]

Support Reference: Connecting Words and Phrases

> ULT **do you think**
> UST You should realize
> (δοκεῖς)

The pronoun **you** is singular because Jesus is speaking to the man who drew his sword.

Support Reference: Forms of 'You' — Singular

ULT **Father**
UST God … Father
(τὸν Πατέρα)

Father is an important title that describes the relationship between God the Father and Jesus the Son.

Support Reference: Translating Son and Father

ULT **more than 12 legions of angels**
UST more than 12 armies of angels
(πλείω δώδεκα λεγιῶνας ἀγγέλων)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Father	God … Father
of angels	of angels

Matthew 26:54

ULT	UST
How then would the scriptures be fulfilled, that it is necessary to happen in this way?”	*{However, if I did that,} then what people wrote in the Scriptures would not come true. They wrote that what is happening to me has to occur.”*

ULT **How then would the scriptures be fulfilled, that it is necessary to happen in this way**
UST {However, if I did that,} then what people wrote in the Scriptures would not come true. They wrote that what is happening to me has to occur
(πῶς οὖν πληρωθῶσιν αἱ Γραφαὶ, ὅτι οὕτως δεῖ γενέσθαι)

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!]

Support Reference: Rhetorical Question

ULT **How then**
UST {However, if I did that,} then … not
(πῶς οὖν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **would the scriptures be fulfilled**
UST what people wrote in the Scriptures would … come true
(πληρωθῶσιν αἱ Γραφαὶ)

If your language 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]

Support Reference: Active or Passive

> ULT **that it is necessary to happen in this way**
> UST They wrote that what is happening to me has to occur
> (ὅτι οὕτως δεῖ γενέσθαι)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
scriptures	what people wrote in the Scriptures
would … be fulfilled	would … come true

Matthew 26:55

ULT	UST
At that hour Jesus said to the crowds, "As against a robber have you come out with swords and clubs to seize me? Every day I was sitting in the temple teaching, and you did not seize me.	*At that time, Jesus told the groups of people {who were arresting him}, "You did not need to treat me like a dangerous bandit by arming yourselves with swords and clubs to arrest me. Each day I was peacefully instructing people in the temple area. You did not arrest me then!*

ULT **At that hour**
UST At that time
(ἐν ἐκείνῃ τῇ ὥρᾳ)

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]

Support Reference: Idiom

ULT **As against a robber have you come out with swords and clubs to seize me**
UST You did not need to treat me like a dangerous bandit by arming yourselves with swords and clubs to arrest me
(ὡς ἐπὶ λῃστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων συνλαβεῖν με)

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!]

Support Reference: Rhetorical Question

ULT **As against a robber**
UST You did not need to treat me like a dangerous bandit
(ὡς ἐπὶ λῃστὴν)

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]

Support Reference: Simile

ULT **have you come out**
UST by arming yourselves
(ἐξήλθατε)

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [have you gone out]

Support Reference: Go and Come

ULT **clubs**
UST clubs
(ξύλων)

See how you translated **clubs** in 26:47. Alternate translation: [weapons for hitting people]

Support Reference: Translate Unknowns

ULT **I was sitting in the temple teaching**
UST I was peacefully instructing people in the temple area
(ἐν τῷ ἱερῷ, ἐκαθεζόμην διδάσκων)

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]

Support Reference: Symbolic Action

ULT **the temple**
UST the temple area
(τῷ ἱερῷ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
hour	At that time
Jesus	Jesus
a robber	a dangerous bandit
swords	swords
to seize	to arrest

ULT	UST
day	Each day
temple	temple area
you did … seize	You did … arrest … then

Matthew 26:56

ULT	UST
But all this has happened so that the writings of the prophets might be fulfilled." Then all the disciples, having left him, fled.	*However, as all these things have happened, what the prophets wrote has come true." After that, all of Jesus' apprentices deserted him and ran away.*

ULT **all this has happened**
UST all these things have happened
(τοῦτο & ὅλον γέγονεν)

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]

Support Reference: Pronouns — When to Use Them

ULT **so that**
UST as
(ἵνα)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the writings of the prophets might be fulfilled**
UST what the prophets wrote has come true
(πληρωθῶσιν αἱ Γραφαὶ τῶν προφητῶν)

If your language 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]

Support Reference: Active or Passive

> ULT **the writings of the prophets**
> UST what the prophets wrote
> (αἱ Γραφαὶ τῶν προφητῶν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
writings	what … wrote
of the prophets	the prophets
might be fulfilled	has come true
disciples	Jesus' apprentices
having left	deserted

Matthew 26:57

ULT	UST
Now the ones having seized Jesus led {him} away to Caiaphas the high priest, where the scribes and the elders were gathered together.	*The people who had arrested Jesus took him to {the house where} Caiaphas, the ruling priest{, lived}. The teachers of the Jewish law and the Jewish leaders had {already} assembled there.*

ULT Now
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT to Caiaphas
UST to {the house where} Caiaphas … lived
(πρὸς Καϊάφαν)

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]

Support Reference: Metonymy

ULT were gathered together
UST had {already} assembled
(συνήχθησαν)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having seized	had arrested
Jesus	Jesus
Caiaphas	{the house where} Caiaphas … lived
high priest	ruling priest

ULT	UST
scribes	teachers of the Jewish law
elders	Jewish leaders
were gathered together	had {already} assembled

Matthew 26:58

ULT	UST
But Peter was following him from a distance, as far as the courtyard of the high priest. And having entered inside, he was sitting down with the officers to see the end.	*Peter followed Jesus, but he stayed a safe distance away. He went into the area just outside {the house where} the ruling priest {lived}. He sat there with the servants. That way, he could see what was going to happen.*

ULT **But**
(δὲ)

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,]

Support Reference: Connect — Simultaneous Time Relationship

ULT **But Peter was following him from a distance**
UST Peter followed Jesus, but he stayed a safe distance away
(ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the officers**
UST the servants
(τῶν ὑπηρετῶν)

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]

Support Reference: Translate Unknowns

> ULT **the end**
> UST what was going to happen
> (τὸ τέλος)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter
of the high priest	the house where} the ruling priest {lived}

Matthew 26:59

ULT	UST
Now the chief priests and the entire Sanhedrin were seeking false testimony against Jesus so that they might put him to death.	*The ruling priests and all {the rest of} the Jewish council tried to find {people who would say} what was untrue about Jesus. That way, they could have {the Roman authorities} execute him.*

ULT **Now**
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **were seeking false testimony against Jesus**
UST tried to find {people who would say} what was untrue about Jesus
(ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **false testimony**
UST {people who would say} what was untrue
(ψευδομαρτυρίαν)

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]

Support Reference: Abstract Nouns

ULT **they might put him to death**
UST they could have {the Roman authorities} execute him
(αὐτὸν θανατώσωσιν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **so that they might put him to death**
UST That way, they could have {the Roman authorities} execute him
(ὅπως αὐτὸν θανατώσωσιν)

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]

Support Reference: Abstract Nouns

ULT **they might put him to death**
UST they could have {the Roman authorities} execute him
(αὐτὸν θανατώσωσιν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
chief priests	ruling priests
Sanhedrin	Jewish council
were seeking	tried to find
Jesus	Jesus

Matthew 26:60

ULT	UST
And they did not find {any}, many false witnesses having approached. But later two, having approached,	*However, even though many people said what was untrue about Jesus, the Jewish council did not find {anything that they could tell the Roman authorities about}. Finally, two people came forward.*

ULT **many false witnesses having approached**
UST even though many people said what was untrue about Jesus
(πολλῶν προσελθόντων ψευδομαρτύρων)

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]

Support Reference: Connect — Contrast Relationship

ULT **later**
UST Finally
(ὕστερον)

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,]

Support Reference: Assumed Knowledge and Implicit Information

ULT **two**
UST two people
(δύο)

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]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
false witnesses	people said what was untrue about Jesus

Matthew 26:61

ULT	UST
said, “This one said, ‘I am able to destroy the temple of God and to rebuild {it} in three days.’”	*They said, “This man said that he could tear down God’s temple and construct it again within three days.”*

ULT **This one said, ‘I am able to destroy the temple of God and to rebuild {it} in three days**
UST This man said that he could tear down God’s temple and construct it again within three days
(οὗτος ἔφη, δύναμαι καταλῦσαι τὸν ναὸν τοῦ Θεοῦ, καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι)

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]

Support Reference: Quotes within Quotes

ULT **in three days**
UST within three days
(διὰ τριῶν ἡμερῶν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
temple	temple
of God	God’s
days	days

Matthew 26:62

ULT	UST
And having stood up, the high priest said to him, "Do you answer nothing? What are these testifying against you?"	*Then the ruling priest stood up. He asked Jesus, "Are you going to reply? How do you respond to what these people have said about you?"*

ULT **Do you answer nothing? What are these testifying against you**
UST Are you going to reply? How do you respond to what these people have said about you
(οὐδὲν ἀποκρίνῃ, τί οὗτοί σου καταμαρτυροῦσιν)

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]

Support Reference: Information Structure

ULT **Do you answer nothing**
UST Are you going to reply
(οὐδὲν ἀποκρίνῃ)

Alternate translation: [Do you have no answer]

ULT **Do you answer … you**
UST Are you going to reply … you
(ἀποκρίνῃ & σου)

Since the high priest is talking to Jesus, the word **you** is singular throughout this verse.

Support Reference: Forms of 'You' — Singular

ULT **What are these testifying against you**
UST How do you respond to what these people have said about you
(τί οὗτοί σου καταμαρτυροῦσιν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
high priest	ruling priest

Matthew 26:63

ULT	UST
But Jesus was silent. And the high priest said to him, "I make you swear by the living God that you tell us if you are the Christ, the Son of God."	*Despite that, Jesus kept quiet. Then the ruling priest told him, "I want you to have the only real God guarantee that you will say truthfully whether you are the Messiah, God's Son."*

ULT **I make you swear by the living God**
UST I want you to have the only real God guarantee
(ἐξορκίζω σε κατὰ τοῦ Θεοῦ τοῦ ζῶντος)

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]

Support Reference: Oath Formulas

ULT **you … you tell … you**
UST you … you will say truthfully … you
(σε & εἴπῃς & σὺ)

Since the high priest is talking to Jesus, the word **you** throughout this verse is singular.

Support Reference: Forms of 'You' — Singular

ULT **by the living God**
UST I want … to have the only real God guarantee
(κατὰ τοῦ Θεοῦ τοῦ ζῶντος)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **you tell us if you are the Christ, the Son of God**
UST you will say truthfully whether you are the Messiah, God's Son
(ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ Χριστὸς, ὁ Υἱὸς τοῦ Θεοῦ)

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?]

Support Reference: Statements — Other Uses

ULT **us**
UST you will say truthfully
(ἡμῖν)

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.

Support Reference: Exclusive and Inclusive 'We'

ULT **the Son of God**
UST God's Son
(ὁ Υἱὸς τοῦ Θεοῦ)

Son of God is an important title for Jesus that describes his relationship with God the Father.

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
high priest	ruling priest
God	God
Christ	Messiah
Son of God	God's Son

Matthew 26:64

ULT	UST
Jesus says to him, "You said {it}. But I say to you, from now you will see the Son of Man sitting at the right hand of power and coming on the clouds of heaven."	*Jesus replied, "What you have called me is right. In fact, here is what I want to tell you: From this time on, you will see me, the Son of Man, ruling powerfully with God. {You will see me} arriving by means of clouds."*

ULT **says**
UST replied
(λέγει)

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]

Support Reference: Predictive Past

ULT **You said {it}**
UST What you have called me is right
(σὺ εἶπας)

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]

Support Reference: Idiom

ULT **You**
UST What you have called me is right
(σὺ)

Since Jesus is speaking to the high priest, the word **You** here is singular.

Support Reference: Forms of 'You' — Singular

ULT **But**
UST In fact
(πλὴν)

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,]

Support Reference: Connect — Contrast Relationship

ULT **I say to you**
UST here is what I want to tell you
(λέγω ὑμῖν)

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]

Support Reference: Statements — Other Uses

ULT **to you … you will see**
UST here is what I want to tell you … you will see
(ὑμῖν & ὄψεσθε)

Since Jesus is speaking to the whole Jewish council, the words **you** and **you** here are plural.

Support Reference: Forms of 'You' — Singular

ULT **the Son of Man**
UST me, the Son of Man
(τὸν Υἱὸν τοῦ Ἀνθρώπου)

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,]

Support Reference: First, Second or Third Person

> ULT **sitting at the right hand**
> UST ruling … with God
> (καθήμενον ἐκ δεξιῶν)

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]

Support Reference: Symbolic Action

> ULT **at the right hand of power**
> UST powerfully with God
> (ἐκ δεξιῶν τῆς δυνάμεως)

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]

Support Reference: Metonymy

> ULT **at the right hand of power**
> UST powerfully with God
> (ἐκ δεξιῶν τῆς δυνάμεως)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **at the right hand of power**
> UST powerfully with God
> (ἐκ δεξιῶν τῆς δυνάμεως)

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]

Support Reference: Abstract Nouns

> ULT **coming**
> UST {You will see me} arriving
> (ἐρχόμενον)

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]

Support Reference: When to Keep Information Implicit

> ULT **the clouds of heaven**
> UST clouds
> (τῶν νεφελῶν τοῦ οὐρανοῦ)

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]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Son of Man	me, the Son of Man
of heaven	clouds

Matthew 26:65

ULT	UST
Then the high priest tore his robes, saying, "He has blasphemed! Why do we still have need of witnesses? Behold, now you have heard the blasphemy.	*When he heard that, the ruling priest was so upset that he ripped his outer garments. He said, "This man has insulted God! We certainly do not need anyone else to say anything about him. You all just heard him insult God!*

ULT **tore his robes**
UST was so upset that he ripped his outer garments
(διέρρηξεν τὰ ἱμάτια αὐτοῦ)

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]

Support Reference: Symbolic Action

ULT **saying**
UST He said
(λέγων)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he declared]

Support Reference: Connecting Words and Phrases

ULT **Why do we still have need of witnesses**
UST We certainly do not need anyone else to say anything about him
(τί ἔτι χρείαν ἔχομεν μαρτύρων)

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!]

Support Reference: Rhetorical Question

ULT **need of witnesses**
UST need … to say anything about him
(χρείαν & μαρτύρων)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Behold**
(ἴδε)

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]

Support Reference: Metaphor

ULT **the blasphemy**
UST him insult God
(τὴν βλασφημίαν)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
high priest	ruling priest
He has blasphemed	This man has insulted God
of witnesses	to say anything about him
blasphemy	him insult God

Matthew 26:66

ULT	UST
What do you think?" And they, answering, said, "He is deserving of death."	*What should we decide to do?" The Jewish council replied, "Someone should execute him because of what he has said!"*

ULT **What do you think**
UST What should we decide to do
(τί ὑμῖν δοκεῖ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **He is deserving of death**
UST Someone should execute him because of what he has said
(ἔνοχος θανάτου ἐστίν)

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]

Support Reference: Abstract Nouns

Matthew 26:67

ULT	UST
Then they spit in his face and beat him. And they slapped him,	*After that, some of the people there spit in Jesus' face {to insult him}. They struck him {with their fists}. They slapped him*

ULT they spit in his face
UST some of the people there spit in Jesus' face {to insult him}
(ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ)

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]

Support Reference: Symbolic Action

ULT they spit … they
UST some of the people there spit … to insult him … They
(ἐνέπτυσαν & οἱ)

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]

Support Reference: Pronouns — When to Use Them

Matthew 26:68

ULT	UST
saying, "Prophesy to us, Christ. Who is the one having hit you?"	*and demanded, "{You who claim to be the} Messiah, prove to us that you speak for God! Name the people who just struck you!"*

ULT saying
UST and demanded
(λέγοντες)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said]

Support Reference: Quotations and Quote Margins

ULT Prophesy to us
UST prove to us that you speak for God
(προφήτευσον ἡμῖν)

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]

Support Reference: Irony

ULT Prophesy … you
UST that you speak for God … you
(προφήτευσον & σε)

Since the people are talking to Jesus, the command **Prophesy** and the word **you** are singular.

Support Reference: Forms of 'You' — Singular

> ULT **Christ**
> UST {You who claim to be the} Messiah
> (Χριστέ)

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]

Support Reference: Irony

> ULT **Who is the one having hit you**
> UST Name the people who just struck you
> (τίς ἐστιν ὁ παίσας σε)

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!]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Prophesy	that you speak for God
Christ	{You who claim to be the} Messiah

Matthew 26:69

ULT	UST
Now Peter was sitting outside in the courtyard, and one servant girl approached him, saying, "You also were with Jesus of Galilee."	*Meanwhile, Peter was sitting down in the area just outside the {ruling priest's} house. A female servant came up to him and said, "{I can tell that} you were an apprentice of Jesus, that man from the region of Galilee."*

ULT **Now**
UST Meanwhile
(δὲ)

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,]

Support Reference: Connect — Simultaneous Time Relationship

ULT **saying**
UST and said
(λέγουσα)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and she declared]

Support Reference: Quotations and Quote Margins

ULT **You also were with Jesus**
UST {I can tell that} you were an apprentice of Jesus
(καὶ σὺ ἦσθα μετὰ Ἰησοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **You**
UST {I can tell that} you
(σὺ)

Since the servant girl is talking to Peter, the word **You** here is singular.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter
servant girl	female servant
Jesus	Jesus
of Galilee	that man from the region of Galilee

Matthew 26:70

ULT	UST
But he denied {it} before all, saying, "I do not know what you are saying."	*However, while everyone there was listening, he told them that he was not Jesus' apprentice. He said, "I do not understand what you are talking about!"*

ULT **he denied {it}**
UST he told them that he was not Jesus' apprentice
(ὁ & ἠρνήσατο)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **all**
UST while everyone there was listening
(πάντων)

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]

Support Reference: Nominal Adjectives

ULT **saying**
UST He said
(λέγων)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he declared]

Support Reference: Quotations and Quote Margins

> ULT **I do not know what you are saying**
> UST I do not understand what you are talking about
> (οὐκ οἶδα τί λέγεις)

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!]

Support Reference: Idiom

> ULT **you are saying**
> UST you are talking about
> (λέγεις)

Since Peter is talking to the servant girl, the word **you** here is singular.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I do … know	I do … understand

Matthew 26:71

ULT	UST
But {he} having gone out to the gateway, another saw him and says to the ones there, "This one was with Jesus the Nazarene."	*Then Peter walked to the entrance {into the area just outside the house}. Another female servant noticed him there. She told the people who were standing nearby, "This man was an apprentice of Jesus, that man from the town of Nazareth."*

ULT **But**
UST Then
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **another**
UST Another female servant
(ἄλλη)

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]

Support Reference: Nominal Adjectives

ULT **says**
UST She told
(λέγει)

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]

Support Reference: Predictive Past

ULT This one was with Jesus
UST This man was an apprentice of Jesus
(οὗτος ἦν μετὰ Ἰησοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
gateway	the entrance {into the area just outside the house}
Jesus	Jesus
Nazarene	that man from the town of Nazareth

Matthew 26:72

ULT	UST
And again he denied {it} with an oath, "I do not know the man!"	*Peter again said that he was not Jesus' apprentice. He solemnly promised, "I have never met that man!"*

ULT he denied {it} with an oath, "I do not know
UST Peter … said that he was not Jesus' apprentice. He solemnly promised, "I have never met
(ἠρνήσατο μετὰ ὅρκου & οὐκ οἶδα)

Alternate translation: [he denied it, 'I swear that I do not know]

ULT he denied {it} with an oath
UST Peter … said that he was not Jesus' apprentice. He solemnly promised
(ἠρνήσατο μετὰ ὅρκου)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
an oath	He solemnly promised
I do … know	I have … met

Matthew 26:73

ULT	UST
But after a little {while} the ones standing {there}, having approached, said to Peter, "Truly you also are from them, for also your speech makes you evident."	*A little later, some people who were there came up to Peter. They told him, "When you talk, you sound like {you are from where Jesus is from}. So, you must really be one of his apprentices."*

ULT **But**
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **Truly you also are from them, for also your speech makes you evident**
UST When you talk, you sound like {you are from where Jesus is from}. So, you must really be one of his apprentices
(ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ, καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **you … your … you**
UST When you talk, you sound like {you are from where Jesus is from} … you
(σὺ & σου & σε)

Because these people are talking to Peter, the words **you** and **your** throughout this verse are singular.

Support Reference: Forms of 'You' — Singular

> ULT **from them**
> UST one of his apprentices
> (ἐξ αὐτῶν)

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]

Support Reference: Pronouns — When to Use Them

> ULT **your speech makes you evident**
> UST When you talk, you sound like {you are from where Jesus is from}
> (ἡ λαλιά σου δῆλόν σε ποιεῖ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Peter	him

Matthew 26:74

ULT	UST
Then he began to curse and to swear, "I do not know the man!" And immediately a rooster crowed.	*After they said that, Peter asked God to punish him if he was lying. Then he solemnly promised, "I have never met that man!" As soon as he said that, a male chicken crowed.*

ULT **Then he began to curse and to swear, "I do not know**
UST After they said that, Peter asked God to punish him if he was lying. Then he solemnly promised, "I have never met
(τότε ἤρξατο καταθεματίζειν καὶ ὀμνύειν & οὐκ οἶδα)

Alternate translation: [Then he said, 'I call a curse down on myself and swear that I do not know]

ULT **to curse**
UST Peter asked God to punish him if he was lying
(καταθεματίζειν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **a rooster crowed**
UST a male chicken crowed
(ἀλέκτωρ ἐφώνησεν)

See how you translated **rooster** and "crow" in 26:34. Alternate translation: [a bird began to sing]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to curse	Peter asked God to punish him if he was lying
to swear	he solemnly promised
I do … know	I have … met

Matthew 26:75

ULT	UST
And Peter remembered the word of Jesus that he had said: "Before a rooster crows you will deny me three times." And having gone outside, he wept bitterly.	*Then Peter remembered what Jesus had told him. He had said, "Before male chickens crow {at dawn}, you will say three times that you are not my apprentice." Peter left {the area just outside the ruling priest's house} and cried very sorrowfully.*

ULT **the word of Jesus**
UST what Jesus had told him
(τοῦ ῥήματος Ἰησοῦ)

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]

Support Reference: Metonymy

ULT **that he had said: "Before a rooster crows you will deny me three times**
UST He had said, "Before male chickens crow {at dawn}, you will say three times that you are not my apprentice
(εἰρηκότος & πρὶν ἀλέκτορα φωνῆσαι, τρὶς ἀπαρνήσῃ με)

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]

Support Reference: Direct and Indirect Quotations

ULT **Before a rooster crows you will deny me three times**
UST Before male chickens crow {at dawn}, you will say three times that you are not my apprentice
(πρὶν ἀλέκτορα φωνῆσαι, τρὶς ἀπαρνήσῃ με)

This clause is identical to what Jesus said in 26:34, so express the idea as you did there.

Support Reference: Translate Unknowns

ULT **you will deny**
UST you will say … that you are not my apprentice
(ἀπαρνήσῃ)

Since Jesus had said this to Peter, the word **you** here is singular.

Support Reference: Forms of 'You' — Singular

> ULT **having gone outside**
> UST Peter left {the area just outside the ruling priest's house}
> (ἐξελθὼν ἔξω)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **having gone**
> UST Peter left {the area just outside the ruling priest's house}
> (ἐξελθὼν)

In a context such as this, your language might say "come" instead of **gone**. Alternate translation: [having come]

Support Reference: Go and Come

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Peter	Peter
of Jesus	Jesus

Matthew 27

Matthew 27 Chapter Introduction

Structure and Formatting

1. 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)

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:

1. The tearing of the curtain could indicate that access to God is now available to everyone.

2. The tearing of the curtain could indicate that God is going to destroy the temple.
3. 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)

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)

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)

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)

Matthew 27:1

ULT	UST
Now morning having come, all the chief priests and the elders of the people took counsel against Jesus so as to put him to death.	*When it was morning, all the ruling priests and the Jewish leaders planned how they could have someone execute Jesus.*

ULT **Now**
(δὲ)

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,]

Support Reference: Introduction of a New Event

ULT **took counsel against Jesus**
UST planned how they could have
(συμβούλιον ἔλαβον & κατὰ τοῦ Ἰησοῦ)

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]

Support Reference: Idiom

ULT **so as to put him to death**
UST how they could have someone execute Jesus
(ὥστε θανατῶσαι αὐτόν)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **put him to death**
> UST someone execute Jesus
> (θανατῶσαι αὐτόν)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **put him to death**
> UST someone execute Jesus
> (θανατῶσαι αὐτόν)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
chief priests	ruling priests
elders	leaders
counsel	planned
Jesus	how they could have

Matthew 27:2

ULT	UST
And having bound him, they led {him} away and handed {him} over to Pilate the governor.	*They had their guards tie Jesus up and take him from there to Pilate, the {Roman} local ruler. They wanted Pilate to condemn him.*

ULT **having bound him**
UST They had their guards tie Jesus up
(δήσαντες αὐτὸν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **they led {him} away**
UST and take him from there
(ἀπήγαγον)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **handed {him} over to Pilate the governor**
UST to Pilate, the {Roman} local ruler. They wanted Pilate to condemn him
(παρέδωκαν Πειλάτῳ τῷ ἡγεμόνι)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having bound	They had their guards tie … up
to Pilate	to Pilate
governor	the {Roman} local ruler

Matthew 27:3

ULT	UST
Then Judas, the one handing him over, having seen that he was condemned, having repented, returned the 30 pieces of silver to the chief priests and elders,	*After that, Judas, the man who had helped {Jesus' enemies} arrest him, realized that the ruling priests and Jewish leaders had decided that Jesus was guilty. He regretted {what he had done}. So, he gave the 30 silver coins {that they had paid him} back to them.*

ULT **Then**
UST After that
(τότε)

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,]

Support Reference: Introduction of a New Event

ULT **he was condemned**
UST the ruling priests and Jewish leaders had decided that Jesus was guilty
(κατεκρίθη)

If your language 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]

Support Reference: Active or Passive

ULT **the 30 pieces of silver to the chief priests and elders**
UST the 30 silver coins {that they had paid him} … to them
(τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσιν καὶ πρεσβυτέροις)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT the 30 pieces of silver
UST the 30 silver coins {that they had paid him}
(τὰ τριάκοντα ἀργύρια)

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]

Support Reference: Biblical Money

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Judas	Judas
handing … over	who had helped {Jesus' enemies} arrest
he was condemned	the ruling priests and Jewish leaders had decided that Jesus was guilty
having repented	He regretted {what he had done}
pieces of silver	silver coins {that they had paid him}
to the chief priests	to them
elders	to them

Matthew 27:4

ULT	UST
saying, “I have sinned, having handed over innocent blood.” But they said, “What {is that} to us? You will see.”	*He told them, “I have done what is wrong by helping you arrest someone who is not guilty.” They replied, “We do not care {what you think}! That is your problem.”*

ULT **saying**
UST He told them
(λέγων)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said]

Support Reference: Quotations and Quote Margins

ULT **innocent blood**
UST someone who is not guilty
(αἷμα ἀθῷον)

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]

Support Reference: Metonymy

ULT **What {is that} to us**
UST We do not care {what you think}
(τί πρὸς ἡμᾶς)

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!]

Support Reference: Rhetorical Question

ULT **us**
UST We do not care {what you think}
(ἡμᾶς)

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.

Support Reference: Exclusive and Inclusive ‘We’

ULT **You will see**
UST That is your problem
(σὺ ὄψῃ)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I have sinned	I have done what is wrong
having handed over	by helping you arrest
innocent	who is not guilty

Matthew 27:5

ULT	UST
And having thrown the pieces of silver into the temple, he withdrew. And having gone out, he hanged himself.	*So Judas took the silver coins {that they had paid him} and threw them into the temple. Then he left {the temple area}. After that, he hanged himself and died.*

ULT **having thrown the pieces of silver into the temple**
UST Judas took the silver coins {that they had paid him} and threw them into the temple
(ῥίψας τὰ ἀργύρια εἰς τὸν ναὸν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the pieces of silver**
UST Judas took the silver coins {that they had paid him}
(τὰ ἀργύρια)

See how you referred to these **pieces of silver** in 27:3. Alternate translation: [the coins made out of silver] or [the money]

Support Reference: Biblical Money

ULT **he withdrew. And having gone out, he hanged himself**
UST Then he left {the temple area}. After that, he hanged himself and died
(ἀνεχώρησεν καὶ ἀπελθὼν ἀπήγξατο)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
pieces of silver	Judas took the silver coins {that they had paid him}
temple	temple

ULT	UST
he hanged himself	he hanged himself and died

Matthew 27:6

ULT	UST
Now the chief priests, having taken the pieces of silver, said, "It is not lawful to put them into the treasury, because it is the price of blood."	*Later, the ruling priests picked up the silver coins {that Judas had thrown}. They declared, "This is money that we paid so that a man would die. So, our laws prohibit us from adding these coins to the money for the temple."*

ULT **Now**
UST Later
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **the pieces of silver**
UST the silver coins {that Judas had thrown}
(τὰ ἀργύρια)

See how you referred to these **pieces of silver** in 27:3. Alternate translation: [the coins made out of silver] or [the money]

Support Reference: Biblical Money

ULT **It is not lawful to put them into the treasury, because it is the price of blood**
UST This is money that we paid so that a man would die. So, our laws prohibit us from adding these coins to the money for the temple
(οὐκ ἔξεστιν βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἵματός ἐστιν)

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]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **the treasury**
> UST the money for the temple
> (τὸν κορβανᾶν)

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]

Support Reference: Translate Unknowns

> ULT **the price of blood**
> UST money that we paid so that a man would die
> (τιμὴ αἵματός)

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]

Support Reference: Possession

> ULT **of blood**
> UST so that a man would die
> (αἵματός)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
chief priests	ruling priests
pieces of silver	the silver coins {that Judas had thrown}
It is … lawful	our laws prohibit us

Matthew 27:7

ULT	UST
But, having taken counsel, they bought with them the field of the potter for burial for strangers.	*After planning what to do, they used the coins to buy some land that people called the Potter's Field. That way, they could bury on that land people who came from a different place {but who died in Jerusalem}.*

ULT **But**
(δὲ)

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]

Support Reference: Connect — Contrast Relationship

ULT **having taken counsel**
UST After planning what to do
(συμβούλιον & λαβόντες)

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]

Support Reference: Idiom

ULT **the field of the potter**
UST some land that people called the Potter's Field
(τὸν Ἀγρὸν τοῦ Κεραμέως)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for burial for strangers**
UST That way, they could bury on that land people who came from a different place {but who died in Jerusalem}
(εἰς ταφὴν τοῖς ξένοις)

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]

Support Reference: Abstract Nouns

ULT **for strangers**
UST people who came from a different place {but who died in Jerusalem}
(τοῖς ξένοις)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
counsel	After planning what to do
burial	they could bury on that land

Matthew 27:8

ULT	UST
Therefore, that field has been called Field of Blood to this day.	*That is why people now call that land Blood's Field.*

ULT that field has been called
UST people … call that land
(ἐκλήθη ὁ ἀγρὸς ἐκεῖνος)

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]

Support Reference: Active or Passive

ULT Field of Blood
UST Blood's Field
(Ἀγρὸς Αἵματος)

Alternate translation: [Bloody Field]

ULT to this day
UST now
(ἕως τῆς σήμερον)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
has been called	people … call

Matthew 27:9

ULT	UST
Then was fulfilled {what} was spoken through Jeremiah the prophet, saying, "And they took the 30 pieces of silver, the price of the one having been priced, whom they from the sons of Israel priced,	*At that time, what God said by speaking through the prophet Jeremiah came true: "They took the 30 silver coins, which was what some of the Israelites had decided that he was worth.*

ULT **Then**
UST At that time
(τότε)

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]

Support Reference: Connect — Simultaneous Time Relationship

ULT **was fulfilled {what} was spoken**
UST what God said … came true
(ἐπληρώθη τὸ ῥηθὲν)

See how your translated the similar passive forms in 2:17. Alternate translation: [these events fulfilled what God spoke]

Support Reference: Active or Passive

ULT **saying**
(λέγοντος)

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:]

Support Reference: Quotations and Quote Margins

ULT **the 30 pieces of silver**
UST the 30 silver coins
(τὰ τριάκοντα ἀργύρια)

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]

Support Reference: Biblical Money

ULT **the price of the one having been priced, whom they from the sons of Israel priced**
UST which was what some of the Israelites had decided that he was worth
(τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραήλ)

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]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **of the one having been priced, whom they from the sons of Israel priced**
UST some of the Israelites had decided that he was worth
(τοῦ τετιμημένου, ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραήλ)

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]

Support Reference: Active or Passive

ULT **the sons of Israel**
UST some of the Israelites
(υἱῶν Ἰσραήλ)

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]

Support Reference: Metaphor

> ULT **the sons**
> UST some of the Israelites
> (υἱῶν)

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]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
was fulfilled	came true
Jeremiah	Jeremiah
prophet	prophet
pieces of silver	silver coins
of Israel	some of the Israelites

Matthew 27:10

ULT	UST
and they gave them for the field of the potter, just as the Lord directed me.”	*Then, the Israelites did what the Lord {God} had commanded me {to do}. They used those coins to buy the Potter’s Field.”*

ULT **they gave them for**
UST They used those coins to buy
(ἔδωκαν αὐτὰ εἰς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the field of the potter**
UST the Potter’s Field
(τὸν Ἀγρὸν τοῦ Κεραμέως)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Lord	the Lord {God}

Matthew 27:11

ULT	UST
Now Jesus was stood before the governor, and the governor questioned him, saying, "Are you the King of the Jews?" But Jesus said to him, "You say {it}."	*As for Jesus, {the Jewish council} had him stand in front of {Pilate,} the {Roman} local ruler. Pilate asked him, "Do you claim to be king over the Jewish people?" Jesus replied, "What you are calling me is right."*

ULT **Now**
UST As for
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **Jesus was stood**
UST Jesus, {the Jewish council} had him stand
(ὁ & Ἰησοῦς ἐστάθη)

If your language 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]

Support Reference: Active or Passive

ULT **saying**
(λέγων)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said]

Support Reference: Quotations and Quote Margins

ULT But
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT You say {it}
UST What you are calling me is right
(σὺ λέγεις)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
governor	{Pilate,} the {Roman} local ruler
governor	Pilate
King	king
King of the Jews	king over the Jewish people
of the Jews	over the Jewish people
Jesus	Jesus

Matthew 27:12

ULT	UST
And when he was accused by the chief priests and the elders, he answered nothing.	*Then the ruling priests and the {Jewish} leaders claimed that Jesus had done {many bad things}. However, Jesus did not respond.*

ULT **when he was accused by the chief priests and the elders**
UST Then the ruling priests and the {Jewish} leaders claimed that Jesus had done {many bad things}
(ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ τῶν πρεσβυτέρων)

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]

Support Reference: Active or Passive

ULT **he answered nothing**
UST However, Jesus did not respond
(οὐδὲν ἀπεκρίνατο)

Alternate translation: [he did not answer anything]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
chief priests	the ruling priests
elders	the {Jewish} leaders

Matthew 27:13

ULT	UST
Then Pilate says to him, "Do you not hear how many things they are testifying against you?"	*After that, Pilate asked him, "Are you going to respond to anything that they have accused you of doing?"*

ULT **says**
UST asked
(λέγει)

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]

Support Reference: Predictive Past

ULT **Do you not hear how many things they are testifying against you**
UST Are you going to respond to anything that they have accused you of doing
(οὐκ ἀκούεις πόσα σου καταμαρτυροῦσιν)

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 do you not answer them?]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Pilate	Pilate

Matthew 27:14

ULT	UST
And he did not answer him, not even to one word, so as to amaze the governor very much.	*However, Jesus did not respond to even one of the things that they accused him of doing. How Jesus was acting greatly impressed {Pilate,} the {Roman} local ruler.*

ULT **not even to one word**
UST to even one of the things that they accused him of doing
(πρὸς οὐδὲ ἓν ῥῆμα)

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]

Support Reference: Metonymy

ULT **so as to amaze**
UST How Jesus was acting … impressed
(ὥστε θαυμάζειν)

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]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
governor	{Pilate,} the {Roman} local ruler

Matthew 27:15

ULT	UST
Now at the festival the governor had been accustomed to release to the crowd one prisoner whom they were wishing.	*It is important to know that whenever the Passover festival began, the {Roman} local ruler{, Pilate,} usually set free one person who was in jail. He allowed the group of people {who were in Jerusalem} to decide who it would be.*

ULT **Now**
UST It is important to know that
(δὲ)

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:]

Support Reference: Background Information

ULT **the festival**
UST the Passover festival
(ἑορτὴν)

The phrase **the festival** refers the Passover celebration. See how you translated the same phrase in 26:5. Alternate translation: [the festival of Passover]

Support Reference: Assumed Knowledge and Implicit Information

ULT **had been accustomed to release**
UST usually set free
(εἰώθει & ἀπολύειν)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the festival	the Passover festival
governor	the {Roman} local ruler{, Pilate … }

Matthew 27:16

ULT	UST
Now at that time they were holding a well-known prisoner named Barabbas.	*It is also important to know that a famous man whose name was Barabbas was in jail.*

ULT **Now**
UST It is also important to know that
(δὲ)

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:]

Support Reference: Background Information

ULT **they were holding**
UST was in jail
(εἶχον)

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]

Support Reference: Pronouns — When to Use Them

ULT **a well-known prisoner**
UST a famous man … was in jail
(δέσμιον ἐπίσημον)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **named**
UST whose name was
(λεγόμενον)

If your language 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]

Support Reference: Active or Passive

ULT **Barabbas**
UST Barabbas
(Βαραββᾶν)

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.

Support Reference: Textual Variants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
named	whose name was
Barabbas	Barabbas

Matthew 27:17

ULT	UST
Therefore, they being gathered together, Pilate said to them, "Whom do you want {that} I would release to you? Barabbas, or Jesus, the one called Christ?"	*So, when the people {who were in Jerusalem} assembled, Pilate told them, "I will set free one person who is in jail. Whom do you want it to be? {Do you want it to be} Barabbas? Or {do you want it to be} Jesus, whom people call the Messiah?"*

ULT **Therefore**
UST So
(οὖν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **they**
UST the people {who were in Jerusalem}
(αὐτῶν)

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]

Support Reference: Pronouns — When to Use Them

ULT **being gathered together**
UST when … assembled
(συνηγμένων)

If your language 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]

Support Reference: Active or Passive

ULT do you want … to you
UST I will set free one person who is in jail … do you want it to be
(θέλετε & ὑμῖν)

Since Pilate is speaking to a crowd of people, the word **you** throughout this verse is plural.

Support Reference: Forms of 'You' — Singular

ULT Barabbas
UST {Do you want it to be} Barabbas
(Βαραββᾶν)

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.

Support Reference: Textual Variants

ULT the one called Christ
UST whom people call the Messiah
(τὸν λεγόμενον Χριστόν)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
being gathered together	when … assembled
Pilate	Pilate
Barabbas	{Do you want it to be} Barabbas
Jesus	{do you want it to be} Jesus
called	whom people call
Christ	the Messiah

Matthew 27:18

ULT	UST
For he knew that they handed him over because of envy.	*{Pilate asked that question} because he realized that the Jewish council had arrested Jesus and brought him to Pilate because they were jealous {of Jesus}.*

ULT **For**
UST {Pilate asked that question} because
(γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **because of envy**
UST because they were jealous {of Jesus}
(διὰ φθόνον)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he knew	he realized
envy	they were jealous {of Jesus}

Matthew 27:19

ULT	UST
Now, he sitting on the judgment seat, his wife sent to him, saying, "Nothing to you and to that righteous one, for I suffered many {things} today because of him by means of a dream."	*While Pilate was sitting where he did when he was deciding whether people were guilty or innocent, his wife sent a message to him: "Today I dreamed about that man, and it upset me very much. So, do not do anything with that man. He is a man who does what is right!"*

ULT **Now**
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **he sitting on the judgment seat**
UST While Pilate was sitting where he did when he was deciding whether people were guilty or innocent
(καθημένου & αὐτοῦ ἐπὶ τοῦ βήματος)

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]

Support Reference: Symbolic Action

ULT **on the judgment seat**
UST where he did when he was deciding whether people were guilty or innocent
(ἐπὶ τοῦ βήματος)

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]

Support Reference: Translate Unknowns

ULT **the judgment seat**
UST where he did when he was deciding whether people were guilty or innocent
(τοῦ βήματος)

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]

Support Reference: Abstract Nouns

ULT **sent to him, saying**
UST sent a message to him
(ἀπέστειλεν πρὸς αὐτὸν & λέγουσα)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Nothing to you and to that righteous one, for I suffered many {things} today because of him by means of a dream**
UST Today I dreamed about that man, and it upset me very much. So, do not do anything with that man. He is a man who does what is right
(μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ, πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν)

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.]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Nothing to you and to that righteous one**
UST do not do anything with that man. He is a man who does what is right
(μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ)

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]

Support Reference: Idiom

ULT **I suffered many {things} today**
UST Today … and it upset me very much
(πολλὰ & ἔπαθον σήμερον)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to … righteous one	do not do anything with that man. He is a man who does what is right
I suffered	and it upset me
a dream	I dreamed

Matthew 27:20

ULT	UST
But the chief priests and the elders persuaded the crowds so that they would ask for Barabbas but would destroy Jesus.	*However, the ruling priests and the {Jewish} leaders convinced the groups of people {who were there} to ask Pilate {to set} Barabbas {free}. Also, {they convinced the groups of people} to have Pilate execute Jesus.*

ULT **But**
UST However
(δὲ)

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,]

Support Reference: Connect — Contrast Relationship

ULT **they would ask for Barabbas**
UST ask Pilate {to set} Barabbas {free}
(αἰτήσωνται τὸν Βαραββᾶν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **but would destroy Jesus**
UST Also, {they convinced the groups of people} to have Pilate execute Jesus
(τὸν δὲ Ἰησοῦν ἀπολέσωσιν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
chief priests	ruling priests
elders	{Jewish} leaders

ULT	UST
for Barabbas	Barabbas
Jesus	Jesus

Matthew 27:21

ULT	UST
But answering, the governor said to them, "Whom from the two do you want {that} I would release to you?" But they said, "Barabbas."	*Then the {Roman} local ruler{, Pilate,} told the groups of people {who were there}, "Choose one of these two men, and I will set that man free." They replied, "{We want you to set} Barabbas {free}!"*

ULT **But**
UST Then
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **answering**
(ἀποκριθεὶς)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the two**
UST these two men
(τῶν δύο)

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]

Support Reference: Nominal Adjectives

ULT do you want … to you
UST Choose … and I will set that man free
(θέλετε & ὑμῖν)

Since Pilate is speaking to a crowd of people, the word **you** throughout this verse is plural.

Support Reference: Forms of 'You' — Singular

ULT But
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT Barabbas
UST We want you to set} Barabbas {free}
(τὸν Βαραββᾶν)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
governor	the {Roman} local ruler{, Pilate … }
Barabbas	We want you to set} Barabbas {free}

Matthew 27:22

ULT	UST
Pilate says to them, "What then should I do with Jesus, the one called Christ?" They all say, "Let him be crucified."	*Pilate replied, "So what do you want me to do with Jesus, whom people call the Messiah?" All the people {who were there} replied, "{Have your soldiers} kill him by nailing him to a cross!"*

ULT **says … They all say**
UST replied … All the people {who were there} replied
(λέγει & λέγουσιν πάντες)

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]

Support Reference: Predictive Past

ULT **the one called Christ**
UST whom people call the Messiah
(τὸν λεγόμενον Χριστόν)

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]

Support Reference: Active or Passive

ULT **Let him be crucified**
UST {Have your soldiers} kill him by nailing him to a cross
(σταυρωθήτω)

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]

Support Reference: Third-Person Imperatives

ULT Let him be crucified
UST {Have your soldiers} kill him by nailing him to a cross
(σταυρωθήτω)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Pilate	Pilate
with Jesus	with Jesus
called	whom people call
Christ	the Messiah
Let him be crucified	{Have your soldiers} kill him by nailing him to a cross

Matthew 27:23

ULT	UST
But he said, "For what evil did he do?" But they were crying out even more, saying, "Let him be crucified."	*Pilate replied, "But he has not done anything wrong!" But they shouted even louder, "{Have your soldiers} kill him by nailing him to a cross!"*

> ULT **But … But**
> UST But
> (δὲ)

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]

Support Reference: Connect — Contrast Relationship

> ULT **For what evil did he do**
> UST But he has not done anything wrong
> (τί γὰρ κακὸν ἐποίησεν)

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!]

Support Reference: Rhetorical Question

> ULT **For what**
> UST But … not
> (τί γὰρ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **evil**
UST anything wrong
(κακὸν)

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]

Support Reference: Nominal Adjectives

ULT **saying**
(λέγοντες)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they demanded]

Support Reference: Quotations and Quote Margins

ULT **Let him be crucified**
UST {Have your soldiers} kill him by nailing him to a cross
(σταυρωθήτω)

This clause is identical to the clause at the end of the previous verse (27:22). Express the idea as you did there.

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
evil	anything wrong
were crying out	shouted
Let him be crucified	{Have your soldiers} kill him by nailing him to a cross

Matthew 27:24

ULT	UST
But Pilate, having seen that he is benefiting nothing, but, instead, a riot is happening, having taken water, washed his hands opposite the crowd, saying, "I am innocent from the blood of this one. You will see."	*Then Pilate realized that he was not accomplishing anything {by asking those questions}. Rather, the group of people {who were there} were starting to riot. So, while they were watching, he washed his hands in water {to indicate that he was not guilty}. He declared, "I am not guilty of killing this man! That is your problem."*

ULT **But**
UST Then
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **having seen that he is benefiting nothing, but, instead, a riot is happening**
UST realized that he was not accomplishing anything {by asking those questions}. Rather, the group of people {who were there} were starting to riot
(ἰδὼν & ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος γίνεται)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **he is benefiting nothing … a riot is happening**
UST he was not accomplishing anything {by asking those questions} … the group of people {who were there} were starting to riot
(οὐδὲν ὠφελεῖ & θόρυβος γίνεται)

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]

Support Reference: Predictive Past

ULT **having taken water, washed his hands opposite the crowd**
UST So, while they were watching, he washed his hands in water {to indicate that he was not guilty}
(λαβὼν ὕδωρ, ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου)

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]

Support Reference: Symbolic Action

ULT **opposite**
UST while they were watching
(ἀπέναντι)

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]

Support Reference: Idiom

ULT **saying**
UST He declared
(λέγων)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said]

Support Reference: Quotations and Quote Margins

ULT **the blood of this one**
UST killing this man
(τοῦ αἵματος τούτου)

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]

Support Reference: Metonymy

ULT **of this one**
UST this man
(τούτου)

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.

Support Reference: Textual Variants

ULT **You will see**
UST That is your problem
(ὑμεῖς ὄψεσθε)

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]

Support Reference: Idiom

ULT **You**
UST That is your problem
(ὑμεῖς)

Because Pilate is speaking to a crowd, the word **You** here is plural.

Support Reference: Forms of ‘You’ — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Pilate	Pilate
he is benefiting	he was … accomplishing
innocent	not guilty

Matthew 27:25

ULT	UST
And answering, all the people said, "His blood {be} on us and on our children!"	*All the people {who were there} replied, "We and our children will be responsible for killing this man!"*

ULT **His blood {be} on us and on our children**
UST We and our children will be responsible for killing this man
(τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν)

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]

Support Reference: Idiom

ULT **His blood**
UST will be responsible for killing this man
(τὸ αἷμα αὐτοῦ)

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]

Support Reference: Metonymy

ULT **us … our**
UST We … our
(ἡμᾶς & ἡμῶν)

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.

Support Reference: Exclusive and Inclusive 'We'

ULT **children**
UST children
(τὰ τέκνα)

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]

Support Reference: Metaphor

Matthew 27:26

ULT	UST
Then he released Barabbas to them, but having flogged Jesus, he handed {him} over so that he might be crucified.	*Then Pilate set Barabbas free. He had his soldiers whip Jesus and take him away to kill him by nailing him to a cross.*

ULT **having flogged Jesus**
UST He had his soldiers whip Jesus
(τὸν & Ἰησοῦν φραγελλώσας)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Barabbas … having flogged Jesus**
UST Barabbas … He had his soldiers whip Jesus
(τὸν Βαραββᾶν; τὸν & Ἰησοῦν φραγελλώσας)

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]

Support Reference: Translate Unknowns

ULT **he handed {him} over**
UST and take him away
(παρέδωκεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

> **ULT he might be crucified**
> **UST** kill him by nailing him to a cross
> (σταυρωθῇ)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Barabbas	Barabbas
he might be crucified	kill him by nailing him to a cross
Jesus	Jesus

Matthew 27:27

ULT	UST
Then the soldiers of the governor, having taken Jesus into the Praetorium, gathered together to him the whole cohort.	*After that, the soldiers who served the {Roman} local ruler{, Pilate,} took Jesus into their headquarters. They assembled all the soldiers who were there.*

ULT the Praetorium
UST their headquarters
(τὸ πραιτώριον)

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]

Support Reference: Translate Unknowns

ULT the whole cohort
UST all the soldiers who were there
(ὅλην τὴν σπεῖραν)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
soldiers	soldiers
of the governor	who served the {Roman} local ruler{, Pilate … }
Jesus	Jesus
gathered together	They assembled

Matthew 27:28

ULT	UST
And having stripped him, they placed a scarlet cloak on him.	*They pulled off his clothes and put a red robe on him{, the kind that kings wear}.*

ULT they placed a scarlet cloak on him
UST and put a red robe on him{, the kind that kings wear}
(χλαμύδα κοκκίνην περιέθηκαν αὐτῷ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT scarlet
UST red
(κοκκίνην)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a … cloak	a … robe … the kind that kings wear

Matthew 27:29

ULT	UST
And having woven together a crown of thorns, they put {it} on his head and a reed in his right hand, and having knelt down before him, they mocked him, saying, "Rejoice, King of the Jews!"	*They took some branches with thorns and laced them together to make a crown. They put it on Jesus' head and had him hold a staff. Then they bowed down in front of him and made fun of him. They said, "Greetings, you who are king over the Jewish people!"*

ULT **a crown of thorns, they put {it} on his head and a reed in his right hand**
UST They took some branches with thorns … a crown. They put it on Jesus' head and had him hold a staff
(στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν ἐπὶ τῆς κεφαλῆς αὐτοῦ; καὶ κάλαμον ἐν τῇ δεξιᾷ αὐτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **a crown of thorns**
UST They took some branches with thorns … a crown
(στέφανον ἐξ ἀκανθῶν)

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]

Support Reference: Possession

ULT **thorns**
UST They took some branches with thorns
(ἀκανθῶν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **having knelt down before him**
UST they bowed down in front of him
(γονυπετήσαντες ἔμπροσθεν αὐτοῦ)

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]

Support Reference: Symbolic Action

ULT **saying**
UST They said
(λέγοντες)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they spoke these words:]

Support Reference: Quotations and Quote Margins

ULT **Rejoice, King of the Jews**
UST Greetings, you who are king over the Jewish people
(χαῖρε, ὁ Βασιλεῦ τῶν Ἰουδαίων)

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]

Support Reference: Irony

ULT **Rejoice**
UST Greetings
(χαῖρε)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a crown	a crown
thorns	They took some branches with thorns
a reed	a staff
having knelt down	they bowed down
they mocked	and made fun of
King	you who are king
King of the Jews	you who are king over the Jewish people
of the Jews	over the Jewish people

Matthew 27:30

ULT	UST
And having spat on him, they took the reed and were striking {him} on his head.	*Then, they spat on Jesus {to insult him}. Also, they took the staff {from him} and kept hitting his head {with it}.*

ULT **having spat on him**
UST they spat on Jesus {to insult him}
(ἐμπτύσαντες εἰς αὐτὸν)

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]

Support Reference: Symbolic Action

ULT **the reed**
UST the staff
(τὸν κάλαμον)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
reed	staff

Matthew 27:31

ULT	UST
And when they had mocked him, they took the cloak off him and put his robes on him and led him away to crucify {him}.	*After the soldiers made fun of Jesus, they pulled the robe off of him. They put his own clothes back on him. Then, they took him {from there to the place where} they were going to kill him by nailing him to a cross.*

ULT led him away
UST they took him {from there … }
(ἀπήγαγον αὐτὸν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they had mocked	the soldiers made fun of
cloak	robe
crucify {him}	{ … to the place where} they were going to kill him by nailing him to a cross

Matthew 27:32

ULT	UST
Now coming out, they found a Cyrenean man, Simon by name. They pressed this one into service so that he would carry his cross.	*As they were on their way, they passed a man who was from the city of Cyrene. His name was Simon. The soldiers forced this man to carry the cross for Jesus.*

ULT **Now**
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT **coming out**
UST As they were on their way
(ἐξερχόμενοι)

In a context such as this, your language might say “going” instead of **coming**. Alternate translation: [going out]

Support Reference: Go and Come

ULT **coming out**
UST As they were on their way
(ἐξερχόμενοι)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **a Cyrenean man, Simon by name**
UST a man who was from the city of Cyrene. His name was Simon
(ἄνθρωπον Κυρηναῖον, ὀνόματι Σίμωνα)

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]

Support Reference: Introduction of New and Old Participants

ULT **Simon**
UST Simon
(Σίμωνα)

The word **Simon** is the name of a man.

Support Reference: How to Translate Names

ULT **They pressed this one into service so that he would carry**
UST The soldiers forced this man to carry
(τοῦτον ἠγγάρευσαν ἵνα ἄρῃ)

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]

Support Reference: Translate Unknowns

ULT **They pressed this one into service**
UST The soldiers forced this man
(τοῦτον ἠγγάρευσαν)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Cyrenean	who was from the city of Cyrene
cross	the cross

Matthew 27:33

ULT	UST
And having come to a place called Golgotha, which is called Place of a Skull,	*Then, they arrived at a place whose name is Golgotha. That name means "Skull Place."*

ULT **having come**
UST they arrived
(ἐλθόντες)

In a context such as this, your language might say "gone" instead of **come**. Alternate translation: [having gone]

Support Reference: Go and Come

ULT **a place called Golgotha, which is called**
UST a place whose name is Golgotha. That name means
(τόπον λεγόμενον Γολγοθᾶ, ὅ ἐστιν & λεγόμενος)

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]

Support Reference: Active or Passive

ULT **Golgotha**
UST Golgotha
(Γολγοθᾶ)

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.

Support Reference: Copy or Borrow Words

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
called	whose name is
Golgotha	Golgotha
called	means

Matthew 27:34

ULT	UST
they gave him wine mixed with gall to drink. And having tasted {it}, he was not willing to drink {it}.	*The soldiers offered Jesus a drink that they had made out of wine and a bitter liquid. After he took a sip of it, Jesus refused to drink it.*

ULT **wine mixed with gall to drink**
UST a drink that they had made out of wine and a bitter liquid
(πιεῖν οἶνον μετὰ χολῆς μεμιγμένον)

If your language 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]

Support Reference: Active or Passive

ULT **gall**
UST a bitter liquid
(χολῆς)

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]

Support Reference: When to Keep Information Implicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wine	out of wine

Matthew 27:35

ULT	UST
Now, having crucified him, they divided up his robes, casting a lot,	*After nailing Jesus to the cross, the soldiers split up his clothes among them by gambling for them.*

ULT **Now**
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **they divided up his robes**
UST the soldiers split up his clothes among them
(διεμερίσαντο τὰ ἱμάτια αὐτοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **casting a lot**
UST by gambling for them
(βάλλοντες κλῆρον)

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]

Support Reference: Translate Unknowns

> ULT **casting a lot**
> UST by gambling for them
> (βάλλοντες κλῆρον)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **a lot**
> UST by gambling for them
> (κλῆρον)

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.

Support Reference: Textual Variants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having crucified	After nailing … to the cross
a lot	by gambling for them

Matthew 27:36

ULT	UST
and sitting down, they were guarding him there.	*Then, the soldiers stayed there to make sure that Jesus died.*

ULT they were guarding him there
UST there to make sure that Jesus died
(ἐτήρουν αὐτὸν ἐκεῖ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they were guarding	to make sure that … died

Matthew 27:37

ULT	UST
And they put above his head his charge, having been written, "This is Jesus, the King of the Jews."	*They wrote on a sign why {they were executing Jesus}. On the sign were these words: "This man is Jesus. He was king over the Jewish people." The soldiers placed the sign above Jesus' head.*

ULT **his charge**
UST They wrote on a sign why {they were executing Jesus}
(τὴν αἰτίαν αὐτοῦ)

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]

Support Reference: Metonymy

ULT **his charge**
UST They wrote on a sign why {they were executing Jesus}
(τὴν αἰτίαν αὐτοῦ)

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]

Support Reference: Possession

ULT **having been written**
UST On the sign were these words
(γεγραμμένην)

If your language 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]

Support Reference: Active or Passive

> ULT **the King of the Jews**
> UST He was king over the Jewish people
> (ὁ Βασιλεὺς τῶν Ἰουδαίων)

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]

Support Reference: Irony

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
King	He was king
King of the Jews	He was king over the Jewish people
of the Jews	over the Jewish people

Matthew 27:38

ULT	UST
Then two robbers are being crucified with him, one at his right and one at his left.	*After that, the soldiers nailed two bandits to crosses near Jesus. They put one bandit on one side of Jesus. They put the other bandit on the other side of Jesus.*

ULT **two robbers are being crucified**
UST the soldiers nailed two bandits to crosses
(σταυροῦνται & δύο λῃσταί)

If your language 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]

Support Reference: Active or Passive

ULT **are being crucified**
UST the soldiers nailed … to crosses
(σταυροῦνται)

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]

Support Reference: Predictive Past

ULT **one at his right and one at his left**
UST They put one bandit on one side of Jesus. They put the other bandit on the other side of Jesus
(εἷς ἐκ δεξιῶν, καὶ εἷς ἐξ εὐωνύμων)

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]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
robbers	bandits

ULT	UST
are being crucified	the soldiers nailed … to crosses

Matthew 27:39

ULT	UST
But the ones passing by were blaspheming him, wagging their heads	*The people who walked past Jesus insulted him by shaking their heads {at him}.*

ULT But
(δὲ)

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,]

Support Reference: Connecting Words and Phrases

ULT wagging their heads
UST by shaking their heads {at him}
(κινοῦντες τὰς κεφαλὰς αὐτῶν)

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]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
were blaspheming	insulted

Matthew 27:40

ULT	UST
and saying, "The one destroying the temple and in three days rebuilding {it}, save yourself! If you are the Son of God, also come down from the cross!"	*They said {to him}, "You said that you could tear down God's temple and construct it again within three days. So, rescue yourself! Show us that you really are God's Son. Get down from that cross!"*

ULT **saying**
UST They said {to him}
(λέγοντες)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [mocking him]

Support Reference: Quotations and Quote Margins

ULT **The one destroying the temple and in three days rebuilding {it}**
UST You said that you could tear down God's temple and construct it again within three days
(ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in three days**
UST within three days
(ἐν τρισὶν ἡμέραις)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **If you are the Son of God, also come down from the cross**
UST Show us that you really are God's Son. Get down from that cross
(εἰ υἱὸς εἶ τοῦ Θεοῦ, καὶ κατάβηθι ἀπὸ τοῦ σταυροῦ)

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]

Support Reference: Connect — Hypothetical Conditions

ULT **the Son of God**
UST God's Son
(υἱὸς & τοῦ Θεοῦ)

Son of God is an important title for Jesus that describes his relationship with God the Father.

Support Reference: Translating Son and Father

ULT **come down**
UST Get down
(κατάβηθι)

In a context such as this, your language might say "go" instead of **come**. Alternate translation: [go down]

Support Reference: Go and Come

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
temple	God's temple
days	days
save	So, rescue
the Son	Son
of God	God's
cross	that cross

Matthew 27:41

ULT	UST
Likewise also the chief priests, mocking {him} with the scribes and elders, were saying,	*Similarly, the ruling priests, the teachers of the Jewish law, and the {Jewish} leaders made fun of Jesus. They declared,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
chief priests	ruling priests
mocking {him}	made fun of Jesus
scribes	the teachers of the Jewish law
elders	the {Jewish} leaders

Matthew 27:42

ULT	UST
“He saved others; he is not able to save himself. He is the King of Israel! Let him come down now from the cross, and we will believe in him.	*“He has rescued other people. However, he cannot rescue himself! He {says that he} is king over the people of Israel. So, he should get down now from that cross. Then we will trust him!*

ULT **He saved others**
UST He has rescued other people
(ἄλλους ἔσωσεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **others**
UST other people
(ἄλλους)

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]

Support Reference: Nominal Adjectives

ULT **He is the King of Israel! Let him come down now from the cross, and we will believe in him**
UST He {says that he} is king over the people of Israel. So, he should get down now from that cross. Then we will trust him
(Βασιλεὺς Ἰσραήλ ἐστιν, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, καὶ πιστεύσομεν ἐπ᾽ αὐτόν)

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]

Support Reference: Hypothetical Situations

ULT He is the King of Israel
UST He {says that he} is king over the people of Israel
(Βασιλεὺς Ἰσραήλ ἐστιν)

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]

Support Reference: Irony

ULT Let him come down
UST So, he should get down
(καταβάτω)

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]

Support Reference: Third-Person Imperatives

ULT Let him come down
UST So, he should get down
(καταβάτω)

In a context such as this, your language might say “go” instead of **come**. Alternate translation: [Let him go down]

Support Reference: Go and Come

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
He saved	He has rescued
to save	rescue
the King	king
of Israel	over the people of Israel
cross	that cross
we will believe	we will trust

Matthew 27:43

ULT	UST
He has trusted in God; let him deliver {him} now, if he wants him. For he said, 'I am the Son of God.'"	*He says that he is God's Son and that he relies on God. However, if God really wanted to do so, he would protect him right now."*

ULT **He has trusted in God; let him deliver {him} now, if he wants him. For he said, 'I am the Son of God**
UST He says … he is God's Son and that he relies on God. However, if God really wanted to do so, he would protect him right now
(πέποιθεν ἐπὶ τὸν Θεόν, ῥυσάσθω νῦν εἰ θέλει αὐτόν. εἶπεν γὰρ & Θεοῦ εἰμι Υἱός)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **He has trusted in God; let him deliver {him} now, if he wants him**
UST and that he relies on God. However, if God really wanted to do so, he would protect him right now
(πέποιθεν ἐπὶ τὸν Θεόν, ῥυσάσθω νῦν εἰ θέλει αὐτόν)

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]

Support Reference: Hypothetical Situations

ULT **let him deliver {him}**
UST he would protect him
(ῥυσάσθω)

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]

Support Reference: Third-Person Imperatives

ULT he said, ‘I am the Son of God
UST He says … he is God’s Son
(εἶπεν & Θεοῦ εἰμι Υἱός)

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]

Support Reference: Quotes within Quotes

ULT the Son of God
UST God’s Son
(Θεοῦ & Υἱός)

Son of God is an important title for Jesus that describes his relationship with God the Father.

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
He has trusted	and that he relies
God	God
let him deliver {him}	he would protect him
the Son	Son
of God	God’s

Matthew 27:44

ULT	UST
But also the robbers having being crucified with him were reviling him the same.	*The two bandits whom the soldiers had nailed to crosses near Jesus also insulted him in similar ways.*

ULT But
(δ’)

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,]

Support Reference: Connecting Words and Phrases

ULT having being crucified
UST whom the soldiers had nailed to crosses
(οἱ συνσταυρωθέντες)

If your language 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]

Support Reference: Active or Passive

ULT the same
UST in similar ways
(τὸ & αὐτὸ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
robbers	two bandits
having being crucified	whom the soldiers had nailed to crosses
were reviling	insulted

Matthew 27:45

ULT	UST
Now from the sixth hour, darkness happened over all the land until the ninth hour.	*At noon, it became dark in that whole area. {It stayed dark} until three o'clock in the afternoon.*

ULT Now
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT the sixth hour … the ninth hour
UST noon … three o'clock in the afternoon
(ἕκτης ὥρας & ὥρας ἐνάτης)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT the sixth hour … the ninth hour
UST noon … three o'clock in the afternoon
(ἕκτης ὥρας & ὥρας ἐνάτης)

If your language does not use ordinal numbers, you could use cardinal numbers here or equivalent expressions. Alternate translation: [hour six … hour nine]

Support Reference: Ordinal Numbers

ULT **darkness happened**
UST it became dark
(σκότος ἐγένετο)

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]

Support Reference: Abstract Nouns

ULT **over all the land**
UST in that whole area
(ἐπὶ πᾶσαν τὴν γῆν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the … hour	noon
the … hour	three o’clock in the afternoon

Matthew 27:46

ULT	UST
But about the ninth hour, Jesus cried out with a loud voice, saying, "Eli, Eli, lama sabachthani?" This is, "My God, my God, why did you forsake me?"	*At about three o'clock in the afternoon, Jesus shouted, "Eli, Eli, lama sabachthani?" That means, "My God, my God, why did you abandon me?"*

ULT **But**
UST At about
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **the ninth hour**
UST three o'clock in the afternoon
(τὴν ἐνάτην ὥραν)

See how you translated **the ninth hour** in 27:45. Alternate translation: [3:00 PM]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the ninth hour**
UST three o'clock in the afternoon
(τὴν ἐνάτην ὥραν)

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [hour nine]

Support Reference: Ordinal Numbers

ULT **cried out with a loud voice**
UST shouted
(ἀνεβόησεν & φωνῇ μεγάλῃ)

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]

Support Reference: Idiom

ULT **saying**
(λέγων)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said]

Support Reference: Quotations and Quote Margins

ULT **Eli, Eli, lama sabachthani**
UST Eli, Eli, lama sabachthani
(Ἐλωΐ, Ἐλωΐ, λεμὰ σαβαχθάνει)

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.

Support Reference: Copy or Borrow Words

ULT **This is**
UST That means
(τοῦτ' ἔστιν)

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:]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
hour	three o'clock in the afternoon
Jesus	Jesus
cried out	shouted
God	God
God	God
did you forsake	did you abandon

Matthew 27:47

ULT	UST
But some of the ones having stood there, having heard {it}, were saying, "This one calls Elijah."	*Some people who were there heard {what Jesus said and misunderstood it}. They said, "He is speaking to the prophet Elijah!"*

ULT But
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT having heard {it}
UST heard {what Jesus said and misunderstood it}
(ἀκούσαντες)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
calls	is speaking to
Elijah	the prophet Elijah

Matthew 27:48

ULT	UST
And immediately one of them, having run and having taken a sponge, having both filled {it} with vinegar and put {it} around a reed, gave {it} to him to drink.	*As soon as they said that, one person quickly went to get a sponge. He soaked it in sour wine and attached it to the top of a staff. Then, he held it up to Jesus so that Jesus could suck {the sour wine} from it.*

ULT **a sponge**
UST a sponge
(σπόγγον)

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]

Support Reference: Translate Unknowns

ULT **with vinegar**
UST in sour wine
(ὄξους)

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]

Support Reference: Translate Unknowns

ULT **put {it} around a reed, gave {it} to him to drink**
UST attached it to the top of a staff. Then, he held it up to Jesus so that Jesus could suck {the sour wine} from it
(περιθεὶς καλάμῳ, ἐπότιζεν αὐτόν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a reed	the top of a staff

Matthew 27:49

ULT	UST
But the rest were saying, "Leave {him}! Let us see if Elijah comes, saving him."	*Then the other people there said, "Do not do anything else for him! We should wait to find out whether Elijah appears to rescue him."*

ULT **But**
UST Then
(δὲ)

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,]

Support Reference: Connect — Contrast Relationship

ULT **the rest**
UST the other people there
(οἱ & λοιποὶ)

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]

Support Reference: Nominal Adjectives

ULT **Leave {him}**
UST Do not do anything else for him
(ἄφες)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **comes, saving him**
> UST appears to rescue him
> (ἔρχεται & σώσων αὐτόν)

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]

Support Reference: Connect — Goal (Purpose) Relationship

> ULT **comes**
> UST appears
> (ἔρχεται)

In a context such as this, your language might say “goes” instead of **comes**. Alternate translation: [goes]

Support Reference: Go and Come

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Elijah	Elijah
saving	to rescue

Matthew 27:50

ULT	UST
But Jesus, having cried out again with a loud voice, released his spirit.	*After that, Jesus shouted loudly again. Then, he died.*

ULT **But**
UST After that
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **having cried out again with a loud voice**
UST shouted loudly again
(πάλιν κράξας φωνῇ μεγάλῃ)

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]

Support Reference: Idiom

ULT **released his spirit**
UST Then, he died
(ἀφῆκεν τὸ πνεῦμα)

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]

Support Reference: Euphemism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
having cried out	shouted

ULT	UST
spirit	Then, he died

Matthew 27:51

ULT	UST
And behold, the curtain of the temple was split in two from top to bottom, and the earth was shaken, and the rocks were split.	*Then the drape hanging {in front of the Most Holy Place} in the temple ripped in half. It tore from the top down to the bottom. Also, the earth quaked, and rocks broke apart.*

ULT **behold**
UST Then
(ἰδοὺ)

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]

Support Reference: Metaphor

ULT **the curtain of the temple was split in two from top to bottom, and the earth was shaken, and the rocks were split**
UST the drape hanging {in front of the Most Holy Place} in the temple ripped in half. It tore from the top down to the bottom. Also, the earth quaked, and rocks broke apart
(τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο, ἀπ' ἄνωθεν ἕως κάτω, καὶ ἡ γῆ ἐσείσθη, καὶ αἱ πέτραι ἐσχίσθησαν)

If your language 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]

Support Reference: Active or Passive

ULT **the curtain of the temple**
UST the drape hanging {in front of the Most Holy Place} in the temple
(τὸ καταπέτασμα τοῦ ναοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the rocks**
UST rocks
(αἱ πέτραι)

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]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
curtain	drape hanging {in front of the Most Holy Place}
of the temple	in the temple
earth	earth
was shaken	quaked

Matthew 27:52

ULT	UST
And the tombs were opened, and many bodies of the saints having fallen asleep were raised.	*Also, graves opened, and God made many of his people who had died alive again.*

ULT **the tombs were opened, and many bodies of the saints having fallen asleep were raised**
UST graves opened, and God made many of his people who had died alive again
(τὰ μνημεῖα ἀνεῴχθησαν, καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη)

If your language 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]

Support Reference: Active or Passive

ULT **the tombs**
UST graves
(τὰ μνημεῖα)

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]

Support Reference: Generic Noun Phrases

ULT **many bodies of the saints having fallen asleep were raised**
UST God made many of his people who had died alive again
(πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **saints**
UST of his people
(ἁγίων)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **having fallen asleep**
UST who had died
(κεκοιμημένων)

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]

Support Reference: Euphemism

ULT **were raised**
UST God made … alive again
(ἠγέρθη)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
tombs	graves
saints	of his people

Matthew 27:53

ULT	UST
And having come out from the tombs after his resurrection, they entered into the holy city and appeared to many.	*After God made Jesus alive again, those people left their graves. They went into {Jerusalem,} the sacred city. Many people saw them there.*

ULT **having come out from the tombs after his resurrection, they entered into the holy city**
UST After God made Jesus alive again, those people left their graves. They went into {Jerusalem,} the sacred city
(ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ, εἰσῆλθον εἰς τὴν ἁγίαν πόλιν)

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]

Support Reference: Information Structure

ULT **having come out**
UST those people left
(ἐξελθόντες)

In a context such as this, your language might say "gone" instead of **come**. Alternate translation: [having gone out]

Support Reference: Go and Come

ULT **after his resurrection**
UST After God made Jesus alive again
(μετὰ τὴν ἔγερσιν αὐτοῦ)

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]

Support Reference: Abstract Nouns

ULT **to many**
UST Many people
(πολλοῖς)

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]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
tombs	their graves
resurrection	God made … alive again
holy	{Jerusalem,} the sacred city
holy city	{Jerusalem,} the sacred city

Matthew 27:54

ULT	UST
Now the centurion and the ones with him guarding Jesus, having seen the earthquake and the things having happened, were very afraid, saying, "Truly this was a Son of God."	*The Roman officer and his soldiers, who were making sure that Jesus died, saw the earth quaking and the other things that happened. They became extremely afraid. They declared, "This man really was God's Son."*

ULT **Now**
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **the ones with him guarding Jesus**
UST his soldiers, who were making sure that Jesus died
(οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **saying**
UST They declared
(λέγοντες)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said]

Support Reference: Quotations and Quote Margins

ULT **a Son of God**
UST God's Son
(Θεοῦ Υἱὸς)

Son of God is an important title for Jesus that describes his relationship with God the Father.

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
centurion	Roman officer
guarding	who were making sure that … died
Jesus	Jesus
were … afraid	They became … afraid
a Son of God	God’s Son

Matthew 27:55

ULT	UST
Now there were many women there, watching from a distance, who followed Jesus from Galilee, serving him.	*{While all that was happening,} many women were there. They had come with Jesus from the region of Galilee. They were the ones who had taken care of him. These women observed {what was happening} from farther away.*

ULT **Now**
UST While all that was happening
(δὲ)

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,]

Support Reference: Background Information

ULT **followed Jesus**
UST had come with Jesus
(ἠκολούθησαν τῷ Ἰησοῦ)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Galilee	the region of Galilee
serving	They were the ones who had taken care

Matthew 27:56

ULT	UST
Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.	*These women included Mary from the town of Magdala, another Mary who was the mother of James and Joseph, and Zebedee's wife.*

ULT **and Mary the mother**
UST another Mary who was the mother
(καὶ Μαρία ἡ & μήτηρ)

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**.

Support Reference: How to Translate Names

ULT **of James … Joseph**
UST of James … Joseph
(τοῦ Ἰακώβου & Ἰωσὴφ)

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.

Support Reference: How to Translate Names

ULT **of the sons of Zebedee**
UST Zebedee's wife
(τῶν υἱῶν Ζεβεδαίου)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Mary Magdalene	Mary from the town of Magdala
of Zebedee	Zebedee's wife

Matthew 27:57

ULT	UST
Now evening having come, a rich man from Arimathea came, Joseph by name, who also himself was discipled by Jesus.	*When it was evening, a wealthy man arrived. His name was Joseph, and he was from the city of Arimathea. He too was one of Jesus' apprentices.*

ULT **Now**
(δὲ)

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,]

Support Reference: Introduction of a New Event

ULT **a rich man from Arimathea came, Joseph by name, who also himself was discipled by Jesus**
UST a wealthy man arrived. His name was Joseph, and he was from the city of Arimathea. He too was one of Jesus' apprentices
(ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἁριμαθαίας, τοὔνομα Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθητεύθη τῷ Ἰησοῦ)

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]

Support Reference: Introduction of New and Old Participants

ULT **came**
UST arrived
(ἦλθεν)

In a context such as this, your language might say "went" instead of **came**. Alternate translation: [went]

Support Reference: Go and Come

ULT **Arimathea … Joseph**
UST Joseph … the city of Arimathea
(Ἀριμαθαίας & Ἰωσήφ)

The word **Joseph** is the name of a man, and the word **Arimathea** is the name of the city he was from.

Support Reference: How to Translate Names

ULT **Joseph by name**
UST His name was Joseph
(τοὔνομα Ἰωσήφ)

Alternate translation: [who was called Joseph]

ULT **who also himself was discipled by Jesus**
UST He too was one of Jesus' apprentices
(ὃς καὶ αὐτὸς ἐμαθητεύθη τῷ Ἰησοῦ)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
was discipled	was one of Jesus' apprentices
by Jesus	was one of Jesus' apprentices

Matthew 27:58

ULT	UST
This one, having approached Pilate, asked for the body of Jesus. Then Pilate commanded {it} to be given {to him}.	*Joseph went to Pilate. He asked Pilate to allow him to take the body of Jesus {to bury it}. So, Pilate told {his soldiers} to give {him the body}.*

ULT asked for the body of Jesus
UST He asked Pilate to allow him to take the body of Jesus {to bury it}
(ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT it} to be given {to him}
UST his soldiers} to give {him the body}
(ἀποδοθῆναι)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Pilate	to Pilate
of Jesus	of Jesus
Pilate	Pilate

Matthew 27:59

ULT	UST
And Joseph, having taken the body, wrapped it in a clean linen cloth,	*So Joseph received Jesus' body. He {prepared to bury it by} winding a fresh sheet of cloth around it.*

> ULT **wrapped it in a clean linen cloth**
> UST He {prepared to bury it by} winding a fresh sheet of cloth around it
> (ἐνετύλιξεν αὐτὸ σινδόνι καθαρᾷ)

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]

Support Reference: Translate Unknowns

> ULT **in a clean linen cloth**
> UST a fresh sheet of cloth
> (σινδόνι καθαρᾷ)

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]

Support Reference: Translate Unknowns

Matthew 27:60

ULT	UST
and put it in his own new tomb, which he had cut in the rock. And having rolled a large stone against the door of the tomb, he went away.	*Then, Joseph put Jesus' body into Joseph's own fresh grave. Joseph's workers had made it by digging into a rock cliff. After that, Joseph rolled a huge flat stone to block the entrance to the grave. Then he left.*

ULT **which he had cut in the rock**
UST Joseph's workers had made it by digging into a rock cliff
(ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he had cut in the rock**
UST Joseph's workers had made … by digging into a rock cliff
(ἐλατόμησεν ἐν τῇ πέτρᾳ)

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]

Support Reference: Translate Unknowns

ULT **having rolled a large stone against the door of the tomb**
UST Joseph rolled a huge flat stone to block the entrance to the grave
(προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
tomb	grave

ULT	UST
of the tomb	to the grave

Matthew 27:61

ULT	UST
Now Mary Magdalene and the other Mary were there, sitting opposite the tomb.	*{While Joseph was doing those things}, Mary from the town of Magdala and the other woman whose name was Mary were there in front of the grave.*

ULT Now
UST While Joseph was doing those things
(δὲ)

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,]

Support Reference: Connect — Simultaneous Time Relationship

ULT the other Mary
UST the other woman whose name was Mary
(ἡ ἄλλη Μαρία)

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,]

Support Reference: Assumed Knowledge and Implicit Information

ULT opposite
UST in front of
(ἀπέναντι)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Mary Magdalene	Mary from the town of Magdala
tomb	grave

Matthew 27:62

ULT	UST
Now the next day, which is after the Day of Preparation, the chief priests and the Pharisees were gathered together to Pilate,	*The next day was {the Jewish day of rest,} the day after Preparation Day. {On that day,} the ruling priests and the Pharisees assembled {to meet} with Pilate.*

ULT Now
(δὲ)

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,]

Support Reference: Introduction of a New Event

ULT the next day, which is after the Day of Preparation
UST The next day was {the Jewish day of rest,} the day after Preparation Day
(τῇ & ἐπαύριον, ἥτις ἐστὶν μετὰ τὴν παρασκευήν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT were gathered together
UST assembled
(συνήχθησαν)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
chief priests	{On that day,} the ruling priests
Pharisees	Pharisees
were gathered together	assembled

ULT	UST
Pilate	Pilate

Matthew 27:63

ULT	UST
saying, “Lord, we remember that that deceiver said, still living, ‘After three days I am being raised up.’	*They said, “Sir, we can recall something that {Jesus,} that man who deceived {others,} said while he was still alive. He claimed that during the third day {after he died}, God would make him alive again.*

ULT **saying**
UST They said
(λέγοντες)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they told him]

Support Reference: Quotations and Quote Margins

ULT **Lord**
UST Sir
(κύριε)

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]

Support Reference: Politeness

ULT **that deceiver**
UST Jesus,} that man who deceived {others … }
(ἐκεῖνος ὁ πλάνος)

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,]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **said, still living, ‘After three days I am being raised up**
> UST said while he was still alive. He claimed that during the third day {after he died}, God would make him alive again
> (εἶπεν ἔτι ζῶν, μετὰ τρεῖς ἡμέρας ἐγείρομαι)

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]

Support Reference: Quotes within Quotes

> ULT **After three days**
> UST He claimed that during the third day {after he died}
> (μετὰ τρεῖς ἡμέρας)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **I am being raised up**
> UST God would make him alive again
> (ἐγείρομαι)

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]

Support Reference: Irregular Use of Tenses

> ULT **I am being raised up**
> UST God would make him alive again
> (ἐγείρομαι)

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]

Support Reference: Idiom

ULT I am being raised up
UST God would make him alive again
(ἐγείρομαι)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lord	Sir
deceiver	who deceived {others … }
days	He claimed that during the third day {after he died}

Matthew 27:64

ULT	UST
Therefore, command the tomb to be secured until the third day, lest his disciples, having come, might steal him and say to the people, 'He has been raised up from the dead,' and the last deception will be worse than the first."	*So, please tell your soldiers to protect Jesus' grave for the next three days. That way, his apprentices cannot go there, remove his corpse, and tell people that God had made him alive again. If they succeed in deceiving people {in this way}, it will be more dangerous than how Jesus himself deceived people."*

ULT **command**
UST please tell
(κέλευσον)

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]

Support Reference: Imperatives — Other Uses

ULT **the tomb to be secured**
UST your soldiers to protect Jesus' grave
(ἀσφαλισθῆναι τὸν τάφον)

If your language 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]

Support Reference: Active or Passive

ULT **until the third day**
UST for the next three days
(ἕως τῆς τρίτης ἡμέρας)

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]

Support Reference: Idiom

> ULT **the third day**
> UST three days
> (τῆς τρίτης ἡμέρας)

If your language does not use ordinal numbers, you can use a cardinal number here or an equivalent expression. Alternate translation: [day three]

Support Reference: Ordinal Numbers

> ULT **having come**
> UST go there
> (ἐλθόντες)

Your language may say "gone" rather than **come** in contexts such as this. Use whichever is more natural. Alternate translation: [having gone]

Support Reference: Go and Come

> ULT **having come**
> UST go there
> (ἐλθόντες)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **say to the people, 'He has been raised up from the dead,' and**
> UST tell people that God had made him alive again
> (εἴπωσιν τῷ λαῷ, ἠγέρθη ἀπὸ τῶν νεκρῶν; καὶ)

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]

Support Reference: Quotes within Quotes

> ULT **He has been raised up**
> UST that God had made him alive again
> (ἠγέρθη)

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]

Support Reference: Idiom

> ULT **He has been raised up**
> UST that God had made him alive again
> (ἠγέρθη)

If your language 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]

Support Reference: Active or Passive

> ULT **from the dead**
> UST that God had made him alive again
> (ἀπὸ τῶν νεκρῶν)

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]

Support Reference: Idiom

ULT **the last deception will be worse than the first**
UST If they succeed in deceiving people {in this way}, it will be more dangerous than how Jesus himself deceived people
(ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς πρώτης)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the last deception**
UST If they succeed in deceiving people {in this way}
(ἡ ἐσχάτη πλάνη)

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]

Support Reference: Abstract Nouns

ULT **the first**
UST than how Jesus himself deceived people
(τῆς πρώτης)

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]

Support Reference: Ellipsis

ULT **the first**
UST than how Jesus himself deceived people
(τῆς πρώτης)

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]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
tomb	Jesus' grave
day	days

ULT	UST
disciples	apprentices
deception	If they succeed in deceiving people {in this way}

Matthew 27:65

ULT	UST
And Pilate said to them, "You have a guard. Go, secure {it} as you know."	*Pilate told them, "Take with you some soldiers. Walk {to the grave and} protect it as well as you can."*

ULT **You have a guard**
UST Take with you some soldiers
(ἔχετε κουστωδίαν)

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]

Support Reference: Statements — Other Uses

ULT **a guard**
UST some soldiers
(κουστωδίαν)

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]

Support Reference: Collective Nouns

ULT **You have … Go, secure {it} as you know**
UST Take with you … Walk {to the grave and} protect it as well as you can
(ἔχετε & ὑπάγετε ἀσφαλίσασθε ὡς οἴδατε)

Since Pilate is speaking to the chief priests and Pharisees, the words **You** and **you** and the commands **Go** and **secure {it}** are plural.

Support Reference: Forms of 'You' — Singular

ULT **Go**
UST Walk {to the grave … }
(ὑπάγετε)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **as you know**
UST as well as you can
(ὡς οἴδατε)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Pilate	Pilate
you know	you can

Matthew 27:66

ULT	UST
And they, having gone, secured the tomb, having sealed the stone, with the guard.	*So, they went {to Jesus' grave and} protected it. They marked the huge flat stone {that blocked the entrance. That way, they would know if anyone moved it}. Also, they left some soldiers there to make sure {that no one opened the grave}.*

ULT **having gone**
UST went {to Jesus' grave … }
(πορευθέντες)

In a context such as this, your language might say "come" instead of **gone**. Alternate translation: [having come]

Support Reference: Go and Come

ULT **having sealed the stone**
UST They marked the huge flat stone {that blocked the entrance. That way, they would know if anyone moved it}
(σφραγίσαντες τὸν λίθον)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **with the guard**
UST Also, they left some soldiers there to make sure {that no one opened the grave}
(μετὰ τῆς κουστωδίας)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the guard**
> UST some soldiers there to make sure {that no one opened the grave}
> (τῆς κουστωδίας)

See how you translated **guard** in 27:65. Alternate translation: [the guards] or [the soldiers who were acting as guards]

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
tomb	it
having sealed	They marked … That way, they would know if anyone moved it

Matthew 28

Matthew 28 Chapter Introduction

Structure and Formatting

1. 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)

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:

1. 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.

2. 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

ULT	UST
Now after the Sabbath, at the dawning on the first of the week, Mary Magdalene and the other Mary came to watch the tomb.	*When the Sabbath ended, at dawn on Sunday morning, Mary from the town of Magdala and the other woman whose name was Mary went to observe Jesus' tomb.*

ULT **Now**
(δὲ)

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,]

Support Reference: Introduction of a New Event

ULT **after the Sabbath, at the dawning on the first of the week**
UST When the Sabbath ended, at dawn on Sunday morning
(ὀψὲ & Σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the first**
UST on Sunday morning
(μίαν)

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]

Support Reference: Nominal Adjectives

ULT **the first**
UST on Sunday morning
(μίαν)

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [day one]

Support Reference: Ordinal Numbers

ULT **the other Mary**
UST the other woman whose name was Mary
(ἡ ἄλλη Μαρία)

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,]

Support Reference: Assumed Knowledge and Implicit Information

ULT **came**
UST went
(ἦλθεν)

In a context such as this, your language might say "went" instead of **came**. Alternate translation: [went]

Support Reference: Go and Come

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Sabbath	the Sabbath
Mary Magdalene	Mary from the town of Magdala
tomb	Jesus' tomb

Matthew 28:2

ULT	UST
And behold, 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.	*Then the earth quaked violently! {That happened} because an angel from the Lord descended from heaven. He went to {Jesus' grave}. He rolled the flat stone away {from the entrance to the grave}. Then, he sat down on the stone.*

ULT **behold**
(ἰδοὺ)

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]

Support Reference: Metaphor

ULT **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**
UST the earth quaked violently! {That happened} because an angel from the Lord descended from heaven. He went to {Jesus' grave}. He rolled the flat stone away {from the entrance to the grave}. Then, he sat down on the stone
(σεισμὸς ἐγένετο μέγας; ἄγγελος γὰρ Κυρίου καταβὰς ἐξ οὐρανοῦ καὶ προσελθὼν, ἀπεκύλισε τὸν λίθον καὶ ἐκάθητο ἐπάνω αὐτοῦ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **having come down**
UST descended
(καταβὰς)

In a context such as this, your language might say "gone" instead of **come**. Alternate translation: [having gone down]

Support Reference: Go and Come

> ULT **having approached**
> UST He went to {Jesus' grave}
> (προσελθὼν)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **rolled away the stone**
> UST He rolled the flat stone away {from the entrance to the grave}
> (ἀπεκύλισε τὸν λίθον)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
an angel	an angel
of the Lord	from the Lord
heaven	heaven

Matthew 28:3

ULT	UST
Now his appearance was like lightning, and his clothing white as snow.	*This angel looked as bright as lightning. His garments were pure white.*

ULT **Now**
(δὲ)

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,]

Support Reference: Background Information

ULT **was like lightning**
UST looked as bright as lightning
(ἦν & ὡς ἀστραπὴ)

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]

Support Reference: Simile

ULT **his clothing white as snow**
UST His garments were pure white
(τὸ ἔνδυμα αὐτοῦ λευκὸν ὡς χιών)

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]

Support Reference: Ellipsis

> ULT **white as snow**
> UST were pure white
> (λευκὸν ὡς χιών)

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]

Support Reference: Simile

> ULT **white as snow**
> UST were pure white
> (λευκὸν ὡς χιών)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
snow	pure

Matthew 28:4

ULT	UST
And the ones guarding were shaken from the fear of him and became as dead.	*The soldiers who were protecting {the grave} trembled because they were afraid of the angel. {They were so afraid that} they looked like they had died.*

ULT **the ones guarding were shaken from the fear of him and became**
UST The soldiers who were protecting {the grave} trembled because they were afraid of the angel. {They were so afraid that} they looked
(ἀπὸ & τοῦ φόβου αὐτοῦ, ἐσείσθησαν οἱ τηροῦντες, καὶ ἐγενήθησαν)

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]

Support Reference: Active or Passive

ULT **the ones guarding**
UST The soldiers who were protecting {the grave}
(οἱ τηροῦντες)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **were shaken**
UST trembled
(ἐσείσθησαν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **from the fear of him**
UST because they were afraid of the angel
(ἀπὸ & τοῦ φόβου αὐτοῦ)

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]

Support Reference: Abstract Nouns

ULT **became as dead**
UST {They were so afraid that} they looked like they had died
(ἐγενήθησαν ὡς νεκροί)

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]

Support Reference: Simile

ULT **dead**
UST they had died
(νεκροί)

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]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
guarding	soldiers who were protecting {the grave}
were shaken	trembled
fear	they were afraid

Matthew 28:5

ULT	UST
But answering, the angel said to the women, "You, do not be afraid, for I know that you seek Jesus, the one having been crucified.	*The angel told the two women, "I realize that you are looking for Jesus, whom people killed by nailing him to a cross. So, you should stop being afraid!*

ULT But
(δὲ)

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,]

Support Reference: Connect — Contrast Relationship

ULT answering
(ἀποκριθεὶς)

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 people nearby were afraid] or [responding to how the soldiers were afraid]

Support Reference: Assumed Knowledge and Implicit Information

ULT to the women
UST the two women
(ταῖς γυναιξίν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **You, do not be afraid, for I know that you seek Jesus, the one having been crucified**
UST I realize that you are looking for Jesus, whom people killed by nailing him to a cross. So, you should stop being afraid
(μὴ φοβεῖσθε ὑμεῖς; οἶδα γὰρ ὅτι Ἰησοῦν, τὸν ἐσταυρωμένον, ζητεῖτε)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the one having been crucified**
UST whom people killed by nailing him to a cross
(τὸν ἐσταυρωμένον)

If your language 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
angel	angel
do … be afraid	should stop being afraid
I know	I realize
you seek	you are looking for
Jesus	Jesus
having been crucified	whom people killed by nailing him to a cross

Matthew 28:6

ULT	UST
He is not here, for he was raised up, just as he said. Come, see the place where he was lying.	*God made him alive again, which is what he told you {would happen}. So, he is no longer in this place! If you walk with us, we will show you where his body was.*

ULT **He is not here, for he was raised up, just as he said**
UST God made him alive again, which is what he told you {would happen}. So, he is no longer in this place
(οὐκ ἔστιν ὧδε, ἠγέρθη γὰρ καθὼς εἶπεν)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **he was raised up**
UST God made him alive again
(ἠγέρθη)

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]

Support Reference: Idiom

ULT **he was raised up**
UST God made him alive again
(ἠγέρθη)

If your language 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]

Support Reference: Active or Passive

> ULT **he said**
> UST he told you {would happen}
> (εἶπεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **Come**
> UST If you walk with us
> (δεῦτε)

In a context such as this, your language might say “Go” instead of **Come**. Alternate translation: [Go]

Support Reference: Go and Come

> ULT **the place where he was lying**
> UST where his body was
> (τὸν τόπον ὅπου ἔκειτο)

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]

Support Reference: Assumed Knowledge and Implicit Information

Matthew 28:7

ULT	UST
And having gone quickly, 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.' Behold, I have said {it} to you."	*Then, hurry to his apprentices and tell them that God has made Jesus alive again. {Tell them that} they should listen, and that Jesus is going ahead of them to the region of Galilee. {Tell them that} Jesus will meet them there. I have told you {what to say}!"*

ULT **having gone**
UST hurry to
(πορευθεῖσαι)

In a context such as this, your language might say "come" instead of **gone**. Alternate translation: [having come]

Support Reference: Go and Come

ULT **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**
UST his apprentices and tell them … God has made Jesus alive again. {Tell them that} they should listen, and that Jesus is going ahead of them to the region of Galilee. {Tell them that} Jesus will meet them there
(εἴπατε τοῖς μαθηταῖς αὐτοῦ & ἠγέρθη ἀπὸ τῶν νεκρῶν; καὶ ἰδοὺ, προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν; ἐκεῖ αὐτὸν ὄψεσθε)

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]

Support Reference: Quotes within Quotes

ULT **He has been raised up**
UST God has made Jesus alive again
(ἠγέρθη)

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]

Support Reference: Idiom

ULT **He has been raised up**
UST God has made Jesus alive again
(ἠγέρθη)

If your language 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]

Support Reference: Active or Passive

ULT **from the dead**
UST God has made Jesus alive again
(ἀπὸ τῶν νεκρῶν)

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]

Support Reference: Nominal Adjectives

ULT **behold … Behold**
UST {Tell them that} they should listen
(ἰδοὺ & ἰδοὺ)

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]

Support Reference: Metaphor

ULT **he is going before**
UST and that Jesus is going ahead of
(προάγει)

In a context such as this, your language might say "coming" instead of **going**. Alternate translation: [he is coming before]

Support Reference: Go and Come

> ULT **I have said {it} to you**
> UST I have told you {what to say}
> (εἶπον ὑμῖν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to … disciples	apprentices
Galilee	the region of Galilee

Matthew 28:8

ULT	UST
And having quickly gone away from the tomb with fear and great joy, they ran to report {this} to his disciples.	*So the two women hurried away from the grave. They were afraid and also very happy. They ran {to where Jesus' apprentices were} to tell them {what had happened and what the angel had said}.*

ULT having quickly gone away
UST the two women hurried away
(ἀπελθοῦσαι ταχὺ)

In a context such as this, your language might say "come" instead of **gone**. Alternate translation: [having quickly come away]

Support Reference: Go and Come

ULT with fear and great joy
UST They were afraid and also very happy
(μετὰ φόβου καὶ χαρᾶς μεγάλης)

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]

Support Reference: Abstract Nouns

ULT they ran
UST They ran {to where Jesus' apprentices were}
(ἔδραμον)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
tomb	grave
fear	afraid
joy	happy
to report {this}	to tell … what had happened and what the angel had said

ULT	UST
to … disciples	them

Matthew 28:9

ULT	UST
And behold,Jesus met them, saying, "Rejoice!" But they, having approached, seized his feet and worshiped him.	*{As they were running,} Jesus came up to them! He said, "Greetings!" The two women went to him and {bowed down to} hold his feet {to honor him}. Also, they worshiped him.*

ULT behold,Jesus met them
UST Jesus came up to them
(ἰδοὺ, Ἰησοῦς ὑπήντησεν αὐταῖς)

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.

Support Reference: Textual Variants

ULT behold
(ἰδοὺ)

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]

Support Reference: Metaphor

ULT saying
UST He said
(λέγων)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said]

Support Reference: Quotations and Quote Margins

ULT **Rejoice**
UST Greetings
(χαίρετε)

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]

Support Reference: Idiom

ULT **But**
(δὲ)

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]

Support Reference: Connecting Words and Phrases

ULT **seized his feet**
UST and {bowed down to} hold his feet {to honor him}
(ἐκράτησαν αὐτοῦ τοὺς πόδας)

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]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
worshiped	they worshiped

Matthew 28:10

ULT	UST
Then Jesus says to them, "Do not be afraid. Go, report {this} to my brothers so that they might go away to Galilee, and there they will see me."	*After that, Jesus told them, "You should stop being afraid! Go to my apprentices and tell them to leave for the region of Galilee. I will meet them there."*

ULT **says**
UST told
(λέγει)

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]

Support Reference: Irregular Use of Tenses

ULT **to my brothers**
UST them
(τοῖς ἀδελφοῖς μου)

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]

Support Reference: Metaphor

ULT **they might go away**
UST leave
(ἀπέλθωσιν)

In a context such as this, your language might say "come" instead of **go**. Alternate translation: [they might come away]

Support Reference: Go and Come

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
Do … be afraid	You should … being afraid
report {this}	and tell

ULT	UST
Galilee	the region of Galilee

Matthew 28:11

ULT	UST
Now they going, behold, some of the guard, having come into the city, reported to the chief priests all the things having happened.	*Then, the two women went to meet {Jesus' apprentices}. Meanwhile, some of the soldiers {whom the Jewish leaders had told to make sure that no one opened Jesus' grave} entered the city of Jerusalem. They told the ruling priests about everything that had happened {at Jesus' grave}.*

ULT **Now**
(δὲ)

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,]

Support Reference: Introduction of a New Event

ULT **going**
UST Then … went to meet {Jesus' apprentices}
(πορευομένων)

In a context such as this, your language might say "coming" instead of **going**. Alternate translation: [coming]

Support Reference: Go and Come

ULT **behold**
UST Meanwhile
(ἰδού)

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]

Support Reference: Metaphor

ULT **of the guard**
UST of the soldiers {whom the Jewish leaders had told to make sure that no one opened Jesus' grave}
(τῆς κουστωδίας)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **of the guard**
UST of the soldiers {whom the Jewish leaders had told to make sure that no one opened Jesus' grave}
(τῆς κουστωδίας)

See how you translated **guard** in 27:65. Alternate translation: [of the guards] or [of the soldiers who were acting as guards]

Support Reference: Collective Nouns

ULT **having come**
UST entered
(ἐλθόντες)

In a context such as this, your language might say "gone" instead of **come**. Alternate translation: [having gone]

Support Reference: Go and Come

ULT **the city**
UST the city of Jerusalem
(τὴν πόλιν)

The phrase **the city** refers to Jerusalem. You could include this information if that would be helpful to your readers. Alternate translation: [Jerusalem]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
reported	They told … about
to the chief priests	the ruling priests

Matthew 28:12

ULT	UST
And having been gathered together with the elders, and having taken counsel, they gave many pieces of silver to the soldiers,	*So, the ruling priests and the {Jewish} leaders assembled and planned what to do. They paid those soldiers a large number of silver coins {to bribe them}.*

ULT **having been gathered together**
UST the ruling priests … assembled
(συναχθέντες)

If your language 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]

Support Reference: Active or Passive

ULT **having taken counsel**
UST planned what to do
(συμβούλιόν & λαβόντες)

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]

Support Reference: Idiom

ULT **they gave many pieces of silver to the soldiers**
UST They paid those soldiers a large number of silver coins {to bribe them}
(ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **many pieces of silver**
UST a large number of silver coins {to bribe them}
(ἀργύρια ἱκανὰ)

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]

Support Reference: Biblical Money

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having been gathered together	the ruling priests … assembled
elders	the {Jewish} leaders
counsel	planned what to do
pieces of silver	of silver coins {to bribe them}
to the soldiers	those soldiers

Matthew 28:13

ULT	UST
saying, “Say, ‘His disciples, having come at night, stole him, we sleeping.’	*They instructed them, “Tell people that his apprentices arrived during the night while you were asleep and stole his body.*

ULT **saying**
UST They instructed them
(λέγοντες)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and they said]

Support Reference: Quotations and Quote Margins

ULT **Say, ‘His disciples, having come at night, stole him, we sleeping**
UST Tell people … his apprentices arrived during the night while you were asleep and stole his body
(εἴπατε & οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν, ἡμῶν κοιμωμένων)

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]

Support Reference: Quotes within Quotes

ULT **having come**
UST arrived
(ἐλθόντες)

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: [having gone]

Support Reference: Go and Come

ULT **we**
UST you
(ἡμῶν)

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.

Support Reference: Exclusive and Inclusive ‘We’

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciples	apprentices

Matthew 28:14

ULT	UST
And if this is heard by the governor, we will persuade and make you free from concern."	*Suppose that the {Roman} local ruler{, Pilate,} learns what you are telling people. In that case, we will convince {him to refrain from punishing you}. You will not have to worry about anything."*

ULT **if this is heard by the governor, we will persuade and make you free from concern**
UST Suppose that the {Roman} local ruler{, Pilate,} learns what you are telling people. In that case, we will convince {him to refrain from punishing you}. You will not have to worry about anything
(ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν καὶ ὑμᾶς ἀμερίμνους ποιήσομεν)

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]

Support Reference: Hypothetical Situations

ULT **this is heard by the governor**
UST the {Roman} local ruler{, Pilate,} learns what you are telling people
(ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος)

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]

Support Reference: Active or Passive

ULT **we will persuade**
UST In that case, we will convince {him to refrain from punishing you}
(ἡμεῖς πείσομεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **we**
UST In that case, we
(ἡμεῖς)

Here, **we** refers to the Jewish chief priests and elders, so **we** would be exclusive. Your language may require you to mark this form.

Support Reference: Exclusive and Inclusive 'We'

ULT **make you free from concern**
UST You will not have to worry about anything
(ὑμᾶς ἀμερίμνους ποιήσομεν)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
governor	the {Roman} local ruler{, Pilate … }

Matthew 28:15

ULT	UST
And they, having taken the pieces of silver, did as they were taught. And this word has been reported among the Jews until today.	*So, the soldiers accepted the silver coins. They told people what {the ruling priests and Jewish leaders} had instructed them {to say}. In fact, even now Jewish people continue to repeat the story that the soldiers told.*

ULT **the pieces of silver**
UST the silver coins
(ἀργύρια)

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]

Support Reference: Biblical Money

ULT **they were taught**
UST the ruling priests and Jewish leaders} had instructed them {to say}
(ἐδιδάχθησαν)

If your language 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]

Support Reference: Active or Passive

ULT **this word has been reported among the Jews**
UST Jewish people continue to repeat the story that the soldiers told
(διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις)

If your language 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]

Support Reference: Active or Passive

ULT **this word**
UST the story that the soldiers told
(ὁ λόγος οὗτος)

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]

Support Reference: Metonymy

ULT **until today**
UST even now
(μέχρι τῆς σήμερον ἡμέρας)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the pieces of silver	the silver coins
they were taught	the ruling priests and Jewish leaders} had instructed them {to say}
word	the story that the soldiers told
the Jews	Jewish people

Matthew 28:16

ULT	UST
Now the 11 disciples went to Galilee, to the mountain where Jesus had directed them.	*Meanwhile, Jesus' 11 apprentices traveled to the region of Galilee. They went to the hill to which Jesus had told them to go.*

ULT **Now**
UST Meanwhile
(δὲ)

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,]

Support Reference: Introduction of a New Event

ULT **the 11 disciples**
UST Jesus' 11 apprentices
(οἱ & ἕνδεκα μαθηταὶ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **went**
UST traveled
(ἐπορεύθησαν)

In a context such as this, your language might say "came" instead of **went**. Alternate translation: [came]

Support Reference: Go and Come

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
11 disciples	Jesus' 11 apprentices
disciples	Jesus' 11 apprentices
Galilee	the region of Galilee

ULT	UST
Jesus	Jesus

Matthew 28:17

ULT	UST
And having seen him, they worshiped, but they doubted.	*When they met him {there}, they worshiped him. However, they were unsure {that it really was Jesus}.*

ULT **they doubted**
UST they were unsure {that it really was Jesus}
(οἱ & ἐδίστασαν)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **they**
UST they
(οἱ)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they worshiped	they worshiped him

Matthew 28:18

ULT	UST
And having approached, Jesus spoke to them, saying, "All authority was given to me in heaven and on the earth.	*Then Jesus came up to them and said, "God my Father has authorized me {to rule} over everything that God has created.*

ULT **saying**
UST and said
(λέγων)

Consider natural ways of introducing direct quotations in your language. Alternate translation: [and he said]

Support Reference: Quotations and Quote Margins

ULT **All authority was given to me**
UST God my Father has authorized me {to rule}
(ἐδόθη μοι πᾶσα ἐξουσία)

If your language 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]

Support Reference: Active or Passive

ULT **All authority was given to me**
UST God my Father has authorized me {to rule}
(ἐδόθη μοι πᾶσα ἐξουσία)

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]

Support Reference: Abstract Nouns

ULT **in heaven and on the earth**
UST over everything that God has created
(ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς)

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]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
authority	God my Father has authorized me {to rule}
heaven	over everything that God has created
earth	over everything that God has created

Matthew 28:19

ULT	UST
Having gone, therefore, disciple all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit;	*So then, go {from here}. Help all groups of people become my apprentices. Baptize them so that they belong to {God} the Father, me his Son, and the Holy Spirit.*

> ULT **baptizing them … teaching them**
> UST Baptize them … Instruct them
> (βαπτίζοντες αὐτοὺς & διδάσκοντες αὐτοὺς) (28:19-20)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **Having gone, therefore**
> UST So then, go {from here}
> (πορευθέντες οὖν)

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]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **Having gone**
> UST go {from here}
> (πορευθέντες)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **disciple all the nations**
> UST Help all groups of people become my apprentices
> (μαθητεύσατε πάντα τὰ ἔθνη)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **all the nations**
> UST all groups of people
> (πάντα τὰ ἔθνη)

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]

Support Reference: Metonymy

> ULT **into the name**
> UST so that they belong to
> (εἰς τὸ ὄνομα)

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]

Support Reference: Metonymy

> ULT **of the Father … of the Son**
> UST {God} the Father, me his Son
> (τοῦ Πατρὸς & τοῦ Υἱοῦ)

Father and **Son** are important titles that describe the relationship between God **the Father** and Jesus his **Son**.

Support Reference: Translating Son and Father

> **ULT of the Son**
> **UST** me his Son
> (τοῦ Υἱοῦ)

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]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disciple	Help … become my apprentices
the nations	groups of people
baptizing	Baptize
of the Father	{God} the Father
of the Son	me his Son
of the Holy Spirit	the Holy Spirit

Matthew 28:20

ULT	UST
teaching them to keep everything, as much as I commanded you. And behold, I am with you all the days, until the end of the age."	*Instruct them so that they do everything that I have told you {to do}. Finally, I will be with you at all times, even up to the point when this current time period ends."*

ULT **everything, as much as**
UST everything
(πάντα ὅσα)

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]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **behold**
UST Finally
(ἰδοὺ)

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]

Support Reference: Metaphor

ULT **am**
UST will be
(εἰμι)

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]

Support Reference: Irregular Use of Tenses

ULT **all the days**
UST at all times
(πάσας τὰς ἡμέρας)

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]

Support Reference: Idiom

ULT **until the end of the age**
UST even up to the point when this current time period ends
(ἕως τῆς συντελείας τοῦ αἰῶνος)

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]

Support Reference: Idiom

ULT **of the age**
UST this current time period
(τοῦ αἰῶνος)

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.

Support Reference: Textual Variants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
days	at all times
of the age	this current time period

unfoldingWord® Translation Academy - Matthew

v91

Abstract Nouns

Description

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**.

Matthew References:

3:7; 3:8; 3:11; 3:15; 4:8; 4:16; 4:16; 4:24; 5:6; 5:7; 5:10; 5:20; 5:21; 5:22; 5:25; 5:27; 5:28; 5:32; 5:32; 5:40; 6:1; 6:7; 6:10; 6:13; 6:14; 6:15; 6:23; 6:24; 6:25; 6:29; 6:33; 7:2; 7:2; 7:13; 7:14; 7:21; 7:23; 7:27; 7:28; 7:29; 8:4; 8:10; 8:12; 8:16; 8:26; 8:26; 9:2; 9:2; 9:6; 9:8; 9:12; 9:13; 9:22; 9:22; 9:27; 9:29; 9:36; 10:1; 10:13; 10:15; 10:18; 10:21; 10:21; 10:27; 10:34; 11:12; 11:12; 11:19; 11:22; 11:24; 11:28; 11:29; 12:13; 12:18; 12:20; 12:31; 12:31; 12:36; 12:41; 12:42; 12:42; 12:43; 12:50; 13:12; 13:20; 13:21; 13:22; 13:35; 13:41; 13:44; 13:54; 13:57; 13:58; 14:14; 14:26; 14:27; 14:31; 14:35; 15:2; 15:3; 15:3; 15:4; 15:6; 15:9; 15:19; 15:22; 15:28; 15:32; 16:8; 16:12; 16:27; 16:27; 16:28; 17:15; 17:15; 17:20; 18:6; 18:8; 18:9; 18:14; 18:25; 18:26; 18:27; 18:29; 18:33; 19:9; 19:9; 19:16; 19:17; 19:18; 19:28; 19:29; 20:18; 20:25; 20:28; 20:30; 20:31; 20:34; 21:16; 21:21; 21:22; 21:23; 21:24; 21:25; 21:27; 21:31; 21:32; 21:38; 22:13; 22:16; 22:16; 22:18; 22:23; 22:28; 22:29; 22:30; 22:30; 22:31; 23:3; 23:14; 23:23; 23:25; 23:27; 23:28; 23:33; 24:9; 24:12; 24:12; 24:14; 24:15; 24:20; 24:21; 24:29; 24:30; 24:38; 25:15; 25:21; 25:30; 25:31; 25:31; 25:34; 25:46; 25:46; 26:4; 26:8; 26:10; 26:12; 26:13; 26:16; 26:28; 26:41; 26:42; 26:59; 26:59; 26:64; 26:65; 26:66; 27:1; 27:7; 27:18; 27:19; 27:32; 27:45; 27:53; 27:64; 28:4; 28:8; 28:18

Active or Passive

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.

Matthew References:

1:16; 1:16; 1:18; 1:18; 1:20; 1:22; 1:22; 1:23; 1:24; 2:2; 2:4; 2:5; 2:12; 2:15; 2:15; 2:16; 2:17; 2:18; 2:18; 2:22; 2:23; 2:23; 2:23; 3:3; 3:6; 3:10; 3:10; 3:13; 3:14; 3:16; 3:16; 3:17; 3:17; 4:1; 4:1; 4:4; 4:6; 4:7; 4:10; 4:12; 4:14; 4:18; 4:24; 4:24; 5:4; 5:6; 5:9; 5:10; 5:13; 5:13; 5:13; 5:14; 5:18; 5:19; 5:19; 5:21; 5:24; 5:25; 5:27; 5:29; 5:31; 5:32; 5:33; 5:38; 5:43; 6:1; 6:2; 6:5; 6:7; 6:9; 6:10; 6:16; 6:18; 6:30; 6:33; 7:1; 7:2; 7:2; 7:7; 7:7; 7:8; 7:14; 7:19; 7:24; 7:25; 7:26; 8:3; 8:6; 8:8; 8:9; 8:10; 8:12; 8:13; 8:13; 8:14; 8:16; 8:17; 8:17; 8:24; 8:28; 8:33; 9:2; 9:5; 9:9; 9:15; 9:17; 9:17; 9:21; 9:22; 9:23; 9:25; 9:25; 9:29; 9:30; 9:32; 9:33; 9:33; 9:36; 10:2; 10:13; 10:18; 10:19; 10:22; 10:22; 10:26; 10:29; 10:30; 11:5; 11:6; 11:6; 11:7; 11:8; 11:10; 11:11; 11:19; 11:20; 11:23; 11:23; 11:27; 12:13; 12:18; 12:18; 12:22; 12:22; 12:23; 12:25; 12:25; 12:26; 12:31; 12:32; 12:33; 12:37; 12:39; 12:44; 13:2; 13:6; 13:11; 13:12; 13:14; 13:15; 13:19; 13:19; 13:20; 13:21; 13:22; 13:23; 13:24; 13:33; 13:35; 13:35; 13:40; 13:44; 13:47; 13:48; 13:52; 13:54; 13:55; 13:57; 14:2; 14:8; 14:9; 14:9; 14:11; 14:20; 14:24; 14:26; 14:36; 15:12; 15:13; 15:17; 15:22; 15:24; 15:28; 15:28; 15:37; 16:17; 16:19; 16:21; 16:21; 17:2; 17:3; 17:5; 17:18; 17:22; 17:22; 17:23; 17:23; 18:6; 18:8; 18:9; 18:16; 18:19; 18:20; 18:23; 18:24; 18:25; 18:30; 18:31; 18:34; 19:5; 19:9; 19:11; 19:12; 19:12; 19:13; 19:22; 19:25; 19:25; 20:18; 20:19; 20:23; 20:28; 20:33; 21:2; 21:4; 21:9; 21:10; 21:13; 21:13; 21:21; 21:43; 21:44; 22:2; 22:3; 22:4; 22:4; 22:8; 22:10; 22:14; 22:29; 22:30; 22:31; 22:33; 22:40; 22:41; 23:5; 23:7; 23:8; 23:10; 23:12; 23:12; 23:35; 23:37; 23:38; 24:2; 24:6; 24:9; 24:10; 24:11; 24:12; 24:13; 24:14; 24:15; 24:22; 24:22; 24:24; 24:28; 24:29; 24:29; 24:40; 24:41; 24:43; 24:46; 25:10; 25:29; 25:32; 25:34; 25:34; 25:41; 25:41; 26:2; 26:3; 26:3; 26:9; 26:13; 26:14; 26:22; 26:24; 26:24; 26:24; 26:28; 26:31; 26:31; 26:31; 26:32; 26:33; 26:36; 26:37; 26:38; 26:42; 26:43; 26:45; 26:54; 26:56; 26:57; 27:3; 27:8; 27:9; 27:9; 27:11; 27:12; 27:15; 27:16; 27:17; 27:17; 27:22; 27:22; 27:23; 27:26; 27:33; 27:34; 27:37; 27:38; 27:44; 27:51; 27:52; 27:57; 27:58; 27:62; 27:63; 27:64; 27:64; 28:4; 28:5; 28:6; 28:7; 28:12; 28:14; 28:15; 28:15; 28:18

Apostrophe

Description

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**.

Matthew References:

2:6; 11:21; 11:23; 17:17; 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.

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.

Matthew References:

1:1; 1:1; 1:6; 1:8-9; 1:11; 1:11; 1:12; 1:12; 1:17; 1:17; 1:18; 1:19; 1:19; 1:21; 1:21; 1:22; 1:23; 2:1; 2:2; 2:2; 2:4; 2:8; 2:9; 2:10; 2:11; 2:11; 2:13; 2:14; 2:15; 2:15; 2:15; 2:16; 2:16; 2:16; 2:22; 2:23; 3:1; 3:2; 3:2; 3:6; 3:7; 3:9; 3:9; 3:10; 3:11; 3:11; 3:11; 3:14; 3:14; 3:15; 3:16; 3:16; 3:16; 4:3; 4:3; 4:5; 4:6; 4:8; 4:9; 4:9; 4:13; 4:13; 4:13; 4:15; 4:15; 4:17; 4:17; 4:18; 4:21; 4:23; 4:23; 4:25; 4:25; 5:1; 5:5; 5:9; 5:9; 5:11; 5:12; 5:12; 5:16; 5:16; 5:18; 5:18; 5:18; 5:19; 5:21; 5:21; 5:22; 5:22; 5:22; 5:22; 5:22; 5:22; 5:23; 5:24; 5:24; 5:25; 5:26; 5:28; 5:28; 5:29; 5:30; 5:32; 5:32; 5:32; 5:33; 5:33; 5:34; 5:35; 5:36; 5:37; 5:37; 5:37; 5:38; 5:39; 5:39; 5:39; 5:39; 5:41; 5:42; 5:42; 5:44; 5:47; 6:1; 6:2; 6:2; 6:2; 6:5; 6:5; 6:5; 6:5; 6:6; 6:7; 6:8; 6:8; 6:9; 6:10; 6:11; 6:13; 6:16; 6:16; 6:16; 6:17; 6:18; 6:19; 6:20; 6:22; 6:22; 6:23; 6:23; 6:23; 6:24; 6:25; 6:29; 6:29; 6:30; 6:30; 6:30; 6:32; 6:32; 6:33; 6:33; 6:33; 6:34; 6:34; 7:1; 7:6; 7:7; 7:7; 7:8; 7:10; 7:11; 7:12; 7:14; 7:15; 7:15; 7:21; 7:21; 7:22; 7:23; 7:24; 7:24; 7:25; 7:25; 7:26; 7:27; 8:2; 8:3; 8:4; 8:4; 8:4; 8:4; 8:6; 8:7; 8:8; 8:10; 8:11; 8:11; 8:12; 8:13; 8:15; 8:16; 8:17; 8:18; 8:18; 8:19; 8:20; 8:20; 8:21; 8:21; 8:22; 8:23; 8:23; 8:24; 8:27; 8:28; 8:28; 8:28; 8:28; 8:29; 8:30; 8:31; 8:32; 8:32; 8:33; 8:33; 9:1; 9:1; 9:1; 9:2; 9:3; 9:7; 9:8; 9:9; 9:9; 9:10; 9:10; 9:14; 9:16; 9:16; 9:17; 9:19; 9:21; 9:23; 9:24; 9:25; 9:25; 9:26; 9:27; 9:27; 9:27; 9:28; 9:28; 9:30; 9:32; 9:33; 9:34; 9:34; 9:35; 10:8; 10:8; 10:9; 10:10; 10:10; 10:11; 10:11; 10:11; 10:12; 10:12; 10:13; 10:15; 10:15; 10:17; 10:18; 10:18; 10:19; 10:19; 10:20; 10:20; 10:21; 10:22; 10:23; 10:28; 10:28; 10:28; 10:29; 10:30; 10:30; 10:31; 10:32; 10:32; 10:32; 10:33; 10:33; 10:33; 10:35; 10:37; 10:38; 10:38; 10:39; 10:39; 10:40; 10:42; 11:1; 11:1; 11:2; 11:3; 11:5; 11:5; 11:7; 11:8; 11:8; 11:11; 11:12; 11:12; 11:13; 11:13; 11:14; 11:14; 11:14; 11:18; 11:21; 11:22; 11:23; 11:23; 11:24; 11:25; 11:25; 11:26; 11:27; 11:28; 11:28; 12:2; 12:3-4; 12:4; 12:5; 12:5; 12:7; 12:9; 12:10; 12:11; 12:11; 12:12; 12:15; 12:15; 12:15; 12:16; 12:18; 12:18; 12:18; 12:19; 12:21; 12:21; 12:22; 12:22; 12:22; 12:24; 12:27; 12:30; 12:31; 12:33; 12:36; 12:38; 12:40; 12:40;

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Background Information

Description

When people tell a story, they normally tell the events in the order that they happened. This sequence of events makes up the storyline. The storyline is full of action verbs that move the story along in time. But sometimes a writer may take a break from the storyline and give some information to help his listeners understand the story better. This type of information is called background information. The background information might be about things that happened before the events he has already told about, or it might explain something in the story, or it might be about something that would happen much later in the story.

Example — The 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."

Matthew References:

3:4; 8:28; 8:30; 10:2; 14:intro; 14:3; 14:21; 15:38; 22:23; 25:2; 26:48; 27:15; 27:16; 27:55; 28:3

Biblical Distance

Description

The following terms are the most common measures for distance or length that were originally used in the Bible. Most of these are based on the sizes of the hand and forearm.

- The **handbreadth** was the width of the palm of a man's hand.
- The **span** or handspan was the width of a man's hand with the fingers spread out.
- The **cubit** was the length of a man's forearm, from the elbow to the tip of the longest finger.
- The **"long" cubit** is used only in Ezekiel 40-48. It is the length of a normal cubit plus a span.
- The **stadium** (plural, **stadia**) referred to a certain footrace that was about 185 meters in length. Some older English versions translated this word as "furlong," which referred to the average length of a plowed field.

The metric values in the table below are close but not exactly equal to the biblical measures. The biblical measures probably differed in exact length from time to time and place to place. The equivalents below are an attempt to give an average measurement.

Original Measure	Metric Measure
handbreadth	8 centimeters
span	23 centimeters
cubit	46 centimeters
"long" cubit	54 centimeters
stadia	185 meters

Translation Principles

1. The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
2. Using modern measures can help readers understand the text more easily.
3. Whatever measure you use, it would be good, if possible, to tell about the other kind of measure in the text or a footnote.

4. If you do not use the Biblical measures, try not to give the readers the idea that the measurements are exact. For example, if you translate one cubit as ".46 meters" or even as "46 centimeters," readers might think that the measurement is exact. It would be better to say "half a meter," "45 centimeters," or "50 centimeters."
5. Sometimes it can be helpful to use the word "about" to show that a measurement is not exact. For example, Luke 24:13 says that Emmaus was 60 stadia from Jerusalem. This can be translated as "about ten kilometers" from Jerusalem.
6. When God tells people how long something should be, and when people make things according to those lengths, do not use "about" in the translation. Otherwise it will give the impression that God did not care exactly how long something should be.

Translation Strategies

(1) Use the measurements from the 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

Matthew References:

5:41; 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.

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 asa farmer stops caringforagrapevinegarden 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.

Matthew References:

3:12; 4:16; 5:13; 6:22; 6:22; 6:23; 6:23; 7:3; 7:4; 7:5; 7:13; 7:14; 7:16; 7:17; 7:18; 7:19; 7:20; 9:intro; 9:37; 9:38; 11:29; 11:30; 12:33; 12:44; 12:44; 12:45

Biblical Money

Description

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)

1. 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**.”

1. 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.

Matthew References:

5:26; 10:29; 17:24; 17:27; 18:24; 18:28; 20:2; 20:9; 20:10; 22:19; 25:intro; 25:15; 25:16; 25:20; 25:22; 25:24; 25:28; 26:15; 27:3; 27:5; 27:6; 27:9; 28:12; 28:15

Biblical Volume

Description

The following terms are the most common units of volume used in the Bible to state how much a certain container could hold. The containers and measurements are given for both liquids (such as wine) and dry solids (such as grain). The metric values are not exactly equal to the biblical measures. The biblical measures probably differed in exact amount from time to time and place to place. The equivalents below are an attempt to give an average measurement.

Type	Original Measure	Liters
Dry	omer	2 liters
Dry	ephah	22 liters
Dry	homer	220 liters
Dry	cor	220 liters
Dry	seah	7.7 liters
Dry	lethek	114.8 liters
Liquid	metrete	40 liters
Liquid	bath	22 liters
Liquid	hin	3.7 liters
Liquid	kab	1.23 liters
Liquid	log	0.31 liters

Translation Principles

- The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
- Using modern measures can help readers understand the text more easily.
- Whatever measures you use, it would be good, if possible, to tell about the other kinds of measures in the text or a footnote.

- If you do not use the biblical measures, try not to give the readers the idea that the measurements are exact. For example, if you translate one hin as “3.7 liters,” readers might think that the measurement is exactly 3.7 liters, not 3.6 or 3.8. It would be better to use a more approximate measure such as “three and a half liters” or “four liters.”
- When God tells people how much of something to use, and when people use those amounts in obedience to him, do not say “about” in the translation. Otherwise it will give the impression that God did not care exactly how much they used.

When the unit of measure is stated

Translation Strategies

(1) Use the measurements from the 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**.

Matthew References:

13:33

Collective Nouns

Description

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:

1. 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.
2. 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.
3. 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.
4. 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.

Matthew References:

3:10; 6:22; 6:23; 7:19; 10:30; 13:8; 13:15; 13:23; 13:24; 13:27; 13:37; 13:38; 15:8; 15:27; 17:6; 21:19; 23:4; 27:65; 27:66; 28:11

Connect — Background Information

Time Relationship

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.

Matthew References:

4:18; 10:4

Connect — Contrary to Fact Conditions

Conditional Relationships

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**!"

Matthew References:

12:7; 12:26; 12:27; 24:22; 24:24

Connect — Contrast Relationship

Logical Relationships

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.

Matthew References:

3:10; 5:22; 5:28; 5:32; 5:33; 5:34; 5:37; 5:39; 5:44; 6:1; 6:6; 6:13; 6:17; 6:30; 7:11; 9:6; 9:17; 9:18; 9:25; 9:31; 9:34; 10:6; 10:28; 11:8; 11:9; 11:17; 11:19; 11:22; 11:24; 12:1; 12:6; 12:28; 14:5; 14:16; 14:17; 14:24; 14:30; 15:5; 16:11; 17:12; 17:27; 18:16; 18:25; 18:30; 19:9; 19:14; 20:13; 20:14; 21:15; 21:29; 22:5; 22:6; 23:8; 23:11; 24:8; 24:22; 25:12; 26:10; 26:60; 26:64; 27:7; 27:20; 27:23; 27:49; 28:5

Connect — Exception Clauses

Exceptional Relationship

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.

Matthew References:

5:13; 5:20; 5:32; 11:27; 11:27; 12:4; 12:24; 12:29; 12:31; 12:39; 13:57; 14:17; 15:24; 17:8; 17:21; 18:3; 19:9; 21:19; 24:36

Connect — Factual Conditions

Conditional Relationships

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?"

Matthew References:

6:30; 7:11; 8:31; 10:25; 12:28; 19:17; 19:21; 22:45; 24:23

Connect — Goal (Purpose) Relationship

Logical Relationships

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 bewise** 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**.

Matthew References:

5:28; 5:45; 6:4; 6:18; 6:27; 7:1; 9:6; 10:18; 12:10; 16:1; 19:3; 21:38; 22:35; 24:24; 24:45; 26:15; 27:49

Connect — Hypothetical Conditions

Conditional Relationships

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;

Matthew References:

4:3; 4:6; 5:13; 5:23; 5:29; 5:30; 5:39; 11:21; 11:23; 14:28; 16:24; 18:8; 18:9; 18:13; 18:35; 21:3; 26:33; 26:35; 27:40

Connect — Reason-and-Result Relationship

Logical Relationships

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.

Matthew References:

1:20; 1:21; 2:2; 2:13; 2:18; 2:20; 2:23; 3:2; 3:8; 3:9; 3:15; 4:14; 5:3; 5:4; 5:5; 5:6; 5:7; 5:8; 5:9; 5:10; 5:11; 5:12; 5:12; 5:15; 5:18; 5:23; 5:29; 5:30; 5:34; 5:35; 5:35; 5:36; 5:45; 5:46; 5:48; 6:2; 6:7; 6:8; 6:8; 6:9; 6:21; 6:23; 6:24; 6:25; 6:32; 6:33; 6:34; 7:2; 7:8; 7:12; 7:12; 7:13; 7:14; 7:20; 7:24; 7:29; 8:17; 9:13; 9:21; 9:24; 9:36; 10:10; 10:17; 10:20; 10:23; 10:26; 10:32; 11:20; 11:21; 11:23; 11:29; 11:30; 12:8; 12:12; 12:12; 12:27; 12:31; 12:33; 12:34; 12:34; 12:41; 12:42; 13:5; 13:15; 13:17; 13:18; 13:35; 13:40; 13:52; 13:56; 13:58; 14:2; 14:3; 14:4; 14:7; 14:24; 15:3; 15:6; 15:9; 15:23; 15:31; 15:32; 16:2; 16:3; 16:17; 16:23; 16:25; 16:27; 17:10; 18:1; 18:4; 18:10; 18:20; 18:23; 18:26; 18:29; 18:31; 18:32; 19:6; 19:6; 19:7; 19:14; 19:22; 19:25; 19:27; 21:4; 21:26; 21:27; 21:32; 21:40; 21:43; 21:46; 22:16; 22:17; 22:28; 22:29; 22:43; 22:45; 23:3; 23:8; 23:9; 23:10; 23:13; 23:14; 23:15; 23:16; 23:20; 23:23; 23:25; 23:27; 23:29; 23:31; 23:34; 23:35; 24:5; 24:15; 24:21; 24:24; 24:27; 24:42; 24:44; 24:44; 24:45; 25:8; 25:13; 25:13; 25:14; 25:27; 25:28; 25:35; 25:42; 26:9; 26:10; 26:31; 26:43; 26:52; 26:54; 26:56; 26:73; 27:6; 27:14; 27:17; 27:18; 27:19; 27:23; 27:24; 27:43; 28:2; 28:5; 28:6; 28:19

Connect — Sequential Time Relationship

Time Relationships

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.

Matthew References:

2:1; 2:8; 3:6; 5:24; 8:18; 11:20; 12:20; 17:6; 21:29; 21:37; 22:23; 23:1; 24:29; 25:5

Connect — Simultaneous Time Relationship

Time Relationships

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.

Matthew References:

1:20; 2:17; 3:5; 6:3; 14:6; 24:9; 24:23; 24:40; 25:5; 26:7; 26:58; 26:69; 27:9; 27:61

Connecting Words and Phrases

Description

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.

Matthew References:

1:18; 1:19; 1:22; 1:24; 1:24; 1:25; 2:3; 3:3; 3:16; 4:6; 5:20; 5:29; 5:29; 5:30; 5:30; 5:31; 5:33; 5:40; 6:1; 6:7; 6:14; 6:16; 6:27; 6:30; 6:32; 6:33; 7:2; 7:3; 7:4; 7:9; 7:10; 8:11; 8:21; 8:31; 8:33; 8:33; 9:5; 9:8; 9:13; 9:16; 9:18; 9:28; 9:35; 10:7; 10:11; 10:12; 10:17; 10:19; 10:30; 10:35; 11:7; 11:12; 11:13; 11:16; 12:5; 12:7; 12:14; 12:15; 12:25; 12:29; 12:36; 12:37; 12:40; 12:43; 12:47; 12:48; 12:50; 13:11; 13:12; 13:20; 13:22; 13:23; 13:27; 13:28; 13:28; 13:29; 13:37; 13:45; 13:47; 13:52; 14:6; 14:8; 14:15; 14:18; 14:23; 14:25; 14:26; 14:27; 14:28; 14:31; 15:2; 15:4; 15:6; 15:9; 15:13; 15:14; 15:15; 15:16; 15:19; 15:25; 15:27; 15:32; 16:6; 16:8; 16:17; 16:19; 16:23; 16:26; 16:26; 17:8; 17:11; 17:15; 17:16; 17:17; 17:20; 17:26; 18:3; 18:7; 18:8; 18:11; 18:15; 18:17; 18:17; 18:19; 18:24; 18:27; 18:28; 19:11; 19:12; 19:17; 19:17; 19:21; 19:22; 19:23; 19:24; 19:25; 19:26; 19:30; 20:1; 20:2; 20:6; 20:11; 20:15; 20:15; 20:25; 20:31; 21:4; 21:6; 21:8; 21:9; 21:21; 21:25; 21:27; 21:28; 21:30; 21:34; 21:39; 22:3; 22:7; 22:11; 22:14; 22:18; 22:25; 22:30; 22:31; 22:37; 23:3; 23:5; 23:5; 23:12; 23:13; 23:14; 23:17; 23:19; 23:37; 23:39; 24:2; 24:3; 24:7; 24:19; 24:20; 24:32; 24:36; 24:37; 24:38; 24:43; 25:3; 25:5; 25:6; 25:8; 25:9; 25:10; 25:11; 25:19; 25:24; 25:26; 25:29; 25:31; 26:8; 26:11; 26:12; 26:20; 26:23; 26:25; 26:28; 26:29; 26:40; 26:50; 26:53; 26:57; 26:59; 26:65; 26:71; 26:73; 27:6; 27:11; 27:11; 27:19; 27:21; 27:21; 27:24; 27:32; 27:35; 27:39; 27:44; 27:45; 27:46; 27:47; 27:50; 27:54; 28:9

Copy or Borrow Words

Description

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.

> צְפַנְיָה — A man’s name in Hebrew letters.

> > “Zephaniah” — The same name in Roman letters

(2) You can spell the word as the Other Language spells it, and pronounce it the way your language normally pronounces those letters.

> Zephaniah — This is a man’s name.
>
> > “Zephaniah” — The name as it is spelled in English, but you can pronounce it according to the rules of your language.

(3) You can pronounce the word similarly to the way the Other Language does, and adjust the spelling to fit the rules of your language.

> Zephaniah — If your language does not have the “z,” you could use “s.” If your writing system does not use “ph” you could use “f.” Depending on how you pronounce the “i” you could spell it with “i” or “ai” or “ay.”
>
> > “Sefania”
> >
> > “Sefanaia”
> >
> > “Sefanaya”

Matthew References:

1:23; 5:22; 10:4; 16:17; 21:intro; 21:9; 21:15; 27:intro; 27:33; 27:46

Crowd

Description

This is the placeholder for an article about discussion of crowds in biblical literature. This article is still being developed.

Reasons This Is a Translation Issue:

Text

Examples From the Bible

Text

Translation Strategies

Text

Examples of Translation Strategies Applied

Text

Matthew References:

5:intro

Direct and Indirect Quotations

Description

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.

Matthew References:

2:4; 2:7; 2:12; 2:22; 2:23; 3:9; 3:9; 4:3; 5:22; 6:31; 8:18; 8:34; 9:21; 9:38; 12:10; 12:16; 12:47; 13:10; 13:36; 13:51; 14:4; 14:7; 14:19; 14:26; 14:29; 14:36; 16:1; 16:7; 16:20; 16:20; 16:21; 17:7; 17:9; 17:19; 17:20; 18:2; 18:25; 18:28; 19:3; 20:10; 20:20; 20:21; 20:30; 20:32; 21:15; 26:5; 26:8-9; 26:48; 26:75

Distinguishing Versus Informing or Reminding

Description

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)

> > **Becauseidols 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 whenshe 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.

Matthew References:

1:16; 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.

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

Matthew References:

5:18; 5:20; 5:26; 10:23; 10:26; 10:29; 10:38; 10:42; 13:14; 13:34; 13:57; 15:6; 16:22; 16:28; 17:20; 18:3; 22:16; 22:46; 23:23; 23:39; 24:2; 24:21; 24:34; 24:34; 24:35; 24:35; 25:9; 26:29

Doublet

Description

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!"

Matthew References:

2:18; 4:23; 4:24; 5:12; 5:18; 9:35; 10:1; 11:1; 11:25; 11:29; 16:6; 17:25; 21:16; 22:38; 23:3; 23:4; 23:17; 23:19; 23:33; 24:24; 24:36; 25:13; 26:37; 26:45

Ellipsis

Description

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

1. 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.

2. 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.

Matthew References:

2:3; 2:5; 3:11; 3:17; 4:4; 5:15; 5:17; 5:25; 5:41; 6:7; 6:16; 6:25; 6:26; 6:30; 7:18; 7:21; 7:29; 8:9; 8:20; 9:12; 9:13; 9:24; 9:28; 10:20; 10:21; 10:24; 10:25; 10:25; 10:34; 10:35; 10:37; 11:3; 11:9; 13:16; 13:17; 13:55; 14:19; 15:34; 15:36; 16:3; 16:3; 16:10; 16:12; 16:14; 16:17; 16:23; 17:15; 18:13; 18:21; 18:22; 19:11; 19:19; 19:30; 20:9; 20:14; 20:22; 20:23; 20:28; 20:33; 21:27; 22:14; 22:17; 22:21; 22:21; 22:26; 22:32; 22:39; 22:42; 24:7; 24:23; 24:26; 24:37; 24:41; 25:2; 25:15; 25:17; 25:33; 25:37; 25:38; 25:42; 25:46; 26:22; 26:25; 26:26; 26:39; 26:47; 26:54; 27:21; 27:64; 28:3

End of Story

Description

There are different types of information that may be given at the end of a story. Often this is background information. This background information is different from the actions that make up the main part of the story. A book of the Bible is often made up of many smaller stories that are part of the larger story of the book itself. For example, the story of Jesus' birth is a smaller story in the larger story of the book of Luke. Each of these stories, whether large or small, can have background information at the end of it.

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)

Matthew References:

7:28; 11:1; 13:34; 13:53; 19:1; 26:1

Euphemism

Description

A euphemism is a mild or polite way of referring to something that is unpleasant, embarrassing, or socially unacceptable, such as death or activities usually done in private.

> … 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."

Matthew References:

1:18; 1:25; 2:18; 9:20; 10:29; 15:17; 24:34; 24:39; 26:24; 27:50; 27:52

Exclamations

Description

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!"

Matthew References:

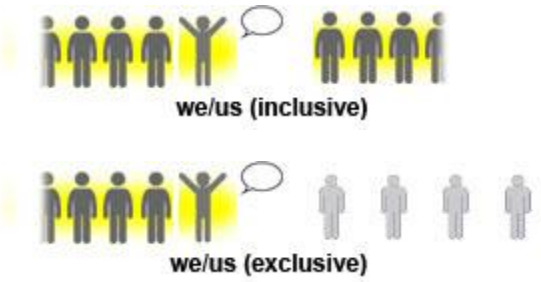
6:23; 11:22; 11:24; 21:43; 23:37; 25:21

Exclusive and Inclusive ‘We’

Description

Some languages have more than one form of “we”: an inclusive form that means “I and you” and an exclusive form that means “I and someone else but not you.” The exclusive form excludes the person being spoken to. The inclusive form includes the person being spoken to and possibly others. This is also true for “us,” “our,” “ours,” and “ourselves.” Some languages have inclusive forms and exclusive forms for each of these. Translators whose language has separate exclusive and inclusive forms for these words will need to understand what the speaker meant so that they can decide which form to use.

See the pictures. The people on the right are the people that the speaker is talking to. The yellow highlight shows who the inclusive “we” and the exclusive “we” refer to.



Reason This Is a Translation Issue

The Bible was first written in the Hebrew, Aramaic, and Greek languages. Like English, these languages do not have separate exclusive and inclusive forms for “we.” 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.

Matthew References:

3:15; 6:9; 6:31; 8:25; 8:31; 9:14; 13:28; 15:15; 16:7; 17:4; 17:19; 19:27; 20:12; 20:18; 20:22; 25:9; 26:63; 27:4; 27:25; 28:13; 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.”

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.

Matthew References:

8:20; 9:6; 10:23; 11:15; 11:19; 11:27; 12:8; 12:32; 12:39; 12:40; 13:15; 13:37; 13:41; 16:4; 16:13; 16:27; 16:28; 17:9; 17:12; 17:22-23; 18:11; 18:19; 18:35; 19:28; 20:18-19; 20:28; 23:10; 23:37; 24:27; 24:30; 24:31; 24:36; 24:37; 24:42; 24:44; 25:21; 25:31; 25:32; 25:33; 25:34; 25:40; 25:41; 25:45; 26:2; 26:24; 26:45; 26:64; 28:19

Forms of You

Singular, Dual, and Plural

Some languages have more than one word for "you" based on how many people the word "you" refers to. The **singular** form refers to one person, and the **plural** form refers to more than one person. Some languages also have a **dual** form which refers to two people, and some 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.

Matthew References:

6:5; 21:32

Forms of ‘You’ — Dual/Plural

Description

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.

Matthew References:

11:21

Forms of ‘You’ — Singular

Description

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.

Matthew References:

front:intro; 1:intro; 2:intro; 2:6; 2:8; 3:intro; 3:14; 3:15; 4:intro; 4:6; 4:7; 4:10; 4:17; 4:19; 5:intro; 5:21; 5:27; 5:33; 5:43; 6:intro; 6:9; 6:10; 7:intro; 7:22; 8:intro; 8:10; 8:11; 8:26; 8:32; 9:intro; 9:4; 9:6; 9:11; 9:13; 9:24; 9:28; 9:29; 9:30; 9:38; 10:intro; 11:intro; 11:3; 11:10; 11:21; 11:23; 11:24; 11:25; 11:26; 12:intro; 12:2; 12:13; 12:38; 12:47; 13:intro; 13:10; 13:27; 13:28; 13:36; 14:intro; 14:16; 14:18; 14:27; 15:intro; 15:2; 15:4; 15:5; 15:12; 15:15; 15:22; 15:23; 15:25; 15:28; 16:intro; 16:16; 16:17; 16:18; 16:19; 16:22; 16:23; 17:intro; 17:4; 17:15; 17:16; 17:20; 17:25; 17:27; 18:intro; 18:3; 18:10; 18:12; 18:13; 18:14; 18:18; 18:19; 18:35; 19:intro; 19:17; 19:18; 19:19; 19:21; 19:27; 20:intro; 20:8; 20:12; 20:13; 20:14; 20:15; 20:21; 20:21; 20:30; 20:31; 21:intro; 21:5; 21:16; 21:16; 21:19; 21:21; 21:23; 21:28; 22:intro; 22:12; 22:16; 22:17; 22:37; 22:39; 22:44; 23:intro; 23:26; 23:37; 24:intro; 24:3; 25:intro; 25:11; 25:20; 25:21; 25:22; 25:24; 25:25; 25:26; 25:27; 25:37; 25:38; 25:39; 25:44; 26:intro; 26:17; 26:18; 26:25; 26:33; 26:34; 26:35; 26:39; 26:40; 26:42; 26:49; 26:50; 26:52; 26:53; 26:62; 26:63; 26:64; 26:64; 26:68; 26:69; 26:70; 26:73; 26:75; 27:intro; 27:17; 27:21; 27:24; 27:65; 28:intro

Generic Noun Phrases

Description

Generic noun phrases refer to people or things in general rather than to specific individuals or things. This happens frequently in proverbs, because proverbs tell about things that are true about people in general.

> Can **a man** walk on hot coals without scorching his feet?
> So is **the man who goes 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."

Matthew References:

4:4; 5:43; 6:19; 6:22; 6:25; 6:28; 6:30; 7:17; 7:21; 10:5; 10:22; 10:23; 10:25; 12:29; 12:33; 12:34; 12:35; 13:4; 15:11; 15:17; 15:18; 15:19; 15:20; 17:15; 18:7; 18:11; 18:17; 19:10; 20:14; 23:26; 24:7; 24:17; 24:18; 24:32; 25:29; 25:32; 26:41; 27:51; 27:52

Go and Come

Description

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 am coming,” while Spanish speakers say “I am 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?

Matthew References:

2:2; 2:8; 2:8; 2:11; 2:23; 3:5; 3:13; 5:1; 5:24; 5:26; 8:7; 8:14; 9:1; 9:18; 9:23; 9:28; 9:28; 9:31; 12:44; 12:45; 13:1; 13:49; 13:54; 14:12; 14:14; 14:15; 14:28; 14:29; 14:29; 14:34; 15:1; 15:11; 15:18; 15:19; 15:21; 15:22; 15:29; 15:39; 16:5; 16:13; 17:9; 17:14; 17:24; 17:27; 18:12; 18:28; 18:30; 18:31; 19:1; 19:14; 20:1; 20:3; 20:5; 20:5; 20:6; 20:9; 20:10; 20:17; 20:18; 20:29; 21:1; 21:2; 21:6; 21:9; 21:17; 21:19; 21:23; 21:28; 21:29; 21:30; 21:32; 21:38; 22:3; 22:4; 22:9; 22:10; 22:11; 22:12; 22:15; 22:22; 24:1; 24:5; 24:17; 24:26; 24:27; 25:6; 25:16; 25:34; 25:36; 25:39; 26:14; 26:32; 26:36; 26:39; 26:42; 26:43; 26:44; 26:55; 26:75; 27:32; 27:33; 27:40; 27:42; 27:49; 27:53; 27:57; 27:64; 27:66; 28:1; 28:2; 28:6; 28:7; 28:7; 28:8; 28:10; 28:11; 28:11; 28:13; 28:16

Hendiadys

Description

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 mouthand 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 mouthand 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**.

Matthew References:

12:48; 16:17

How to Translate Names

Description

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.

Matthew References:

front:intro; 1:2; 1:2; 1:3; 1:3; 1:3; 1:4; 1:4; 1:5; 1:5; 1:6; 1:7; 1:7; 1:8; 1:8; 1:9; 1:9; 1:10; 1:10; 1:11; 1:12; 1:12; 1:13; 1:14; 1:15; 1:16; 1:16; 2:22; 4:25; 5:17; 7:12; 8:28; 10:3; 11:21; 12:42; 13:55; 14:3; 14:34; 15:39; 16:17; 21:1; 23:35; 26:6; 27:32; 27:56; 27:56; 27:57

Hyperbole

Description

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.

1. The speaker means this as literally true if he means that it really does rain here every night.
2. The speaker means this as a **generalization** if he means that it rains here most nights.
3. 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

1. Readers need to be able to understand whether or not a statement is literally true.
2. 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.

Matthew References:

2:3; 3:5; 4:23; 4:24; 5:11; 5:29; 5:30; 7:3; 7:4; 7:5; 8:20; 8:34; 9:13; 9:35; 10:1; 10:22; 13:6; 13:12; 13:21; 13:32; 13:47; 14:35; 18:8; 18:9; 19:24; 21:8; 21:26; 24:2; 25:29; 26:38

Hypothetical Situations

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.

Matthew References:

5:40; 5:41; 6:30; 7:9; 7:10; 9:17; 12:11; 15:14; 16:26; 17:20; 18:12; 21:21; 21:25; 21:26; 22:24; 22:25; 23:30; 24:26; 24:40; 24:41; 24:43; 24:48-50; 27:42; 27:43; 28:14

Idiom

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**

Matthew References:

1:18; 1:23; 2:1; 2:2; 2:6; 2:9; 2:16; 2:20; 3:1; 3:4; 3:7; 3:12; 3:15; 3:16; 4:2; 4:4; 4:19; 4:20; 4:22; 5:2; 5:3; 5:4; 5:5; 5:6; 5:7; 5:8; 5:8; 5:8; 5:9; 5:10; 5:11; 5:17; 5:23; 5:25; 5:25; 5:33; 6:33; 7:23; 8:8; 8:10; 8:12; 8:13; 8:19; 8:20; 8:29; 9:10; 9:13; 9:13; 9:13; 9:15; 9:15; 9:21; 9:22; 9:30; 9:30; 10:5; 10:8; 10:17; 10:19; 10:21; 10:25; 10:27; 10:34; 10:35; 10:41; 10:42; 11:5; 11:9; 11:10; 11:11; 11:11; 11:12; 11:18; 11:18; 11:19; 11:21; 11:23; 11:26; 11:28; 11:29; 12:1; 12:7; 12:11; 12:14; 12:20; 12:20; 12:30; 12:32; 12:36; 12:40; 12:42; 12:45; 13:5; 13:6; 13:32; 13:35; 13:38; 13:38; 13:39; 13:40; 13:49; 13:54; 13:56; 14:2; 14:13; 14:15; 14:20; 15:4; 15:28; 15:30; 15:37; 16:6; 16:21; 16:21; 16:22; 16:24; 16:24; 17:6; 17:8; 17:9; 17:10; 17:17; 17:18; 17:23; 17:23; 18:7; 18:10; 18:10; 18:11; 18:14; 18:15; 18:23; 18:24; 18:27; 18:30; 18:32; 18:34; 18:35; 19:8; 19:12; 19:21; 19:27; 19:28; 20:1; 20:15; 20:19; 20:19; 20:33; 20:34; 21:2; 21:5; 21:19; 21:29; 21:32; 21:34; 21:41; 21:42; 22:15; 22:16; 22:16; 22:46; 23:15; 23:30; 23:34; 24:3; 24:7; 24:11; 24:19; 24:19; 24:22; 24:24; 24:29; 24:31; 24:33; 24:37; 24:38; 24:42; 24:43; 24:44; 24:45; 24:50; 24:50; 24:51; 25:8; 25:19; 25:35; 25:38; 25:43; 26:4; 26:25; 26:29; 26:29; 26:32; 26:43; 26:45; 26:49; 26:50; 26:52; 26:55; 26:64; 26:70; 27:1; 27:4; 27:7; 27:11; 27:19; 27:24; 27:24; 27:25; 27:29; 27:46; 27:50; 27:52; 27:55; 27:61; 27:63; 27:64; 27:64; 27:64; 28:6; 28:7; 28:9; 28:12; 28:20; 28:20

Imperatives — Other Uses

Description

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."

Matthew References:

6:11; 6:12; 6:13; 8:8; 8:31; 9:18; 12:13; 13:36; 14:8; 14:15; 14:28; 14:30; 15:15; 15:23; 15:25; 17:15; 18:26; 18:29; 20:21; 20:30; 20:31; 22:4; 22:17; 24:3; 25:8; 25:11; 27:64

Information Structure

Description

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!

Matthew References:

4:9; 4:13; 5:45; 6:21; 6:28; 7:6; 7:12; 8:27; 9:14; 11:9; 12:12; 15:22; 16:12; 16:17; 16:23; 17:7; 17:15; 17:15; 18:21; 18:22; 20:28; 21:37; 22:3; 22:32; 22:43-44; 24:30; 25:15-16; 26:62; 27:53

Introduction of a New Event

Description

When people tell a story, they tell about an event or a series of events. Often they put certain information at the beginning of the story, such as who the story is about, when it happened, and where it happened. This information that the writer gives before the events of the story begin is called the setting of the story. Some new events in a story also have a setting because they might involve new people, new times, and new places. In some languages, people also tell if they saw the event or heard about it from someone else.

When your people tell about events, what information do they give at the beginning? Is there a certain order that they put it in? In your translation, you will need to follow the way your language introduces new information at the beginning of a story or a new event rather than the way the source language did that. In this way your translation will sound natural and communicate clearly in your language.

Examples From the Bible

> **In the days of Herod**, king of Judea, **there was a certain priest named Zechariah**, from the division of Abijah. 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 thePharisees 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 thePharisees 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**.

Matthew References:

2:1; 2:13; 2:19; 3:1; 3:7; 3:13; 4:1; 4:12; 4:18; 5:1; 8:1; 8:5; 8:16; 8:18; 9:14; 9:18; 9:32; 9:36; 10:1; 11:2; 12:1; 12:22; 13:1; 13:36; 14:1; 14:13; 15:1; 15:21; 15:29; 16:1; 16:5; 16:13; 17:1; 17:22; 17:24; 18:1; 19:13; 20:17; 20:20; 21:1; 21:18; 22:15; 22:34; 22:41; 26:6; 26:17; 26:26; 27:1; 27:3; 27:57; 27:62; 28:1; 28:11; 28:16

Introduction of New and Old Participants

Description

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.

Matthew References:

3:1; 4:18; 4:21; 8:2; 9:9; 9:18; 9:20; 12:10; 12:22; 12:43; 13:3; 14:3; 14:6; 15:22; 20:20; 20:30; 21:33; 22:23; 22:35; 26:7; 26:51; 27:32; 27:57

Irony

Description

Irony is a figure of speech in which the sense that the speaker intends to communicate is actually the opposite of the literal meaning of the words. Sometimes a person does this by using someone else's words, but in a way that communicates that he does not agree with them. People do this to emphasize how different something is from what it should be, or how someone else's belief about something is wrong or foolish. It is often humorous.

> 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**!

Matthew References:

11:25; 23:32; 26:68; 26:68; 27:intro; 27:29; 27:37; 27:42

Irregular Use of Tenses

Description

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,

Matthew References:

1:21; 2:4; 2:13; 2:19; 3:1; 3:10; 3:13; 4:5; 4:6; 4:8; 4:11; 4:16; 4:19; 6:22; 6:23; 7:24; 7:26; 8:4; 8:7; 8:20; 8:22; 8:26; 9:9; 9:14; 9:28; 9:37; 12:13; 12:18; 13:28; 13:44; 13:51; 14:17; 14:31; 15:33; 15:34; 16:15; 17:1; 17:11; 17:20; 17:25; 18:22; 18:32; 19:5; 19:7; 19:8; 19:10; 19:18; 19:20; 19:23; 20:6; 20:7; 20:8; 20:21; 20:22; 20:23; 20:33; 21:13; 21:16; 21:19; 21:31; 21:41; 21:42; 21:45; 22:8; 22:12; 22:16; 22:20; 22:21; 22:42; 22:43; 22:43; 23:2; 23:38; 24:40; 24:41; 24:43; 24:44; 26:2; 26:18; 26:24; 26:25; 26:31; 26:35; 26:36; 26:45; 26:45; 27:63; 28:10; 28:20

Kinship

Description

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.

Matthew References:

1:2; 1:11; 4:18; 4:21; 8:14; 10:2; 10:2; 12:46; 12:47; 12:48; 12:49; 13:55; 14:3; 14:6; 17:1

Litotes

Description

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."

Matthew References:

2:6; 10:42; 11:11

Making Assumed Knowledge and Implicit Information Explicit

Description

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.

Matthew References:

2:10; 5:2; 8:20; 10:2; 13:15; 13:20; 13:22; 13:23; 13:30; 13:32; 13:38; 13:44; 13:46; 15:11; 18:25; 21:22; 21:25; 21:44; 22:34; 23:3; 24:30; 24:43; 26:23; 26:51; 26:64; 27:9; 28:20

Merism

Definition

Merism is a figure of speech in which a person refers to something by speaking of two extreme parts of it. By referring to the extreme parts, the speaker intends to include also everything in between those parts.

> "I am **the alpha and the omega**," says the Lord God, "the one who is, and who was, and who is to come, the Almighty." (Revelation 1:8 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**.

Matthew References:

5:18; 8:11; 8:20; 11:13; 11:25; 12:40; 22:37; 23:15; 23:35; 24:35; 28:18

Metaphor

Description

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**.

Matthew References:

1:1; 1:20; 1:20; 1:23; 2:1; 2:6; 2:9; 2:13; 2:18; 2:19; 3:3; 3:7; 3:8; 3:9; 3:9; 3:10; 3:11; 3:11; 3:16; 3:17; 4:11; 4:16; 4:19; 5:intro; 5:3; 5:5; 5:6; 5:9; 5:14; 5:14; 5:16; 5:16; 5:22; 5:22; 5:23; 5:24; 5:29; 5:29; 5:30; 5:30; 5:34; 5:35; 5:42; 5:43; 5:45; 5:47; 5:48; 6:1; 6:2; 6:4; 6:6; 6:8; 6:9; 6:12; 6:13; 6:14; 6:15; 6:18; 6:21; 6:26; 6:27; 6:30; 6:32; 7:intro; 7:3; 7:4; 7:4; 7:5; 7:6; 7:7; 7:8; 7:11; 7:15; 8:2; 8:9; 8:11; 8:12; 8:24; 8:29; 8:32; 8:34; 9:2; 9:2; 9:3; 9:4; 9:10; 9:18; 9:20; 9:22; 9:27; 9:32; 10:6; 10:6; 10:13; 10:16; 10:24; 10:25; 10:27; 10:27; 10:28; 10:29; 10:38; 10:39; 10:39; 10:40; 10:40; 10:42; 11:6; 11:7; 11:8; 11:10; 11:10; 11:19; 11:23; 11:23;

11:25; 11:28; 11:29; 12:intro; 12:2; 12:18; 12:18; 12:20; 12:20; 12:23; 12:25; 12:26; 12:27; 12:27; 12:28; 12:34; 12:34; 12:35; 12:39; 12:41; 12:42; 12:46; 12:47; 12:49; 12:50; 13:3; 13:15; 13:15; 13:15; 13:19; 13:19; 13:20; 13:21; 13:21; 13:22; 13:23; 13:24; 13:31; 13:37; 13:38; 13:38; 13:38; 13:39; 13:39; 13:39; 13:41; 13:42; 13:43; 13:43; 13:57; 15:6; 15:8; 15:12; 15:13; 15:14; 15:22; 15:22; 15:24; 15:24; 16:intro; 16:3; 16:6; 16:11; 16:18; 16:18; 16:18; 16:19; 16:19; 16:19; 16:23; 16:23; 16:23; 16:24; 16:25; 16:25; 16:27; 16:28; 17:3; 17:5; 17:27; 18:3; 18:5; 18:6; 18:7; 18:8; 18:8; 18:8; 18:9; 18:9; 18:9; 18:11; 18:14; 18:15; 18:15; 18:18; 18:20; 18:21; 18:35; 19:5; 19:6; 19:12; 19:16; 19:17; 19:27; 19:29; 19:30; 20:intro; 20:12; 20:18; 20:22; 20:23; 20:27; 20:28; 20:30; 20:31; 21:intro; 21:5; 21:5; 21:9; 21:10; 21:13; 21:13; 21:15; 21:32; 21:34; 21:42; 21:43; 21:43; 21:44; 22:4; 22:13; 22:15; 22:16; 22:24; 22:25; 22:29; 22:40; 22:42; 22:45; 23:2; 23:4; 23:6; 23:8; 23:9; 23:13; 23:14; 23:15; 23:16; 23:17; 23:19; 23:23; 23:24; 23:24; 23:25; 23:26; 23:26; 23:30; 23:31; 23:32; 23:32; 23:33; 23:33; 23:34; 23:35; 23:36; 23:38; 23:38; 24:4; 24:5; 24:8; 24:9; 24:10; 24:10; 24:11; 24:12; 24:14; 24:23; 24:24; 24:25; 24:26; 24:31; 24:51; 25:6; 25:20; 25:21; 25:22; 25:24; 25:25; 25:26; 25:30; 25:33; 25:34; 25:40; 25:40; 25:41; 25:45; 25:46; 26:intro; 26:26; 26:28; 26:29; 26:31; 26:31; 26:33; 26:39; 26:41; 26:42; 26:45; 26:46; 26:47; 26:51; 26:65; 27:9; 27:25; 27:51; 28:2; 28:7; 28:9; 28:10; 28:11; 28:20

Metonymy

Description

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** 🔗.

Matthew References:

1:1; 2:3; 2:11; 2:16; 3:5; 4:4; 4:4; 4:15; 4:23; 5:13; 5:14; 5:17; 5:28; 5:37; 5:45; 6:1; 6:9; 6:21; 6:26; 7:12; 7:22; 8:10; 8:16; 8:34; 9:4; 9:26; 9:35; 10:1; 10:7; 10:9; 10:10; 10:12; 10:13; 10:15; 10:22; 10:34; 10:34; 11:15; 11:16; 11:17; 11:20; 11:21; 11:22; 11:23; 11:24; 12:19; 12:21; 12:24; 12:25; 12:26; 12:32; 12:34; 12:35; 12:41; 12:42; 12:43; 12:43; 12:45; 13:9; 13:15; 13:19; 13:19; 13:20; 13:21; 13:22; 13:23; 13:43; 13:52; 13:57; 14:30; 15:6; 15:8; 15:8; 15:12; 15:18; 15:19; 15:23; 15:31; 17:5; 17:17; 17:22; 18:5; 18:7; 18:16; 18:16; 18:20; 19:1; 19:11; 19:22; 19:29; 20:21; 20:22; 20:23; 20:23; 21:9; 21:10; 21:16; 21:24; 21:25; 21:42; 22:10; 22:15; 22:17; 22:21; 22:37; 22:37; 22:40; 22:44; 22:46; 23:5; 23:14; 23:30; 23:35; 23:35; 23:36; 24:5; 24:7; 24:9; 24:14; 24:31; 24:34; 24:35; 24:48; 25:1; 25:10; 25:31; 25:32; 26:1; 26:17; 26:18; 26:18; 26:19; 26:27; 26:41; 26:41; 26:44; 26:45; 26:57; 26:64; 26:75; 27:4; 27:6; 27:14; 27:24; 27:25; 27:37; 28:15; 28:19; 28:19

Nominal Adjectives

Description

In some languages an adjective can be used to refer to a class of things that the adjective describes. When it does, it acts like a noun. For example, the word “rich” is an adjective. Here are two sentences that show that “rich” is an adjective.

> **The rich man** had huge numbers of flocks and herds. (2 Samuel 12:2 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**.

Matthew References:

4:24; 5:3; 5:5; 5:7; 5:8; 5:45; 6:24; 7:6; 7:13; 7:14; 7:22; 8:11; 8:16; 8:22; 9:4; 9:13; 10:5; 10:8; 10:22; 10:23; 11:5; 11:11; 11:25; 12:7; 12:13; 12:15; 13:4; 13:5; 13:7; 13:8; 13:11; 13:43; 13:49; 13:52; 14:2; 14:14; 15:30; 15:31; 16:9; 16:10; 16:14; 17:9; 18:4; 18:12; 18:13; 18:20; 19:5; 19:9; 19:11; 19:16; 19:21; 19:30; 20:8; 20:10; 20:14; 20:24; 20:28; 21:8; 21:9; 21:14; 21:16; 21:28; 21:30; 21:31; 21:31; 21:36; 22:6; 22:10; 22:14; 22:25; 22:26; 22:27; 22:28; 22:31; 22:32; 22:39; 23:8; 23:9; 23:10; 23:11; 23:17; 23:19; 23:27; 23:29; 24:5; 24:10; 24:11; 24:12; 24:22; 24:24; 24:31; 24:40; 24:41; 25:3; 25:4; 25:8; 25:9; 25:10; 25:18; 25:33; 25:34; 25:37; 25:41; 26:9; 26:11; 26:14; 26:17; 26:20; 26:28; 26:47; 26:60; 26:70; 26:71; 27:21; 27:23; 27:38; 27:42; 27:49; 27:53; 28:1; 28:4; 28:7

Numbers

Description

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)

Matthew References:

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.

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!

Matthew References:

26:63

Order of Events

Description

In the Bible, events are not always told in the order in which they occurred. Sometimes the author wanted to discuss something that happened at an earlier time than the event that he just talked about. This can be confusing to the reader.

Reason This Is a Translation Issue

Readers might think that the events happened in the order that they are told. It is important to help them understand the correct order of events.

Examples From the Bible

> 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.

Matthew References:

10:5

Ordinal Numbers

Description

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.

Matthew References:

10:2; 16:21; 17:23; 20:3; 20:5; 20:6; 20:9; 20:19; 21:28; 21:31; 21:36; 22:25; 22:26; 22:38; 22:39; 23:6; 26:17; 26:42; 26:44; 27:45; 27:46; 27:64; 27:64; 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.

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."

Matthew References:

9:intro; 9:15; 9:16; 9:17; 12:intro; 12:29; 12:43; 13:intro; 13:3; 13:24; 13:31; 13:33; 13:44; 13:45; 13:47; 15:26; 15:27; 18:intro; 18:12; 18:23; 20:intro; 20:1; 21:intro; 21:28; 21:33; 22:intro; 22:2; 24:intro; 24:32; 24:43; 25:intro; 25:1; 25:14

Parallelism

Description

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.

Matthew References:

3:3; 4:10; 4:15; 4:16; 6:24; 7:16; 8:17; 10:26; 10:27; 11:12; 11:30; 12:20; 12:25; 12:37; 13:15; 13:15; 19:14; 20:25; 20:26-27; 21:21; 21:23; 23:37; 24:7; 24:31; 24:50; 25:24; 26:50

Personification

Description

Personification is a figure of speech in which someone speaks of something as if it could do things that animals or people can do. People often do this because it makes it easier to talk about things that we cannot see:

Such as wisdom:

> Does not Wisdom call out? (Proverbs 8:1a 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.

Matthew References:

2:6; 2:9; 3:7; 4:24; 5:29; 5:30; 5:30; 6:3; 6:10; 6:24; 6:34; 8:15; 9:22; 9:26; 11:13; 11:19; 14:2; 14:24; 18:8; 18:9; 23:37; 24:29

Politeness

Description

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.

Matthew References:

21:30; 25:11; 27:63

Possession

Description

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**.

Matthew References:

1:1; 2:1; 2:2; 2:5; 2:7; 3:8; 4:15; 4:16; 4:23; 4:24; 5:3; 5:10; 5:13; 5:14; 5:22; 5:25; 5:35; 6:12; 6:26; 6:28; 6:30; 6:33; 8:20; 9:35; 9:38; 10:6; 10:15; 10:41; 11:2; 11:12; 11:22; 11:24; 12:8; 12:31; 12:36; 12:39; 13:11; 13:19; 13:22; 13:22; 13:30; 13:36; 13:42; 15:2; 15:3; 15:9; 15:24; 15:26; 15:31; 16:3; 16:6; 16:9; 16:10; 16:11; 16:12; 17:25; 18:9; 18:10; 18:24; 19:14; 19:28; 20:12; 21:11; 21:13; 21:25; 21:40; 21:43; 22:16; 22:19; 22:32; 22:32; 22:37; 23:16; 23:33; 24:1; 24:14; 24:15; 24:30; 24:36; 25:21; 25:31; 26:7; 26:28; 27:6; 27:10; 27:29; 27:37

Predictive Past

Description

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.”

Matthew References:

24:22; 25:11; 25:19; 26:38; 26:40; 26:52; 26:64; 26:71; 27:13; 27:22; 27:24; 27:38

Pronouns — When to Use Them

Description

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 thePharisees 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.

Matthew References:

1:22; 1:23; 1:25; 2:23; 3:15; 4:6; 4:21; 4:24; 5:11; 5:12; 5:15; 7:2; 7:6; 7:6; 7:14; 7:16; 7:16; 7:20; 8:2; 8:3; 8:4; 8:7; 8:14; 8:16; 8:24; 8:25; 8:32; 9:2; 9:3; 9:8; 9:9; 9:9; 9:11; 9:11; 9:12; 9:12; 9:14; 9:17; 9:18; 9:25; 9:31; 9:32; 9:32; 9:32; 10:4; 10:11; 10:18; 10:19; 10:23; 10:25; 10:26; 11:1; 11:2; 11:7; 11:10; 11:14; 11:18; 12:9; 12:10; 12:10; 12:16; 12:29; 13:10; 13:13; 13:13; 13:19; 13:24; 13:28; 13:28; 13:29; 13:31; 13:33; 13:39; 13:42; 13:48; 13:54; 14:2; 14:3; 14:4; 14:5; 14:11; 14:20; 14:25; 14:32; 14:35; 14:36; 15:8; 15:14; 15:30; 15:37; 16:4; 16:12; 16:17; 16:18; 16:22; 16:27; 16:27; 17:3; 17:5; 17:12; 17:17; 17:18; 17:18; 17:19; 17:22; 17:24; 17:27; 18:17; 18:30; 18:32; 19:5; 19:13; 19:14; 19:17; 19:18; 19:26; 20:22; 20:29; 21:1; 21:4; 21:7; 21:13; 21:17; 21:34; 21:35; 21:36; 21:41; 21:42; 21:43; 22:1; 22:19; 22:20; 22:30; 22:43; 22:45; 23:14; 23:23; 24:9; 24:26; 24:38; 25:45; 25:46; 26:9; 26:28; 26:42; 26:56; 26:67; 26:73; 27:16; 27:17; 28:8; 28:17

Proverbs

Description

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.

Matthew References:

7:2; 9:12; 10:10; 10:24; 10:25; 10:26; 10:41; 11:19; 12:25; 12:35; 13:12; 24:intro; 24:28

Quotations and Quote Margins

Description

When saying that someone said something, we often tell who spoke, whom they spoke to, and what they said. The information about who spoke and whom they spoke to is called the quote margin. What the person said is the quotation. (This is also called a quote.) In some languages the quote margin may come first, last, or even in between two parts of the quotation.

The quote margins are 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**.

Matthew References:

1:20; 1:22; 2:2; 2:5; 2:13; 2:15; 2:17; 2:20; 3:2; 3:3; 3:3; 3:14; 3:15; 3:17; 4:4; 4:4; 4:6; 4:6; 4:7; 4:7; 4:9; 4:10; 4:10; 4:14; 4:17; 5:2; 5:21; 5:21; 5:27; 5:31; 5:33; 5:38; 5:43; 8:3; 8:6; 8:17; 8:25; 8:27; 8:29; 8:31; 9:13; 9:14; 9:18; 9:27; 9:29; 9:30; 9:33; 10:5; 10:7; 10:35-36; 11:4; 11:10; 11:17; 12:7; 12:10; 12:18-21; 12:38; 13:3; 13:14; 13:24; 13:31; 13:35; 13:36; 14:15; 14:27; 14:30; 14:33; 15:1; 15:4; 15:7; 15:22; 15:23; 16:7; 16:13; 16:22; 17:5; 17:9; 17:10; 17:25; 18:1; 18:16; 18:26; 18:28; 18:29; 19:4; 19:5; 19:18-19; 19:25; 20:12; 20:30; 20:31; 21:intro; 21:2; 21:4; 21:9; 21:10; 21:13; 21:16; 21:20; 21:23; 21:25; 21:37; 21:42; 22:1; 22:4; 22:13; 22:16; 22:24; 22:24; 22:31; 22:37; 22:39; 22:42; 22:43; 23:2; 23:18; 24:3; 24:5; 25:9; 25:11; 25:20; 25:28; 25:37; 25:44; 25:45; 26:8; 26:17; 26:27; 26:31; 26:39; 26:42; 26:48; 26:68; 26:69; 26:70; 27:4; 27:9; 27:11; 27:23; 27:24; 27:29; 27:40; 27:46; 27:54; 27:63; 28:9; 28:13; 28:18

Quotes within Quotes

Description

A quotation may have a quote within it, and quotes that are inside of other quotes can also have quotes within them. When a quote has quotes within it, we 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

1. When there is a quote within a quote, the listener needs to know who the pronouns refer to. For example: if a quote that is inside a quote has the word "I," the listener needs to know whether "I" refers to the speaker of the inner quote or the outer quote.
2. Some languages make this clear by using different kinds of quotes when there are quotes within quotes. They may use direct quotes for some and indirect quotes for others.
3. Some languages do not use indirect quotes.

Examples From the Bible

A quotation with only one layer

> But Paul said, "I, 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.’”

Matthew References:

2:6; 3:3; 4:6; 4:7; 4:10; 8:9; 9:5; 10:7; 11:17; 11:18; 11:19; 12:44; 13:27; 13:28; 13:28; 13:29-30; 15:4; 15:5-6; 16:2; 16:3; 20:4; 20:6; 20:7; 20:12; 20:13; 21:3; 21:5; 21:21; 21:25; 21:26; 21:28; 21:29; 21:30; 21:37; 21:38; 22:4; 22:8-9; 22:12; 22:13; 22:24; 22:32; 22:37; 22:39; 22:43-44; 23:16; 23:18; 23:30; 24:5; 24:23; 24:26; 24:48; 25:6; 25:8; 25:9; 25:11; 25:12; 25:20; 25:21; 25:22; 25:24-25; 25:26-30; 25:34-36; 25:37-39; 25:40; 25:41-43; 25:44; 25:45; 26:18; 26:31; 26:61; 27:43; 27:63; 27:64; 28:7; 28:13

Reduplication

Description

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!

Matthew References:

7:21; 7:22; 13:14

Reflexive Pronouns

Description

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**.”

Matthew References:

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.

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?

Matthew References:

3:7; 3:14; 5:13; 5:46; 5:46; 5:47; 5:47; 6:intro; 6:25; 6:26; 6:27; 6:28; 6:30; 7:3; 7:4; 7:9; 7:10; 7:11; 7:16; 7:22; 8:intro; 8:26; 8:27; 8:29; 8:29; 9:4; 9:5; 9:11; 9:15; 10:29; 11:7; 11:8; 11:9; 11:16; 11:23; 12:3-4; 12:5; 12:11; 12:12; 12:23; 12:26; 12:27; 12:29; 12:34; 12:48; 13:27; 13:27; 13:54; 13:55; 13:56; 13:56; 14:31; 15:2; 15:3; 15:12; 15:16; 15:17; 15:33; 16:3; 16:8; 16:9; 16:10; 16:11; 16:26; 16:26; 17:17; 18:12; 18:12; 18:33; 19:4-5; 19:17; 19:25; 20:13; 20:15; 20:15; 21:16; 21:25; 21:28; 21:42; 22:12; 22:17; 22:18; 22:31-32; 22:42; 23:17; 23:19; 23:33; 24:2; 24:45; 25:26; 25:37-39; 25:44; 26:8; 26:10; 26:22; 26:25; 26:40; 26:45; 26:45; 26:50; 26:53; 26:54; 26:55; 26:65; 26:68; 27:4; 27:23

Simile

Description

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!

Matthew References:

3:16; 7:24; 7:26; 9:36; 10:16; 10:16; 10:16; 11:16; 13:40; 13:43; 13:52; 17:2; 17:2; 17:20; 18:3; 18:4; 18:14; 18:17; 19:14; 19:19; 22:30; 22:39; 23:27; 23:37; 24:27; 24:37; 24:39; 25:32; 26:55; 28:3; 28:3; 28:4

Singular Pronouns that refer to Groups

Description

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.

Matthew References:

5:23; 5:24; 5:25; 5:26; 5:29; 5:30; 5:36; 5:39; 5:40; 5:41; 5:42; 6:2; 6:3; 6:6; 6:17; 6:18; 6:22; 6:23; 7:3; 7:4; 7:5; 12:37; 18:8; 18:9; 18:15; 18:16; 18:17

Statements — Other Uses

Description

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.

Matthew References:

4:4; 4:7; 4:10; 8:2; 18:21; 20:26; 20:26; 20:27; 22:24; 22:37; 22:39; 23:11; 26:63; 26:64; 27:65

Symbolic Action

Description

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.

Matthew References:

10:14; 11:21; 12:41; 12:42; 12:49; 14:19; 15:25; 17:14; 18:26; 18:29; 19:13; 19:15; 19:28; 19:28; 20:20; 20:21; 20:23; 21:8; 22:13; 22:44; 22:44; 23:22; 25:30; 26:39; 26:48; 26:49; 26:55; 26:64; 26:65; 26:67; 27:19; 27:24; 27:29; 27:30; 27:39; 28:9

Synecdoche

Description

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)
>
> > **Arepresentative 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

Matthew References:

3:3; 3:17; 4:6; 6:11; 10:10; 11:29; 12:18; 12:34; 13:16; 15:2; 15:26; 15:33; 24:22; 24:38; 26:23; 26:38

Textual Variants

Description

Thousands of years ago, people wrote the books of the Bible. Other people then copied them by hand and translated them. They did this work very carefully, and over the years many people made thousands of copies. However, people who looked at them later saw that there were small differences between them. Some copiers accidentally left out some words, 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 New Testament on wordings that scholars say are most likely correct. The ULT Old Testament is based on the Westminster Leningrad Codex, which is considered to be the best representative of the ancient copies. 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 copies. 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

Psalm 100:3 ULT follows the Westminster Leningrad Codex. It says:

> Know that Yahweh, he {is} God; he, he made us, **and not we**,

There are some other ancient copies that say:

> Know that Yahweh, he {is} God; he, he made us, **and we are his**,

There is an unfoldingWord® Translation Note at that place to tell the translator about this other reading and that either one is an acceptable choice.

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 a footnote about the alternate reading such as the one that the ULT provides or one in the unfoldingWord® Translation Notes.

(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.

Matthew References:

front:intro; 5:11; 5:22; 5:44; 5:47; 6:4; 6:6; 6:13; 6:15; 6:18; 6:25; 6:33; 7:14; 8:10; 8:18; 8:28; 9:8; 10:3; 11:15; 11:19; 11:23; 12:47; 13:9; 14:24; 15:4; 15:6; 15:14; 15:39; 16:2-3; 17:intro; 17:4; 17:21; 18:intro; 18:11; 18:14; 18:15; 19:9; 19:29; 20:16; 20:22; 20:23; 21:intro; 21:29-31; 21:44; 23:intro; 23:14; 24:7; 24:36; 25:13; 26:28; 27:16; 27:17; 27:24; 27:35; 28:9; 28:20

Third-Person Imperatives

Description

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

Matthew References:

5:16; 5:31; 5:37; 6:9; 6:10; 8:13; 9:29; 10:13; 11:15; 15:4; 15:28; 16:24; 18:17; 19:6; 19:12; 24:15; 24:16; 24:17; 24:18; 26:39; 26:42; 27:22; 27:42; 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?”

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**

Matthew References:

3:4; 3:7; 3:12; 3:12; 4:18; 4:20; 4:21; 4:24; 4:24; 5:15; 5:18; 5:25; 5:31; 5:40; 6:6; 6:19; 6:19; 6:20; 6:26; 6:28; 6:28; 7:3; 7:3; 7:4; 7:4; 7:5; 7:5; 7:6; 7:6; 7:8; 7:16; 7:26; 8:6; 8:14; 8:20; 9:2; 9:2; 9:6; 9:6; 9:23; 9:32; 9:33; 10:9; 10:9; 10:10; 10:27; 10:29; 10:31; 11:16; 11:19; 12:1; 12:1; 12:4; 12:10; 12:20; 12:22; 12:23; 12:40; 13:2; 13:25; 13:26; 13:27; 13:29; 13:30; 13:30; 13:31; 13:32; 13:36; 13:38; 13:45; 13:45; 13:46; 13:47; 13:48; 13:55; 14:6; 14:8; 14:11; 14:17; 14:19; 14:20; 14:25; 14:26; 15:17; 15:26; 15:27; 15:34; 15:37; 16:9; 16:9; 16:10; 16:10; 16:19; 17:2; 17:4; 17:15; 17:20; 17:27; 18:6; 18:6; 19:7; 19:24; 21:2; 21:5; 21:5; 21:7; 21:33; 21:33; 21:41; 22:4; 22:11; 22:12; 22:16; 22:20; 22:35; 23:5; 23:5; 23:15; 23:23; 23:24; 23:25; 23:26; 23:37; 24:20; 24:26; 24:28; 24:32; 24:41; 25:27; 26:7; 26:7; 26:7; 26:12; 26:18; 26:20; 26:30; 26:34; 26:47; 26:53; 26:55; 26:58; 26:74; 26:75; 27:6; 27:19; 27:26; 27:27; 27:27; 27:28; 27:32; 27:35; 27:48; 27:48; 27:59; 27:59; 27:60; 28:3

Translating Son and Father

Door43 supports Bible translations that represent these concepts when they refer to God.

Biblical Witness

"Father" and "Son" are names that God calls himself in the Bible.

The Bible shows that God called Jesus his Son:

> After he was baptized, Jesus came up immediately from the water, and … a voice came out of the heavens saying, "**This is my beloved Son**. I am very pleased with him." (Matthew 3:16-17 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.”)

Matthew References:

3:17; 4:3; 4:6; 5:45; 7:21; 8:29; 10:20; 10:32; 10:33; 11:25; 11:26; 11:27; 12:50; 14:33; 15:13; 16:16; 16:17; 16:27; 18:10; 18:19; 18:35; 20:23; 24:36; 25:34; 26:29; 26:39; 26:42; 26:53; 26:63; 27:40; 27:43; 27:54; 28:19

Unusual Uses of the Plural

The biblical languages sometimes use plural forms to refer to single objects, ideas, or people.

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**

Matthew References:

15:19

Verse Bridges

Description

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)

Matthew References:

7:13-14; 9:20-21; 14:3-4; 24:23-24; 24:38-39

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.

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, **hisbrother** must marry **his** wife and have children for **hisbrother**.’ (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.”

Matthew References:

4:4; 4:19; 5:9; 5:13; 5:16; 5:19; 5:22; 5:23; 5:24; 5:25; 5:39; 5:40; 5:41; 5:47; 6:1; 6:2; 6:5; 6:14; 6:15; 6:16; 6:27; 7:3; 7:4; 7:5; 7:9; 7:10; 7:12; 7:24; 7:26; 8:12; 9:8; 10:10; 10:17; 10:24; 10:25; 10:25; 10:32; 10:32; 10:33; 10:33; 10:36; 10:38; 10:39; 10:41; 10:42; 11:12; 11:15; 12:11; 12:12; 12:31; 12:32; 12:35; 12:36; 12:41; 12:50; 13:12; 13:19; 13:21; 13:24; 13:31; 13:38; 14:35; 15:4; 15:6; 15:9; 15:11; 15:18; 15:20; 16:13; 16:23; 16:24; 16:25; 16:26; 16:27; 18:2; 18:4; 18:6; 18:7; 18:15; 18:16; 18:17; 18:21; 18:35; 19:6; 19:12; 19:12; 19:26; 21:3; 21:25; 21:26; 21:44; 22:5; 22:16; 23:4; 23:5; 23:7; 23:8; 23:12; 23:13; 23:15; 23:16; 23:18; 23:28; 24:17; 24:18; 25:29; 25:40; 27:9

When to Keep Information Implicit

Description

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.

Matthew References:

1:25; 2:23; 5:1; 5:15; 8:1; 9:18; 9:20; 10:1; 10:5; 10:23; 10:29; 11:2; 12:6; 12:41; 12:42; 14:13; 14:23; 15:24; 15:29; 16:13; 16:28; 17:20; 18:12; 21:5; 21:7; 24:30; 25:29; 26:31; 26:64; 27:34

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Abel

Definition:

Abel was Adam and Eve's second son. He was Cain's younger brother.

- Abel was a shepherd.
- Abel sacrificed some of his animals as an offering to God.
- God was pleased with Abel and his offerings.
- Adam and Eve's firstborn son Cain murdered Abel.

(Translation suggestions: How to Translate Names)

(See also: Cain, sacrifice, shepherd)

Bible References:

- Genesis 4:2
- Genesis 4:9
- Hebrews 12:24
- Luke 11:49-51
- Matthew 23:35

Word Data:

- Strong's: H1893, G00060

Matthew References:

23:35

Abijah

Definition:

Abijah was a king of Judah who reigned from 915 to 913 B.C. He was a son of King Rehoboam. There were also several other men named Abijah in the Old Testament:

- Samuel's sons Abijah and Joel were leaders over the people of Israel at Beersheba. Because Abijah and his brother were dishonest and greedy, the people asked Samuel to appoint a king to rule them instead.
- Abijah was one of the temple priests during the time of King David.
- Abijah was one of King Jeroboam's sons.
- Abijah was also a chief priest who returned with Zerubbabel to Jerusalem from the Babylonian captivity.

(Translation suggestions: Translate Names)

Bible References:

- 1 Kings 15:3
- 1 Samuel 8:1-3
- 2 Chronicles 13:2
- 2 Chronicles 13:19
- Luke 1:5

Word Data:

- Strong's: H0029, G00070

Matthew References:

1:7

abomination, abominable

Definition:

The term “abomination” is used to refer to something that causes disgust or extreme dislike.

- The Egyptians considered the Hebrew people to be an “abomination.” This means that the Egyptians disliked the Hebrews and did not want to associate with them or be near them.
- Some of the things that the Bible calls “an abomination to Yahweh” include lying, pride, sacrificing humans, worship of idols, murder, and sexual sins such as adultery and homosexual acts.
- In teaching his disciples about the end times, Jesus referred to a prophecy by the prophet Daniel about an “abomination of desolation” that would be set up as a rebellion against God, defiling his place of worship.

Translation Suggestions:

- The term “abomination” could also be translated by “something God hates” or “something disgusting” or “disgusting practice” or “very evil action.”
- Depending on the context, ways to translate the phrase “is an abomination to” could include “is greatly hated by” or “is disgusting to” or “is totally unacceptable to” or “causes deep disgust.”
- The phrase “abomination of desolation” could be translated as “defiling object that causes people to be greatly harmed” or “disgusting thing that causes great sorrow.”

(See also: adultery, desecrate, desolate, false god, sacrifice)

Bible References:

- Ezra 9:1-2
- Genesis 46:34
- Isaiah 1:13
- Matthew 24:15
- Proverbs 26:25

Word Data:

- Strong’s: H0887, H6292, H8251, H8262, H8263, H8441, G09460

Matthew References:

24:15

Abraham, Abram

Definition:

Abram was a Chaldean man from the city of Ur who was chosen by God to be the forefather of the Israelites. God changed his name to "Abraham."

- The name "Abram" means "exalted father."
- "Abraham" means "father of many."
- God promised Abraham that he would have many descendants, who would become a great nation.
- Abraham believed God and obeyed him. God led Abraham to move from Chaldea to the land of Canaan.
- Abraham and his wife Sarah, when they were very old and living in the land of Canaan, had a son, Isaac.

(Translation suggestions: Translate Names)

(See also: Canaan, Chaldea, Sarah, Isaac)

Bible References:

- Galatians 3:8
- Genesis 11:29-30
- Genesis 21:4
- Genesis 22:2
- James 2:23
- Matthew 1:2

Examples from the Bible stories:

- 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."
- 5:4 Then God changed **Abram**'s name to **Abraham**, which means "father of many."
- 5:5 About a year later, when **Abraham** was 100 years old and Sarah was 90, Sarah gave birth to Abraham's son.
- 5:6 When Isaac was a young man, God tested **Abraham's** faith by saying, "Take Isaac, your only son, and kill him as a sacrifice to me."

- 6:1 When **Abraham** was very old and his son, Isaac, had grown to be a man, **Abraham** sent one of his servants back to the land where his relatives lived to find a wife for his son, Isaac.
- 6:4 After a long time, **Abraham** died and all of the promises that God had made to him in the covenant were passed on to Isaac.
- 21:2 God promised **Abraham** that through him all people groups of the world would receive a blessing.

Word Data:

- Strong's: H0087, H0085, G00110

Matthew References:

1:1; 1:2; 1:17; 3:9; 8:11; 22:32

adultery, adulterous, adulterer, adulteress

Definition:

The term “adultery” refers to a sin that occurs when a married person has sexual relations with someone who is not that person’s spouse. Both of them are guilty of adultery. The term “adulterous” describes this kind of behavior or any person who commits this sin.

- The term “adulterer” refers generally to any person who commits adultery.
- Sometimes the term “adulteress” is used to specify that it was a woman who committed adultery.
- Adultery breaks the promises that a husband and wife made to each other in their covenant of marriage.
- God commanded the Israelites to not commit adultery.

Translation Suggestions:

- If the target language does not have one word that means “adultery,” this term could be translated with a phrase such as “having sexual relations with someone else’s wife” or “being intimate with another person’s spouse.”
- Some languages may have an indirect way of talking about adultery, such as “sleeping with someone else’s spouse” or “being unfaithful to one’s wife.” (See: euphemism)

(See also: commit, covenant, sexual immorality, faithful)

Bible References:

- Exodus 20:14
- Hosea 4:1-2
- Luke 16:18
- Matthew 5:28
- Matthew 12:39
- Revelation 2:22

Examples from the Bible stories:

- 13:6 “Do not commit **adultery**.”
- 28:2 Do not commit **adultery**.

- 34:7 “The religious leader prayed like this, ‘Thank you, God, that I am not a sinner like other men-such as robbers, unjust men, **adulterers**, or even like that tax collector.’”

Word Data:

- Strong’s: H5003, H5004, G34280, G34290, G34300, G34310, G34320

Matthew References:

5:27; 5:28; 5:32; 12:39; 15:19; 16:4; 19:9; 19:18

adversary, enemy

Definition:

An “adversary” is a person (or group of people) who is opposed to someone else. The term “enemy” has a similar meaning.

- Your adversary can be a person who tries to oppose or harm another person.
- When two nations fight, each can be called an “adversary” of the other.
- In the Bible, the devil is referred to as an “adversary” and an “enemy.”
- The term “adversary” may be translated as “opponent” or “enemy,” but it suggests a stronger form of opposition.

(See also: Satan)

Bible References:

- 1 Timothy 5:14
- Isaiah 9:11
- Job 6:23
- Lamentations 4:12
- Luke 12:59
- Matthew 13:25

Word Data:

- Strong’s: H0341, H6146, H6887, H6862, H6965, H7790, H7854, H8130, H8324, G04760, G04800, G21890, G21900, G52270

Matthew References:

5:43; 5:44; 10:36; 13:25; 13:28; 13:39; 22:44

advice, advise, advisor, counsel, counselor, counsels

Definition:

The terms “counsel” and “advice” have the same meaning and refer to helping someone decide wisely about what to do in a certain situation. A wise “counselor” or “advisor” is someone who gives advice or counsel that will help a person make right choices.

- Kings often have official advisors or counselors to help them decide important matters that affect the people they are ruling.
- Sometimes the advice or counsel that is given is not good. Evil advisors may urge a king to take action or make a decree that will harm him or his people.
- Depending on the context, “advice” or “counsel” could also be translated as “help in deciding” or “warnings” or “exhortations” or “guidance.”
- The action, to “counsel” could be translated as to “advise” or to “make suggestions” or to “exhort.”
- Note that “counsel” is a different word than “council,” which refers to a group of people.

(See also: exhort, Holy Spirit, wise)

Bible References:

Word Data:

- Strong’s: H1697, H1847, H1875, H1884, H1907, H3272, H3289, H3982, H4156, H4431, H5475, H5779, H6440, H6963, H6098, H7592, H8458, G10110, G10120, G11060, G48230, G48250

Matthew References:

12:14; 22:15; 27:1; 27:7; 28:12

age, aged, old, old age, years old

Definition:

In this sense, the term “age” refers to the number of years a person has lived. In the Bible the terms “aged” and “old” are both used to describe someone who has lived a for many years.

Translation Suggestions:

- The phrase “at a very old age” could be translated as “at many years old” or “when he was very old” or “when he had lived a very long time.”
- The term “aged” could also be translated as “old” or “very old” depending on context.

Bible References:

Word Data:

- Strong’s: G01650, G01660

Matthew References:

12:32; 13:22; 13:39; 13:40; 13:49; 24:3; 28:20

age, era, time

Definition:

Used in this sense the term “age” refers to a time period.

- Other words used to express an extended period of time include “era” and “season.”
- Jesus refers to “this age” as the present time when evil, sin, and disobedience toward God fill the earth.
- There will be a future age when righteousness will reign in a new heaven and a new earth.

Translation Suggestions:

- Depending on the context, the term “age” could be translated as “era” or “time period” or “time.”
- The phrase “this present evil age” means “during this time right now when people are very evil.”
- The phrase “end of the age” (used in Jesus’ words in Matthew 28:20) means “end of this period of history” or “end of this present age” and refers to the end of this present age at Jesus’ second coming.

Bible References:

Word Data:

- Strong’s: H2165, H6256, H6471, G21190, G21210, G22350, G25400, G35680, G41830, G42180, G44550, G51190, G55500, G55510, G56100

Matthew References:

2:7; 2:16; 8:29; 11:25; 12:1; 13:30; 14:1; 21:34; 21:41; 24:45; 25:19; 26:18

Ahaz

Definition:

Ahaz was a wicked king who ruled over the kingdom of Judah from 732 BC to 716 BC. This was about 140 years before the time when many people in Israel and Judah were taken as captives to Babylonia.

- While he was ruling Judah, Ahaz had an altar built for worshiping the false gods of the Assyrians, which caused the people to turn away from the one true God, Yahweh.
- King Ahaz was 20 years old when he started to rule over Judah, and he ruled for 16 years.

(Translation suggestions: How to Translate Names)

(See also: Babylon)

Bible References:

- 1 Chronicles 8:35-37
- 2 Chronicles 28:1
- 2 Kings 16:20
- Hosea 1:1
- Isaiah 1:1
- Isaiah 7:4
- Matthew 1:9-11

Word Data:

- Strong's: H0271

Matthew References:

1:9

alms

Definition:

The term “alms” refers to money, food, or other things that are given to help poor people.

- Often the giving of alms was seen by people as something that their religion required them to do in order to be righteous.
- Jesus said that giving alms should not be done publicly for the purpose of getting other people to notice.
- This term could be translated as “money” or “gifts to poor people” or “help for the poor.”

Bible References:

- Acts 3:1-3
- Matthew 6:1
- Matthew 6:3

Word Data:

- Strong’s: G16540

Matthew References:

6:2; 6:3; 6:4

altar

Definition:

An altar was a raised structure on which the Israelites burned animals and grains as offerings to God.

- During Bible times, simple altars were often made by forming a mound of packed-down dirt or by carefully placing large stones to form a stable pile.
- Some special box-shaped altars were made of wood overlaid with metals such as gold, brass, or bronze.
- Other people groups living near the Israelites also built altars to offer sacrifices to their gods.

(See also: **altar of incense**, **false god**, **grain offering**, sacrifice)

Bible References:

- **Genesis 8:20**
- **Genesis 22:9**
- **James 2:21**
- **Luke 11:49-51**
- Matthew 5:23
- Matthew 23:19

Examples from the Bible stories:

- **3:14** After Noah got off the boat, he built an **altar** and sacrificed some of each kind of animal which could be used for a sacrifice.
- **5:8** When they reached the place of sacrifice, Abraham tied up his son Isaac and laid him on an **altar**.
- **13:9** A priest would kill the animal and burn it on the **altar**.
- **16:6** He (Gideon) built a new altar dedicated to God near where the **altar** to the idol used to be and made a sacrifice to God on it.

Word Data:

- Strong's: H0741, H2025, H4056, H4196, G10410, G23790

Matthew References:

5:23; 5:24; 23:18; 23:19; 23:20; 23:35

amen, truly

Definition:

The term “amen” is a word used to emphasize or call attention to what a person has said. It is often used at the end of a prayer. Sometimes it is translated as “truly.”

- When used at the end of a prayer, “amen” communicates agreement with the prayer or expresses a desire that the prayer be fulfilled.
- In his teaching, Jesus used “amen” to emphasize the truth of what he said. He often followed that by “and I say to you” to introduce another teaching that related to the previous teaching.
- When Jesus uses “amen” this way, some English versions (and the ULT) translate this as “verily” or “truly.”
- Another word meaning “truly” is sometimes translated as “surely” or “certainly” and is also used to emphasize what the speaker is saying.

Translation Suggestions:

- Consider whether the target language has a special word or phrase that is used to emphasize something that has been said.
- When used at the end of a prayer or to confirm something, “amen” could be translated as “let it be so” or “may this happen” or “that is true.”
- When Jesus says, “truly I tell you,” this could also be translated as “Yes, I tell you sincerely” or “That is true, and I also tell you.”
- The phrase “truly, truly I tell you” could be translated as “I tell you this very sincerely” or “I tell you this very earnestly” or “what I am telling you is true.”

(See also: fulfill, true)

Bible References:

- Deuteronomy 27:15
- John 5:19
- Jude 1:24-25
- Matthew 26:33-35
- Philemon 1:23-25
- Revelation 22:20-21

Word Data:

- Strong's: H0543, G02810

Matthew References:

5:18; 5:26; 6:2; 6:5; 6:16; 8:10; 10:15; 10:23; 10:42; 11:11; 13:17; 16:28; 17:20; 18:3; 18:13; 18:18; 18:19; 19:23; 19:28; 21:21; 21:31; 23:36; 24:2; 24:34; 24:47; 25:12; 25:40; 25:45; 26:13; 26:21; 26:34

Andrew

Definition:

Andrew was one of twelve men whom Jesus chose to be his closest disciples (later called apostles).

- Andrew's brother was Simon Peter. Both of them were fishermen.
- Peter and Andrew were fishing in the Sea of Galilee when Jesus called them to be his disciples.
- Before Peter and Andrew met Jesus, they had been disciples of John the Baptizer.

(Translation suggestions: How to Translate Names)

(See also: apostle, disciple, the twelve)

Bible References:

- Acts 1:12-14
- John 1:40
- Mark 1:17
- Mark 1:29-31
- Mark 3:17-19
- Matthew 4:19
- Matthew 10:2-4

Word Data:

- Strong's: G04060

Matthew References:

4:18; 10:2

angel, archangel

Definition:

An angel is a powerful spirit being whom God created. Angels exist to serve God by doing whatever he tells them to do. The term “archangel” refers to the angel who rules or leads all the other angels.

- The word “angel” literally means “messenger.”
- The term “archangel” literally means “chief messenger.” The only angel referred to in the Bible as an “archangel” is Michael.
- In the Bible, angels gave messages to people from God. These messages included instructions about what God wanted the people to do.
- Angels also told people about events that were going to happen in the future or events that had already happened.
- Angels have God’s authority as his representatives and sometimes in the Bible they spoke as if God himself was speaking.
- Other ways that angels serve God are by protecting and strengthening people.
- A special phrase, “angel of Yahweh,” has more than one possible meaning: (1) It may mean “angel who represents Yahweh” or “messenger who serves Yahweh.” (2) It may refer to Yahweh himself, who looked like an angel as he talked to a person. Either one of these meanings would explain the angel’s use of “I” as if Yahweh himself was talking.

Translation Suggestions:

- Ways to translate “angel” could include “messenger from God” or “God’s heavenly servant” or “God’s spirit messenger.”
- The term “archangel” could be translated as “chief angel” or “head ruling angel” or “leader of the angels.”
- Also consider how these terms are translated in a national language or another local language.
- The phrase “angel of Yahweh” should be translated using the words for “angel” and “Yahweh.” This will allow for different interpretations of that phrase. Possible translations could include “angel from Yahweh” or “angel sent by Yahweh” or “Yahweh, who looked like an angel.”

(See also: How to Translate Unknowns)

(See also: chief, head, messenger, Michael, ruler, servant)

Bible References:

- 2 Samuel 24:16
- Acts 10:3-6
- Acts 12:23
- Colossians 2:18-19
- Genesis 48:16
- Luke 2:13
- Mark 8:38
- Matthew 13:50
- Revelation 1:20
- Zechariah 1:9

Examples from the Bible stories:

- 2:12 God placed large, powerful **angels** at the entrance to the garden to keep anyone from eating the fruit of the tree of life.
- 22:3 The **angel** responded to Zechariah, “I was sent by God to bring you this good news.”
- 23:6 Suddenly, a shining **angel** appeared to them (the shepherds), and they were terrified. The **angel** said, “Do not be afraid, because I have some good news for you.”
- 23:7 Suddenly, the skies were filled with **angels** praising God.
- 25:8 Then **angels** came and took care of Jesus.
- 38:12 Jesus was very troubled and his sweat was like drops of blood. God sent an **angel** to strengthen him.
- 38:15 “I could ask the Father for an army of **angels** to defend me.”

Word Data:

- Strong’s: H0047, H0430, H4397, H4398, H8136, G00320, G07430, G24650

Matthew References:

1:20; 1:24; 2:13; 2:19; 4:6; 4:11; 13:39; 13:41; 13:49; 16:27; 18:10; 22:30; 24:31; 24:36; 25:31; 25:41; 26:53; 28:2; 28:5

anoint, anointed, anointing

Definition:

The term “anoint” means to rub or pour oil on a person or object. In biblical times, there were several reasons for anointing someone with oil. Often this was a Symbolic Action, representing God empowering that person with the Holy Spirit for special service to him.

- In the Old Testament, priests, kings, and prophets were anointed with oil to set them apart for special service to God.
- Objects such as altars or the tabernacle were also anointed with oil to show that they were to be used to worship and glorify God.
- In the New Testament, sick people were anointed with oil for their healing.
- Sometimes the oil was mixed with spices, giving it a sweet, perfumed smell.
- The New Testament records two times that Jesus was anointed with perfumed oil by a woman, as an act of worship.
- People prepared dead bodies for burial by anointing them with perfumed oils and spices.
- In the New Testament, receiving the Holy Spirit is described as anointing.
- The titles “Messiah” (Hebrew) and “Christ” (Greek) mean “the Anointed (One).”
- Jesus the Messiah is the one who was chosen and anointed as a Prophet, High Priest, and King.

Translation Suggestions:

- Depending on the context, the term “anoint” could be translated as “pour/put oil on” or “consecrate by pouring oil on” or “consecrate” or “appoint.”
- Depending on the context, to “be anointed” could be translated as “be consecrated with oil” or “be appointed” or “be consecrated” or “be given the Holy Spirit.”
- A phrase like “the anointed priest,” could be translated as “the priest who was consecrated with oil” or “the priest who was set apart by the pouring on of oil.”

(See also: Christ, consecrate, high priest, King of the Jews, priest, prophet)

Bible References:

- 1 John 2:20
- 1 John 2:27
- 2 Corinthians 1:21

- 1 Samuel 16:2-3
- Acts 4:27-28
- Amos 6:5-6
- Exodus 29:5-7
- James 5:13-15

Word Data:

- Strong's: H0047, H0430, H1101, H1878, H3323, H4397, H4398, H4473, H4886, H4888, H4899, H5480, H8136, G00320, G02180, G07430, G14720, G20250, G34620, G55450, G55480

Matthew References:

6:17

apostle, apostleship

Definition:

The “apostles” were men sent by Jesus to preach about God and his kingdom. The term “apostleship” refers to the position and authority of those who were chosen as apostles.

- The word “apostle” means “someone who is sent out for a special purpose.” The apostle has the same authority as the one who sent him.
- Jesus’ twelve closest disciples became the first apostles. Other men, such as Paul and James, also became apostles.
- By God’s power, the apostles were able to boldly preach the gospel and heal people, and were able to force demons to come out of people.

Translation Suggestions:

- The word “apostle” can also be translated with a word or phrase that means “someone who is sent out” or “sent-out one” or “person who is called to go out and preach God’s message to people.”
- It is important to translate the terms “apostle” and “disciple” in different ways.
- Also consider how this term was translated in a Bible translation in a local or national language. (See How to Translate Unknowns)

(See also: authority, disciple, James (son of Zebedee), Paul, the twelve)

Bible References:

- Jude 1:17-19
- Luke 9:12-14

Examples from the Bible stories:

- 26:10 Then Jesus chose twelve men who were called his **apostles**. The **apostles** traveled with Jesus and learned from him.
- 30:1 Jesus sent his **apostles** to preach and to teach people in many different villages.
- 38:2 Judas was one of Jesus’ **apostles**. He was in charge of the **apostles’** money bag, but he loved money and often stole from the bag.
- 43:13 The disciples devoted themselves to the **apostles’** teaching, fellowship, eating together, and prayer.

- 46:8 Then a believer named Barnabas took Saul to the **apostles** and told them how Saul had preached boldly in Damascus.

Word Data:

- Strong's: G06510, G06520, G24910, G53760, G55700

Matthew References:

10:2

appoint, appointed

Definition:

The terms “appoint” and “appointed” refer to choosing someone to fulfill a specific task or role.

- To “be appointed” can also refer to being “chosen” to receive something, as in “appointed to eternal life.” That people were “appointed to eternal life” means they were chosen to receive eternal life.
- The phrase “appointed time” refers to God’s “chosen time” or “planned time” for something to happen.
- The word “appoint” may also mean to “command” or “assign” someone to do something.

Translation Suggestions:

- Depending on the context, ways to translate “appoint” could include “choose” or “assign” or “formally choose” or “designate.”
- The term “appointed” could be translated as “assigned” or “planned” or “specifically chose.”
- The phrase “be appointed” could also be translated as “be chosen.”

Bible References:

- 1 Samuel 8:11
- Acts 3:20
- Acts 6:2
- Acts 13:48
- Genesis 41:33-34
- Numbers 3:9-10

Word Data:

- Strong’s: H0561, H0977, H2163, H2296, H2706, H2708, H2710, H3198, H3245, H3259, H3677, H3983, H4150, H4151, H4152, H4483, H4487, H4662, H5324, H5344, H5414, H5567, H5975, H6310, H6485, H6565, H6635, H6680, H6923, H6942, H6966, H7760, H7896, G03220, G06060, G12990, G13030, G19350, G25250, G27490, G42870, G42960, G43840, G49290, G50210, G50870

Matthew References:

8:9; 24:45; 24:47; 24:51; 25:21; 25:23

ark

Definition:

The term “ark” literally refers to a rectangular wooden box that is made to hold or protect something. An ark can be large or small, depending on what it is being used for.

- In the English Bible, the word “ark” is first used to refer to the very large, rectangular, wooden boat that Noah built to escape the worldwide flood. The ark had a flat bottom, a roof, and walls.
- Ways to translate this term could include “very large boat” or “barge” or “cargo ship” or “large, box-shaped boat.”
- The Hebrew word that is used to refer to this huge boat is the same word used for the basket or box that held baby Moses when his mother put him in the Nile River to hide him. In that case it is usually translated as “basket.”
- In the phrase “ark of the covenant,” a different Hebrew word is used for “ark.” This could be translated as “box” or “chest” or “container.”
- When choosing a term to translate “ark,” it is important in each context to consider what size it is and what it is being used for.

(See also: **ark of the covenant**, **basket**)

Bible References:

- **1 Peter 3:20**
- **Exodus 16:33-36**
- **Exodus 30:6**
- **Genesis 8:4-5**
- **Luke 17:27**
- Matthew 24:37-39

Word Data:

- Strong’s: H0727, H8392, G27870

Matthew References:

24:38

Asa

Definition:

Asa was a king who ruled over the kingdom of Judah for forty years, from 913 B.C. to 873 B.c.

- King Asa was a good king who removed many idols of false gods and caused the Israelites to start worshiping Yahweh again.
- Yahweh gave King Asa success in his warfare against other nations.
- Later in his reign, however, King Asa stopped trusting Yahweh and became sick with a disease that eventually killed him.

(Translation suggestions: Translate Names)

Bible References:

- 1 Chronicles 9:14-16
- 1 Kings 15:7-8
- 2 Chronicles 14:3
- Jeremiah 41:9
- Matthew 1:7

Word Data:

- Strong's: H0609

Matthew References:

1:7; 1:8

assembly, assemble, congregation, meeting, gather, community

Definition:

The term “assembly” usually refers to a group of people who come together for some reason, often to discuss problems, give advice, or make decisions. An assembly can be a group that is organized in an official and somewhat permanent way, or it can be a group of people who come together temporarily for a specific purpose or occasion.

Old Testament

- In the Old Testament there was a special kind of assembly called a “sacred assembly” in which the people of Israel would gather to worship Yahweh.
- Sometimes the term “assembly” referred to the Israelites in general, as a group.

New Testament

- In the New Testament, an assembly of 70 Jewish leaders in major cities such as Jerusalem would meet to judge legal matters and to settle disputes between people. This assembly was known as the “Sanhedrin” or the “Council.”

Translation Suggestions

- Depending on the context, “assembly” could also be translated as “special gathering” or “congregation” or “council” or “army” or “large group.”
- When the term “assembly” refers generally to the Israelites as a whole, it could also be translated as “community” or “people of Israel.”
- The phrase, “all the assembly” could be translated as “all the people” or “the whole group of Israelites” or “everyone.” (See: hyperbole)
- A large gathering of enemy soldiers was sometimes also referred to as an “assembly.” This could be translated as “army.”

(See also: council)

Bible References:

- 1 Kings 8:14
- Acts 7:38
- Ezra 10:12-13

- Hebrews 12:22-24
- Leviticus 4:20-21
- Nehemiah 8:1-3

Word Data:

- Strong's: H0622, H1481, H2199, H3259, H4150, H4186, H4744, H5475, H5712, H6116, H6908, H6950, H6951, H6952, G15770, G38310, G48630, G48640, G48710, G49050

Matthew References:

2:4; 13:2; 22:10; 22:34; 22:41; 24:31; 25:32; 26:3; 26:57; 27:17; 27:27; 27:62; 28:12

authority

Definition:

The term “authority” usually refers to a position of influence, responsibility, or rule over another person.

- Kings and other governing rulers have authority over the people they are ruling.
- The word “authorities” can refer to people, governments, or organizations that have authority over others.
- The word “authorities” can also refer to spirit beings who have power over people who have not submitted themselves to God’s authority.
- Masters have authority over their servants or slaves. Parents have authority over their children.
- Governments have the authority or right to make laws that govern their citizens.

Translation Suggestions:

- The term “authority” can also be translated as “control” or “right” or “qualifications.”
- Sometimes “authority” is used with the meaning of “power.”
- When “authorities” is used to refer to people or organizations who rule people, it could also be translated as “leaders” or “rulers” or “powers.”
- The phrase “by his own authority” could also be translated as “with his own right to lead” or “based on his own qualifications.”
- The expression, “under authority” could be translated as “responsible to obey” or “having to obey others’ commands.”

(See also: dominion, king, ruler, power)

Bible References:

- Colossians 2:10
- Esther 9:29
- Genesis 41:35
- Jonah 3:6-7
- Luke 12:5
- Luke 20:1-2
- Mark 1:22

- Matthew 8:9
- Matthew 28:19
- **Titus 3:1**

Word Data:

- Strong's: H8633, G08310, G14130, G18490, G18500, G20030, G27150, G52470

Matthew References:

7:29; 8:9; 9:6; 9:8; 10:1; 20:25; 21:23; 21:24; 21:27; 28:18

ax

Definition:

An ax is tool used for cutting or chopping trees or wood.

- An ax usually has a long wooden handle with a large metal blade attached to the end.
- If your culture has a tool that is similar to an ax, the name of that tool could be used to translate “ax.”
- Other ways to translate this term could include “tree-cutting tool” or “wooden tool with blade” or “long-handled wood-chopping tool.”
- In one Old Testament event, the blade of an ax fell into a river, so it is best if the tool that is described has a blade that can come loose from the wooden handle.

Bible References:

- 1 Kings 6:7-8
- 2 Kings 6:5
- Judges 9:48-49
- Luke 3:9
- Matthew 3:10
- Psalm 35:3

Word Data:

- Strong’s: H1631, H4621, H7134, G05130

Matthew References:

3:10

Babylon, Babylonia, Babylonian

Definition:

The city of Babylon was the capital of the ancient region of Babylonia, which was also part of the Babylonian Empire.

- Babylon was located along the Euphrates River, in the same region where the Tower of Babel had been built hundreds of years before.
- Sometimes the word "Babylon" refers to the entire Babylonian Empire. For example, the "king of Babylon" ruled the entire empire, not just the city.
- The Babylonians were a powerful people group who attacked the kingdom of Judah and kept the people in exile in Babylonia for 70 years.
- Part of this region was called "Chaldea" and the people living there were the "Chaldeans." As a result, the term "Chaldea" was often used to refer to Babylonia. (See: synecdoche)

(See also: **Babel**, **Chaldea**, **Judah**, **Nebuchadnezzar**)

Bible References:

- **1 Chronicles 9:1**
- **2 Kings 17:24-26**
- **Acts 7:43**
- **Daniel 1:2**
- **Ezekiel 12:13**
- Matthew 1:11
- Matthew 1:17

Examples from the Bible stories:

- **20:6** About 100 years after the Assyrians destroyed the kingdom of Israel, God sent Nebuchadnezzar, king of the **Babylonians**, to attack the kingdom of Judah. **Babylon** was a powerful empire.
- **20:7** But after a few years, the king of Judah rebelled against **Babylon**. So, the **Babylonians** came back and attacked the kingdom of Judah. They captured the city of Jerusalem, destroyed the Temple, and took away all the treasures of the city and the Temple.
- **20:9** Nebuchadnezzar and his army took almost all of the people of the kingdom of Judah to **Babylon**, leaving only the poorest people behind to plant the fields.

- 20:11 About seventy years later, Cyrus, the king of the Persians, defeated **Babylon**.

Word Data:

- Strong's: H3778, H3779, H8152, H0894, H0895, H0896, G08970

Matthew References:

1:11; 1:12; 1:17

baptize, baptized, baptism

Definition:

In the New Testament, the terms “baptize” and “baptism” usually refer to ritually bathing a Christian with water to show that he has been cleansed from sin and has been united with Christ.

Translation Suggestions:

- Christians have different views about how a person should be baptized with water. It is probably best to translate this term in a general way that allows for different ways of applying the water.
- Depending on the context, the term “baptize” could be translated as “purify,” “pour out on,” “plunge (or dip) into,” “wash.” For example, “baptize you with water” could be translated as “plunge you into water.”
- The term “baptism” could be translated as “purification,” “a pouring out,” “a dipping,” “a cleansing.”
- Also consider how this term is translated in a Bible translation in a local or national language.

(See also: How to Translate Unknowns)

(See also: John (the Baptist), repent, Holy Spirit)

Bible References:

- **Acts 2:38**
- **Acts 8:36**
- **Acts 9:18**
- **Acts 10:48**
- **Luke 3:16**
- Matthew 3:14
- Matthew 28:18-19

Examples from the Bible stories:

- 24:3 When people heard John's message, many of them repented from their sins, and John **baptized** them. Many religious leaders also came to be **baptized** by John, but they did not repent or confess their sins.
- 24:6 The next day, Jesus came to be **baptized** by John.
- 24:7 John said to Jesus, "I am not worthy to **baptize** you. You should **baptize** me instead."
- 42:10 "So go, make disciples of all people groups by **baptizing** them in the name of the Father, the Son, and the Holy Spirit and by teaching them to obey everything I have commanded you."
- 43:11 Peter answered them, "Every one of you should repent and be **baptized** in the name of Jesus Christ so that God will forgive your sins."
- 43:12 About 3,000 people believed what Peter said and became disciples of Jesus. They were **baptized** and became part of the church at Jerusalem.
- 45:11 As Philip and the Ethiopian traveled, they came to some water. The Ethiopian said, "Look! There is some water! May I be **baptized**?"
- 46:5 Saul immediately was able to see again, and Ananias **baptized** him.
- 49:14 Jesus invites you to believe in him and be **baptized**.

Word Data:

- Strong's: G09070

Matthew References:

3:6; 3:7; 3:11; 3:13; 3:14; 3:16; 21:25; 28:19

Barabbas

Definition:

Barabbas was a prisoner in Jerusalem at the time when Jesus was arrested.

- Barabbas was a criminal who had committed crimes of murder and rebellion against the Roman government.
- When Pontius Pilate offered to either release Barabbas or Jesus, the people chose Barabbas.
- So Pilate allowed Barabbas to go free, but condemned Jesus to be killed.

(Translation suggestions: How to Translate Names)

(See also: Pilate, Rome)

Bible References:

- John 18:40
- Luke 23:19
- Mark 15:7
- Matthew 27:15-16

Word Data:

- Strong's: G09120

Matthew References:

27:16; 27:17; 27:20; 27:21; 27:26

Bartholomew

Definition:

Bartholomew was one of Jesus' twelve apostles.

- Along with the other apostles, Bartholomew was sent out to preach the gospel and do miracles in Jesus' name.
- He was also one of those who saw Jesus return to heaven.
- A few weeks after that, he was with the other apostles in Jerusalem at Pentecost when the Holy Spirit came upon them.

(Translation suggestions: How to Translate Names)

(See also: apostle, good news, Holy Spirit, miracle, Pentecost, the twelve)

Bible References:

- Acts 1:12-14
- Luke 6:14-16
- Mark 3:17-19

Word Data:

- Strong's: G09180

Matthew References:

10:3

bear, bearer, bore, borne, produce, produced

Definition:

Used in this sense, the term “bear” means to “produce” or “give birth to.”

- A common expression in the Bible is “bear fruit,” which means “produce fruit”
- When speaking of a woman who will bear a child, this means “give birth to” a child
- Depending on context, this term could be translated as “produce” or “give birth to.”

(Translation suggestions: fruit)

Bible References:

Word Data:

- Strong’s: H3205, H3209, H3211, H5375, G01420, G03990, G04300, G09410, G10800, G41600, G47220, G50410, G50880, G53420, G54090

Matthew References:

1:21; 1:23; 3:11; 8:17; 17:17; 20:12

Beelzebul

Definition:

Beelzebul is another name for Satan, or the devil. It is also sometimes spelled, “Beelzebub.”

- This name literally means “lord of flies” which means “ruler over demons.” But it is best to translate this term close to the original spelling rather than translate the meaning.
- It could also be translated as “Beelzebul the devil” to make it clear who is being referred to.
- This name is related to the name of the false god “Baal-zebub” of Ekron.

(Translation suggestions: How to Translate Names)

(See also: demon, Ekron, Satan)

Bible References:

- Luke 11:15
- Mark 3:22
- Matthew 10:25
- Matthew 12:25

Word Data:

- Strong’s: G09540

Matthew References:

10:25; 12:24; 12:27

beg, begging, begged

Definition:

The term “beg” means to urgently ask someone for something.

- Often people beg or plead when they strongly need something, but do not know if the other person will give them what they ask for.
- Depending on the context, this term could be translated as “plead” or “urgently ask.”

(See also: plead)

Bible References:

Examples from the Bible stories:

- 10:4 God sent frogs all over Egypt. Pharaoh **begged** Moses to take away the frogs.
- 29:8 “The king called the servant and said, ‘You wicked servant! I forgave your debt because you **begged** me.’”
- 32:7 The demons **begged** Jesus, “Please do not send us out of this region!” There was a herd of pigs feeding on a nearby hill. So, the demons **begged** Jesus, “Please send us into the pigs instead!”
- 32:10 The man who used to have the demons **begged** to go along with Jesus.
- 35:11 His father came out and **begged** him to come and celebrate with them, but he refused.

Word Data:

- Strong’s: H7592, G12100, G18710, G20650, G38700, G43190, G43195

Matthew References:

8:5; 8:31; 8:34; 9:38; 14:36; 18:29; 18:32

believe, believer, belief, unbeliever, unbelief

Definition:

The terms “believe” and “believe in” are closely related, but have slightly different meanings:

1. believe

- To believe something is to accept or trust that it is true.
- To believe someone is to acknowledge that what that person has said is true.

2. believe in

- To “believe in” someone means to “trust in” that person. It means to trust that the person is who he says he is, that he always speaks the truth, and that he will do what he has promised to do.
- When a person truly believes in something, he will act in such a way that shows that belief.
- The phrase “have faith in” usually has the same meaning as “believe in.”
- To “believe in Jesus” means to believe that he is the Son of God, that he is God himself who also became human and who died as a sacrifice to pay for our sins. It means to trust him as Savior and live in a way that honors him.

3. believer

In the Bible, the term “believer” refers to someone who believes in and relies on Jesus Christ as Savior.

- The term “believer” literally means “person who believes.”
- The term “Christian” eventually came to be the main title for believers because it indicates that they believe in Christ and obey his teachings.

4. unbelief

The term “unbelief” refers to not believing something or someone.

- In the Bible, “unbelief” refers to not believing in or not trusting in Jesus as one’s Savior.
- A person who does not believe in Jesus is called an “unbeliever.”

Translation Suggestions:

- To “believe” could be translated as to “know to be true” or “know to be right.”
- To “believe in” could be translated as “trust completely” or “trust and obey” or “completely rely on and follow.”
- Some translations may prefer to say “believer in Jesus” or “believer in Christ.”
- This term could also be translated by a word or phrase that means “person who trusts in Jesus” or “someone who knows Jesus and lives for him.”
- Other ways to translate “believer” could be “follower of Jesus” or “person who knows and obeys Jesus.”
- The term “believer” is a general term for any believer in Christ, while “disciple” and “apostle” were used more specifically for people who knew Jesus while he was alive. It is best to translate these terms in different ways, in order to keep them distinct.
- Other ways to translate “unbelief” could include “lack of faith” or “not believing.”
- The term “unbeliever” could be translated as “person who does not believe in Jesus” or “someone who does not trust in Jesus as Savior.”

(See also: believe, apostle, Christian, disciple, faith, trust)

Bible References:

- Genesis 15:6
- Genesis 45:26
- Job 9:16-18
- Habakkuk 1:5-7
- Mark 6:4-6
- Mark 1:14-15
- Luke 9:41
- John 1:12
- Acts 6:5
- Acts 9:42

- **Acts 28:23-24**
- **Romans 3:3**
- **1 Corinthians 6:1**
- **1 Corinthians 9:5**
- **2 Corinthians 6:15**
- **Hebrews 3:12**
- **1 John 3:23**

Examples from the Bible stories:

- **3:4** Noah warned the people about the coming flood and told them to turn to God, but they did not **believe** him.
- **4:8** Abram **believed** God's promise. God declared that Abram was righteous because he **believed** God's promise.
- **11:2** God provided a way to save the firstborn of anyone who **believed in** him.
- **11:6** But the Egyptians did not **believe** God or obey his commands.
- **37:5** Jesus replied, "I am the Resurrection and the Life. Whoever **believes in** me will live, even though he dies. Everyone who **believes in** me will never die. Do you **believe** this?"
- **43:1** After Jesus returned to heaven, the disciples stayed in Jerusalem as Jesus had commanded them to do. The **believers** there constantly gathered together to pray.
- **43:3** While the **believers** were all together, suddenly the house where they were was filled with a sound like a strong wind. Then something that looked like flames of fire appeared over the heads of all the **believers**.
- **43:13** Every day, more people became **believers**.
- **46:6** That day many people in Jerusalem started persecuting the followers of Jesus, so the **believers** fled to other places. But in spite of this, they preached about Jesus everywhere they went.
- **46:1** Saul was the young man who guarded the robes of the men who killed Stephen. He did not believe in Jesus, so he persecuted the **believers**.
- **46:9** Some **believers** who fled from the persecution in Jerusalem went far away to the city of Antioch and preached about Jesus.
- **46:9** It was at Antioch that **believers** in Jesus were first called "Christians."
- **47:14** They also wrote many letters to encourage and teach the **believers** in the churches.

Word Data:

- Strong's: H0539, H0540, G05430, G05440, G05690, G05700, G05710, G39820, G41000, G41020, G41030, G41350

Matthew References:

8:13; 9:28; 13:58; 17:17; 18:6; 21:22; 21:25; 21:32; 24:23; 24:26; 27:42

beloved

Definition:

The term “beloved” is an expression of affection that describes someone who is loved and dear to someone else.

- The term “beloved” literally means “loved (one)” or “(who is) loved.”
- God refers to Jesus as his “beloved Son.”
- In their letters to Christian churches, the apostles frequently address their fellow believers as “beloved.”

Translation Suggestions:

- This term could also be translated as “loved” or “loved one” or “well-loved,” or “very dear.”
- In the context of talking about a close friend, this could be translated as “my dear friend” or “my close friend.” In English it is natural to say “my dear friend, Paul” or “Paul, who is my dear friend.” Other languages may find it more natural to order this in a different way.
- Note that the word “beloved” comes from the word for God’s love, which is unconditional, unselfish, and sacrificial.

(See also: love)

Bible References:

- 1 Corinthians 4:14
- 1 John 3:2
- 1 John 4:7
- Mark 1:11
- Mark 12:6
- Revelation 20:9
- Romans 16:8
- Song of Songs 1:14

Word Data:

- Strong’s: H0157, H1730, H2532, H3033, H3039, H4261, G00250, G00270, G52070

Matthew References:

3:17; 12:18; 17:5

Bethany

Definition:

The town of Bethany was located at the base of the eastern slope of the Mount of Olives, about 2 miles east of Jerusalem.

- Bethany was near the road that ran between Jerusalem and Jericho.
- Jesus often visited Bethany where his close friends Lazarus, Martha, and Mary lived.
- Bethany is especially known as the place where Jesus raised Lazarus from the dead.

(Translation suggestions: How to Translate Names)

(See also: Jericho, Jerusalem, **Lazarus**, **Martha**, **Mary (sister of Martha)**, Mount of Olives)

Bible References:

- **John 1:26-28**
- **Luke 24:50-51**
- **Mark 11:1**
- Matthew 21:15-17

Word Data:

- Strong's: G09630

Matthew References:

21:17; 26:6

Bethlehem, Ephrathah

Definition:

Bethlehem was a small city in the land of Israel, near the city of Jerusalem. It was also known as "Ephrathah," which was probably its original name.

- Bethlehem has been called the "city of David," since King David was born there.
- The prophet Micah said that the Messiah would come from "Bethlehem Ephrathah."
- Fulfilling that prophecy, Jesus was born in Bethlehem, many years later.
- The name "Bethlehem" means "house of bread" or "house of food."

(See also: Caleb, David, Micah)

Bible References:

- Genesis 35:16
- John 7:42
- Matthew 2:6
- Matthew 2:16
- Ruth 1:2
- Ruth 1:21

Examples from the Bible stories:

- 17:2 David was a shepherd from the town of **Bethlehem**.
- 21:9 The prophet Isaiah prophesied that the Messiah would be born from a virgin. The prophet Micah said that he would be born in the town of **Bethlehem**.
- 23:4 Joseph and Mary had to make a long journey from where they lived in Nazareth to **Bethlehem** because their ancestor was David whose hometown was **Bethlehem**.
- 23:6 "The Messiah, the Master, has been born in **Bethlehem**!"

Word Data:

- Strong's: H0376, H0672, H1035, G09650

Matthew References:

2:1; 2:5; 2:6; 2:8; 2:16

betray, betrayer

Definition:

The term “betray” means to act in a way that deceives and harms someone. A “betrayer” is a person who betrays a friend who was trusting him.

- Judas was “the betrayer” because he told the Jewish leaders how to capture Jesus.
- The betrayal by Judas was especially evil because he was an apostle of Jesus who received money in exchange for giving the Jewish leaders information that would result in Jesus’ unjust death.

Translation Suggestions:

- Depending on the context, the term “betray” could be translated as “deceive and cause harm to” or “turn over to the enemy” or “treat treacherously.”
- The term “betrayer” could be translated as “person who betrays” or “double dealer” or “traitor.”

(See also: Judas Iscariot, Jewish leaders, apostle)

Bible References:

- Acts 7:52
- John 6:64
- John 13:22
- Matthew 10:4
- Matthew 26:22

Examples from the Bible stories:

- 21:11 Other prophets foretold that those who killed the Messiah would gamble for his clothes and he would be **betrayed** by a friend. The prophet Zechariah foretold that the friend would be paid thirty silver coins as payment for **betraying** the Messiah.
- 38:2 After Jesus and the disciples arrived in Jerusalem, Judas went to the Jewish leaders and offered to **betray** Jesus to them in exchange for money.
- 38:3 The Jewish leaders, led by the high priest, paid Judas thirty silver coins to **betray** Jesus.
- 38:6 Then Jesus said to the disciples, “One of you will **betray** me.” * * 38:6 Jesus said, “The person to whom I give this piece of bread is the **betrayer**.”

- 38:13 When he returned the third time, Jesus said, “Wake up! My **betrayer** is here.”
- 38:14 Then Jesus said, “Judas, do you **betray** me with a kiss?”
- 39:8 Meanwhile, Judas, the **betrayer**, saw that the Jewish leaders had condemned Jesus to die. He became full of sorrow and went away and killed himself.

Word Data:

- Strong’s: H7411, G38600, G42730

Matthew References:

10:4; 24:10; 26:15; 26:16; 26:21; 26:23; 26:24; 26:25; 26:45; 26:46; 26:48; 27:3; 27:4

bind, bond, bound

Definition:

The term “bind” means to tie something or fasten it securely. Something that is tied or joined together is called a “bond.” The term “bound” is the past tense of this term.

- To be “bound” means to have something tied or wrapped around something else.
- In a figurative sense, a person can be “bound” to a vow, which means he is “required to fulfill” what he promised to do.
- The term “bonds” refers to anything that binds, confines, or imprisons someone. It usually refers to physical chains, fetters or ropes that keep a person from being free to move.
- In Bible times, bonds such as ropes or chains were used to attach prisoners to the wall or floor of a stone prison.
- The term “bind” can also be used to talk about wrapping cloth around a wound to help it heal.
- A dead person would be “bound” with cloth in preparation for burial.
- The term “bond” is used figuratively to refer to something, such as sin, that controls or enslaves someone.
- A bond can also be a close relationship between people in which they support each other emotionally, spiritually and physically. This applies to the bond of marriage.
- For example, a husband and wife are “bound” or tied to each other. It is a bond that God does not want broken.

Translation Suggestions:

- The term “bind” could also be translated as “tie” or “tie up” or “wrap (around).”
- Figuratively, it could be translated as to “restrain” or to “prevent” or to “keep from (something).”
- A special use of “bind” in Matthew 16 and 18 means “forbid” or “not permit.”
- The term “bonds” could be translated as “chains” or “ropes” or “shackles.”
- Figuratively the term “bond” could be translated as “knot” or “connection” or “close relationship.”
- The phrase “bond of peace” means “being in harmony, which brings people in closer relationship to each other” or “the tying together that peace brings.”
- To “bind up” could be translated as “wrap around” or “put a bandage on.”
- To “bind” oneself with a vow could be translated as “promise to fulfill a vow” or “commit to fulfill a vow.”

- Depending on the context, the term “bound” could also be translated as “tied” or “tied up” or “chained” or “obligated (to fulfill)” or “required to do.”

(See also: fulfill, peace, **prison**, servant, **vow**)

Bible References:

- **Leviticus 8:7**

Word Data:

- Strong’s: H0247, H0481, H0519, H0615, H0631, H0632, H0640, H1366, H1367, H1379, H2280, H2706, H3256, H3533, H3729, H4147, H4148, H4205, H4562, H5650, H5656, H5659, H6029, H6123, H6616, H6696, H6872, H6887, H7194, H7405, H7573, H7576, H8198, H8244, H8379, G02540, G03310, G03320, G11950, G11960, G11980, G11990, G12100, G13970, G13980, G14010, G14020, G26110, G26150, G37340, G37840, G38140, G40190, G40290, G43850, G48860, G48870, G52650

Matthew References:

12:29; 13:30; 14:3; 16:19; 18:18; 22:13; 23:4; 27:2

blasphemy, blaspheme, blasphemous

Definition:

In the Bible, the term “blasphemy” refers to speaking in a way that shows a deep disrespect for God or people. To “blaspheme” someone is to speak against that person so that others think something false or bad about him.

- Most often, to blaspheme God means to slander or insult him by saying things that are not true about him or by behaving in an immoral way that dishonors him.
- It is blasphemy for a human being to claim to be God or to claim that there is a God other than the one true God.
- Some English versions translate this term as “slander” when it refers to blaspheming people.

Translation Suggestions:

- To “blaspheme” can be translated as to “say evil things against” or to “dishonor God” or to “slander.”
- Ways to translate “blasphemy” could include “speaking wrongly about others” or “slander” or “spreading false rumors.”

(See also: **dishonor**, **slander**)

Bible References:

- **1 Timothy 1:12-14**
- **Acts 6:11**
- **Acts 26:9-11**
- **James 2:5-7**
- **John 10:32-33**
- **Luke 12:10**
- **Mark 14:64**
- Matthew 12:31
- Matthew 26:65
- **Psalms 74:10**

Word Data:

- Strong's: H1288, H1442, H2778, H5006, H5007, H5344, G09870, G09880, G09890

Matthew References:

9:3; 12:intro; 12:31; 15:19; 26:65; 27:39

bless, blessed, blessing

Definition:

To “bless” someone or something means to cause good and beneficial things to happen to the person or thing that is being blessed.

- Blessing someone also means expressing a desire for positive and beneficial things to happen to that person.
- In Bible times, a father would often pronounce a formal blessing on his children.
- When people “bless” God or express a desire that God be blessed, this means they are praising him.
- The term “bless” is sometimes used for consecrating food before it is eaten, or for thanking and praising God for the food.

Translation Suggestions:

- To “bless” could also be translated as to “provide abundantly for” or to “be very kind and favorable toward.”
- “God has brought great blessing to” could be translated as “God has given many good things to” or “God has provided abundantly for” or “God has caused many good things to happen to”.
- “He is blessed” could be translated as “he will greatly benefit” or “he will experience good things” or “God will cause him to flourish.”
- “Blessed is the person who” could be translated as “How good it is for the person who.”
- Expressions like “blessed be the Lord” could be translated as “May the Lord be praised” or “Praise the Lord” or “I praise the Lord.”
- In the context of blessing food, this could be translated as “thanked God for the food” or “praised God for giving them food” or “consecrated the food by praising God for it.”

(See also: praise)

Bible References:

- 1 Corinthians 10:16
- Acts 13:34
- Ephesians 1:3
- Genesis 14:20
- Isaiah 44:3

- James 1:25
- Luke 6:20
- Matthew 26:26
- Nehemiah 9:5
- Romans 4:9

Examples from the Bible stories:

- 1:7 God saw that it was good and he **blessed** them.
- 1:15 God made Adam and Eve in his own image. He **blessed** them and told them, “Have many children and grandchildren and fill the earth.”
- 1:16 So God rested from all he had been doing. He **blessed** the seventh day and made it holy, because on this day he rested from his work.
- 4:4 “I will make your name great. I will **bless** those who **bless** you and curse those who curse you. All families on earth will be **blessed** because of you.”
- 4:7 Melchizedek **blessed** Abram and said, “May God Most High who owns heaven and earth **bless** Abram.”
- 7:3 Isaac wanted to give his **blessing** to Esau.
- 8:5 Even in prison, Joseph remained faithful to God, and God **blessed** him.

Word Data:

- Strong’s: H0833, H0835, H1288, H1289, H1293, G17570, G21270, G21280, G21290, G31060, G31070, G31080, G60500

Matthew References:

5:3; 5:4; 5:5; 5:6; 5:7; 5:8; 5:9; 5:10; 5:11; 11:6; 13:16; 14:19; 16:17; 21:9; 23:39; 24:46; 25:34; 26:26

Boaz

Definition:

Boaz was an Israelite man who lived during the time when there were judges ruled Israel. He married a Moabite woman named Ruth and became both the great grandfather of King David and an ancestor of Jesus Christ.

- He was a relative of an Israelite woman named Naomi who had returned to Israel after her husband and sons died in Moab.
- Boaz "redeemed" Naomi's widowed daughter-in-law Ruth by marrying her and giving her a future with a husband and children.

(Translation suggestions: How to Translate Names)

(See also: **Moab**, **redeem**, Ruth)

Bible References:

- **1 Chronicles 2:12**
- **2 Chronicles 3:17**
- **Luke 3:30-32**
- Matthew 1:5
- **Ruth 2:4**

Word Data:

- Strong's: H1162

Matthew References:

1:5

born again, born of God, new birth

Definition:

The term “born again” was first used by Jesus to describe what it means for God to change a person from being dead spiritually to being alive spiritually. The terms “born of God” and “born of the Spirit” also refer to a person being given new spiritual life.

- All humans are born spiritually dead and are given a “new birth” when they accept Jesus Christ as their Savior.
- At the moment of the spiritual new birth, God’s Holy Spirit begins to live in the new believer and empowers him to produce good spiritual fruit in his life.
- It is God’s work to cause a person to be born again and become his child.

Translation Suggestions:

- Other ways to translate “born again” could include “born anew” or “born spiritually.”
- It is best to translate this term literally and use the normal word in the language that would be used for being born.
- The term “new birth” might be translated as “spiritual birth.”
- The phrase “born of God” could be translated as “caused by God to have new life like a newborn baby” or “given new life by God.”
- In the same way, “born of the Spirit” could be translated as “given new life by the Holy Spirit” or “empowered by the Holy Spirit to become God’s child” or “caused by the Spirit to have new life like a newborn baby.”

(See also: Holy Spirit, save)

Bible References:

- 1 John 3:9
- 1 Peter 1:3
- 1 Peter 1:23
- John 3:4
- John 3:7
- Titus 3:5

Word Data:

- Strong's: G03130, G05090, G10800, G38240

Matthew References:

19:28

bow, bow down, kneel, bend, bend the knee

Definition:

To bow means to bend over to humbly express respect and honor toward someone. To “bow down” means to bend over or kneel down very low, often with face and hands toward the ground.

- Other expressions include “bow the knee” (meaning to kneel) and “bow the head” (meaning to bend the head forward in humble respect or in sorrow).
- Bowing down can also be a sign of distress or mourning. Someone who is “bowed down” has been brought to a low position of humility.
- Often a person will bow in the presence of someone who is of higher status or greater importance, such as kings and other rulers.
- Bowing down before God is an expression of worship to him.
- In the Bible, people bowed down to Jesus when they realized from his miracles and teaching that he had come from God.
- The Bible says that when Jesus comes back someday, everyone will bow the knee to worship him.

Translation Suggestions:

- Depending on the context, this term could be translated with a word or phrase that means “bend forward” or “bend the head” or “kneel.”
- The term “bow down” could be translated as “kneel down” or “prostrate oneself.”
- Some languages will have more than one way of translating this term, depending on the context.

(See also: humble, worship)

Bible References:

- 2 Kings 5:18
- Exodus 20:5
- Genesis 24:26
- Genesis 44:14
- Isaiah 44:19
- Luke 24:5

- Matthew 2:11
- **Revelation 3:9**

Word Data:

- Strong's: H0086, H3721, H3766, H5753, H5791, H6915, H7743, H7812, H7817, G11200, G25780, G28270, G40980

Matthew References:

2:11; 4:9; 9:18; 17:6; 18:26; 18:29; 20:20; 26:39; 27:29

bread

Definition:

Bread is a food made from flour mixed with water and oil to form a dough. The dough is then shaped into a loaf and baked.

- When the term “loaf” occurs by itself, it means “loaf of bread.”
- Bread dough is usually made with something that makes it rise, such as yeast. However, bread can also be made without yeast so that it does not rise. This is called “unleavened bread” in the Bible. The ancient Israelites ate “unleavened bread” during the passover meal.
- Since bread was the main food for many people in biblical times, this term is also used in the Bible to refer to food in general. (See: Synecdoche) Many times the term “bread” can be translated more generally as “food.”
- The phrase “bread of the presence” refers to twelve loaves of bread that were placed on a golden table in the tabernacle or temple building as a sacrifice to God. These loaves represented the twelve tribes of Israel and were only for the priests to eat. This could be translated as “bread showing that God lived among them.”
- The term “bread from heaven” refers to the special white food called “manna” that God provided for the Israelites when they were wandering through the desert. Jesus also called himself the “bread that came down from heaven” and the “bread of life.”

(See also: Passover, tabernacle, temple, unleavened bread, yeast)

Bible References:

- Acts 2:46
- Acts 27:35
- Exodus 16:15
- Luke 9:13
- Mark 6:38
- Matthew 4:4
- Matthew 11:18

Word Data:

- Strong’s: H2557, H3899, H4635, H4682, G01060, G07400, G42860

Matthew References:

4:3; 4:4; 6:11; 7:9; 12:4; 14:17; 14:19; 15:2; 15:26; 15:33; 15:34; 15:36; 16:5; 16:7; 16:8; 16:9; 16:10; 16:11; 16:12; 26:26

bridegroom, groom

Definition:

In a marriage ceremony, the bridegroom, also called the groom, is the **man** who will marry the bride (the **woman**).

Translation Suggestions:

You could use the term that your language uses to refer to the man who is getting married in a marriage ceremony or if you do not have a term for this in your language you could use a descriptive phrase to describe what a bridegroom is. Depending on the context you could translate the terms “bridegroom” and “groom” with descriptive phrases such as “a man getting married” or “a man who is being married” or “the man getting married.”

(See also: **bride**, **marriage**)

Bible References:

- **Isaiah 62:5**
- **Joel 2:15-16**
- **John 3:30**
- **Luke 5:35**
- **Mark 2:19**
- **Mark 2:20**
- Matthew 9:15

Word Data:

- Strong’s: H2860, G35660

Matthew References:

9:15; 25:1; 25:5; 25:6; 25:10

bury, buried, burial

Definition:

The term “bury” refers to putting an object (usually a dead body) into a hole or other burial place and then covering it with dirt or stones, etc. The term “burial” is the act of burying something, or it can be used to describe a place where something has been buried.

- Often people bury a dead body by placing it into a deep hole in the ground and then covering it with dirt.
- Sometimes the dead body is placed in a box-like structure, such as a coffin, before burying it.
- In Bible times, dead people were often buried in a cave or similar place. After Jesus died, his body was wrapped in cloths and placed in a stone tomb that was sealed with a large boulder.
- The terms “burial place” or “burial room” or “burial chamber” or “burial cave” always refer to a place where a dead body is buried.
- Other things can also be buried, such as when Achan buried silver and other things that he had stolen from Jericho.
- The phrase “buried his face” usually means “covered his face with his hands.”
- Sometimes the word “hide” can mean “bury” as when Achan hid things in the ground that he had stolen from Jericho. This meant he buried them in the ground.

(See also: Jericho, tomb)

Bible References:

- 2 Kings 9:9-10
- Genesis 35:4-5
- Jeremiah 25:33
- Luke 16:22
- Matthew 27:7
- Psalm 79:1-3

Word Data:

- Strong’s: H6900, H6912, H6913, G17790, G17800, G22900, G49160, G50270

Matthew References:

8:21; 8:22; 14:12; 26:12; 27:7

Caesar

Definition:

The term “Caesar” was the name or title used by many of the rulers of the Roman Empire. In the Bible, this name refers to three different Roman rulers.

- The first Roman ruler named Caesar was “Caesar Augustus,” who was ruling during the time that Jesus was born.
- About thirty years later, at the time when John the Baptist was preaching, Tiberius Caesar was the ruler of the Roman Empire.
- Tiberius Caesar was still ruling Rome when Jesus told the people to pay Caesar what was due him and to give to God what is due him.
- When Paul appealed to Caesar, this referred to the Roman emperor, Nero, who also had the title “Caesar.”
- When “Caesar” is used by itself as a title, it can also be translated as: “the Emperor” or “the Roman Ruler.”
- In names such as Caesar Augustus or Tiberius Caesar, “Caesar” can be spelled close to the way a national language spells it.

(Translation suggestions: How to Translate Names)

(See also: king, **Paul**, **Rome**)

Bible References:

- **Acts 25:6**
- **Luke 2:1**
- **Luke 20:23-24**
- **Luke 23:2**
- **Mark 12:13-15**
- Matthew 22:17
- **Philippians 4:22**

Word Data:

- Strong’s: G25410

Matthew References:

22:17; 22:21

Caesarea, Caesarea Philippi

Definition:

Caesarea was an important city on the coast of the Mediterranean Sea, about 39 kilometers south of Mount Carmel. Caesarea Philippi was a city located in the northeastern part of Israel, near Mount Hermon.

- These cities were named for the Caesars who ruled the Roman empire.
- The coastal Caesarea became the capital city of the Roman province of Judea around the time of the birth of Jesus.
- The apostle Peter first preached to the Gentiles in Caesarea.
- Paul sailed from Caesarea to Tarsus and also passed through this city on two of his missionary journeys.
- Jesus and his disciples traveled in the region surrounding Caesarea Philippi in Syria. Both cities were named after Herod Philip.

(Translation suggestions: How to Translate Names)

(See also: Caesar, Gentile, **the sea**, **Carmel**, **Mount Hermon**, **Rome**, **Tarsus**)

Bible References:

- **Acts 9:30**
- **Acts 10:1-2**
- **Acts 25:1**
- **Acts 25:14**
- **Mark 8:27**
- Matthew 16:13-16

Word Data:

- Strong's: G25420, G53760

Matthew References:

16:13

Caiaphas

Definition:

Caiaphas was the high priest of Israel during the time of John the Baptist and Jesus.

- Caiaphas played a major role in the trial and condemnation of Jesus.
- The high priests Annas and Caiaphas were at the trial of Peter and John when they were arrested after healing a crippled man.
- Caiaphas is the one who said that it was better for one man to die for the whole nation than for the whole nation to perish. God caused him to say this as a prophecy about how Jesus would die to save his people.

(Translation suggestions: How to Translate Names)

(See also: Annas, high priest)

Bible References:

- Acts 4:5-7
- John 18:12
- Luke 3:2
- Matthew 26:3-5
- Matthew 26:57-58

Word Data:

- Strong's: G25330

Matthew References:

26:3; 26:57

call, called, call out, called out

Definition:

The terms “call” and “call out,” in this sense, mean to speak loudly.

- To “call out” to someone means to shout, to announce, or to proclaim. It can also mean to ask someone for help, especially God.
- In some contexts the terms “call” and “call out” mean to loudly ask for help.

Translation Suggestions:

- The expression “call out to you” could be translated as “ask you for help” or “pray to you urgently.”
- To “call out” could be translated as “say loudly” or “shout” or “say with a loud voice.” Make sure the translation of this does not sound like the person is angry.

(See also: pray, cry, call to summon, call name)

Bible References:

Word Data:

- Strong’s: H0559, H2199, H4744, H6817, H7121, H7123, H7769, H7773, G01540, G03630, G14580, G15280, G19410, G19510, G20280, G20460, G25640, G28210, G28220, G28400, G29190, G30040, G31060, G33330, G33430, G36030, G36860, G36870, G43160, G43410, G43770, G47790, G48670, G54550, G55370, G55810

Matthew References:

1:16; 1:21; 1:23; 1:25; 2:7; 2:15; 2:23; 4:18; 4:21; 5:9; 5:19; 9:13; 10:1; 10:2; 10:25; 11:16; 13:55; 15:10; 15:32; 18:2; 18:32; 20:8; 20:25; 20:32; 21:13; 22:3; 22:14; 22:43; 22:45; 23:7; 23:8; 23:9; 23:10; 25:14; 26:3; 26:14; 26:36; 27:8; 27:16; 27:17; 27:22; 27:33; 27:47

camel

Definition:

A camel is a large, four legged animal with one or two humps on its back. (See also: How to Translate Unknowns)

- In Bible times, the camel was the largest animal found in Israel and the surrounding regions.
- The camel was used mainly for carrying people and burdens.
- Some people groups also used camels for food but not the Israelites because God said that camels were unclean and were not to be eaten.
- Camels were valuable because they could move swiftly in the sand and could live without food and water for several weeks at a time.

(See also: **burden**, **clean**)

Bible References:

- **1 Chronicles 5:21**
- **2 Chronicles 9:1-2**
- **Exodus 9:1-4**
- **Mark 10:25**
- Matthew 3:4
- Matthew 19:23-24

Word Data:

- Strong's: H1581, G25740

Matthew References:

3:4; 19:24; 23:24

Canaan, Canaanite

Definition:

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

Matthew References:

15:intro; 15:22

Capernaum

Definition:

Capernaum was a fishing village on the northwest shore of the Sea of Galilee.

- Jesus lived in Capernaum whenever he was teaching in Galilee.
- Several of his disciples were from Capernaum.
- Jesus also did many miracles in this city, including bringing a dead girl back to life.
- Capernaum was one of three cities that Jesus publicly rebuked because their people rejected him and did not believe his message. He warned them that God would punish them for their unbelief.

(Translation suggestions: How to Translate Names)

(See also: Galilee, Sea of Galilee)

Bible References:

- John 2:12
- Luke 4:31
- Luke 7:1
- Mark 1:21
- Mark 2:2
- Matthew 4:12-13
- Matthew 17:24-25

Word Data:

- Strong's: G25840

Matthew References:

4:13; 8:5; 11:23; 17:24

cast out, driving out, throw out

Definition:

To “cast out” or “drive out” someone or something means to force that person or thing to go away.

- The term “cast” means the same thing as “throw.” To cast a net means to throw the net into the water.
- In a figurative sense, “cast out” or “cast away” someone can mean to reject that person and send him away.

Translation Suggestions:

- Depending on the context, other ways to translate this could include, “force out” or “send away” or “get rid of.”
- To “cast out demons” could be translated as “cause the demons to leave” or “drive the evil spirits out” or “expel the demons” or “command the demon to come out.”
- To “cast out” someone from a synagog or church could be translated as “banish them” or “put them out.”

(See also: demon, demon-possessed, lots)

Bible References:

- Acts 7:17-19
- Mark 3:13-16
- Mark 9:29
- Matthew 7:21-23
- Matthew 9:32-34
- Matthew 12:24
- Matthew 17:19-21

Word Data:

- Strong’s: H1272, H1644, H1920, H3423, H7971, H7993, G15440

Matthew References:

7:22; 8:12; 8:16; 8:31; 9:25; 9:33; 9:34; 10:1; 10:8; 12:24; 12:26; 12:27; 12:28; 15:17; 17:19; 21:12; 21:39; 22:13; 25:30

centurion

Definition:

A centurion was a Roman army officer who had a group of 100 soldiers under his command.

- This could also be translated with a term that means “leader of a hundred men” or “army leader” or “officer in charge of a hundred.”
- One Roman centurion came to Jesus to request healing for his servant.
- The centurion in charge of Jesus’ crucifixion was amazed when he witnessed how Jesus died.
- God sent a centurion to Peter so that Peter could explain to him the good news about Jesus.

(See also: **Rome**)

Bible References:

- **Acts 10:1**
- **Acts 27:1**
- **Acts 27:42-44**
- **Luke 7:4**
- **Luke 23:47**
- **Mark 15:39**
- Matthew 8:7
- Matthew 27:54

Word Data:

- Strong’s: G15430, G27600

Matthew References:

8:5; 8:8; 8:13; 27:54

chaff

Definition:

Chaff is a dry protective covering of a grain seed. The chaff is not good for food so people separate it from the seed and throw it away.

- Often, the chaff is separated from the seed by throwing the heads of grain up into the air. The wind blows the chaff away and the seed falls on the ground. This process is called "winnowing."
- In the Bible, this term is also used figuratively to refer to evil people and evil, worthless things.

(See also: grain, wheat, winnow)

Bible References:

- Daniel 2:35
- Job 21:18
- Luke 3:17
- Matthew 3:12

Word Data:

- Strong's: H2842, H4671, H5784, H8401, G08920

Matthew References:

3:12

chosen, choose, chosen people, Chosen One, elect

Definition:

The term “the elect” literally means “chosen ones” or “chosen people” and refers to those whom God has appointed or selected to be his people. “Chosen One” or “Chosen One of God” is a title that refers to Jesus, who is the chosen Messiah.

- The term “choose” means to select something or someone or to decide something. It is often used to refer to God appointing people to belong to him and to serve him.
- To be “chosen” means to be “selected” or “appointed” to be or do something.
- God chose people to be holy, to be set apart by him for the purpose of bearing good spiritual fruit. That is why they are called “the chosen (ones)” or “the elect.”
- The term “chosen one” is sometimes used in the Bible to refer to certain people such as Moses and King David whom God had appointed as leaders over his people. It is also used to refer to the nation of Israel as God’s chosen people.
- The phrase “the elect” is an older term that literally means “the chosen ones” or “the chosen people.” This phrase in the original language is plural when referring to believers in Christ.
- In older English Bible versions, the term “elect” is used in both the Old and New Testaments to translate the word for “chosen one(s).” More modern versions use “elect” only in the New Testament, to refer to people who have been saved by God through faith in Jesus. Elsewhere in the Bible text, they translate this word more literally as “chosen ones.”

Translation Suggestions:

- It is best to translate “elect” with a word or phrase that means “chosen ones” or “chosen people.” This could also be translated as “people whom God chose” or “the ones God appointed to be his people.”
- The phrase “who were chosen” could also be translated as “who were appointed” or “who were selected” or “whom God chose.”
- “I chose you” could be translated as “I appointed you” or “I selected you.”
- In reference to Jesus, “Chosen One” could also be translated as “God’s chosen One” or “God’s specially appointed Messiah” or “the One God appointed (to save people).”

(See also: appoint, Christ)

Bible References:

- 2 John 1:1

- **Colossians 3:12**
- **Ephesians 1:3-4**
- **Isaiah 65:22-23**
- **Luke 18:7**
- Matthew 24:19-22
- **Romans 8:33**

Word Data:

- Strong's: H0970, H0972, H0977, H1262, H1305, H4005, H6901, G01380, G01400, G15860, G15880, G15890, G19510, G37240, G44000, G44010, G47580, G48990, G55000

Matthew References:

12:18; 22:14; 24:22; 24:24; 24:31

Christ, Messiah

Definition:

The terms “Messiah” and “Christ” mean “Anointed One” and refer to Jesus, God’s Son.

- Both “Messiah” and “Christ” are used in the New Testament to refer to God’s Son, whom God the Father appointed to rule as king over his people, and to save them from sin and death.
- In the Old Testament, the prophets wrote prophecies about the Messiah hundreds of years before he came to earth.
- Often a word meaning “anointed (one)” is used in the Old Testament to refer to the Messiah who would come.
- Jesus fulfilled many of these prophecies and did many miraculous works that proves he is the Messiah; the rest of these prophecies will be fulfilled when he returns.
- The word “Christ” is often used as a title, as in “the Christ” and “Christ Jesus.”
- “Christ” also came to be used as part of his name, as in “Jesus Christ.”

Translation Suggestions:

- This term could be translated using its meaning, “the Anointed One” or “God’s Anointed Savior.”
- Many languages use a transliterated word that looks or sounds like “Christ” or “Messiah.” (See: How to Translate Unknowns)
- The transliterated word could be followed by the definition of the term as in, “Christ, the Anointed One.”
- Be consistent in how this is translated throughout the Bible so that it is clear that the same term is being referred to.
- Make sure the translations of “Messiah” and “Christ” work well in contexts where both terms occur in the same verse (such as John 1:41).

(See also: How to Translate Names)

(See also: Son of God, David, Jesus, anoint)

Bible References:

- 1 John 5:1-3
- Acts 2:35
- Acts 5:40-42

- John 1:40-42
- John 3:27-28
- John 4:25
- Luke 2:10-12
- Matthew 1:16

Examples from the Bible stories:

- 17:7 The **Messiah** was God's Chosen One who would save the people of the world from sin.
- 17:8 As it happened, the Israelites would have to wait a long time before the **Messiah** came, almost 1,000 years.
- 21:1 From the very beginning, God planned to send the **Messiah**.
- 21:4 God promised King David that the **Messiah** would be one of David's own descendants.
- 21:5 The **Messiah** would start the New Covenant.
- 21:6 God's prophets also said that the **Messiah** would be a prophet, a priest, and a king.
- 21:9 The prophet Isaiah prophesied that the **Messiah** would be born from a virgin.
- 43:7 "But God raised him to life again to fulfill the prophecy which says, 'You will not let your **Holy One** rot in the grave.'"
- 43:9 "But know for certain that God has caused Jesus to become both Lord and **Messiah**!"
- 43:11 Peter answered them, "Every one of you should repent and be baptized in the name of Jesus **Christ** so that God will forgive your sins."
- 46:6 Saul reasoned with the Jews, proving that Jesus was the **Messiah**.

Word Data:

- Strong's: H4899, G33230, G55470

Matthew References:

1:1; 1:16; 1:17; 1:18; 2:4; 11:2; 16:16; 16:20; 16:21; 22:42; 23:10; 24:5; 24:23; 26:63; 26:68; 27:17; 27:22

church, Church

Definition:

In the New Testament, the term “church” refers to all people who believe in Jesus. Sometimes “church” refers to a part of that larger group who regularly met together in a certain place, such as the “church at Ephesus.”

- This term literally refers to an assembly or congregation of people who were “called out” of the general population to meet together for a special purpose.
- Often the believers in a particular city would meet together in someone’s home to pray together and to hear and discuss scripture. These local churches were given the name of the city such as the “church at Ephesus.”
- In the Bible, “church” does not refer to a building.

Translation Suggestions:

- The term “church” could be translated as a “gathering together” or “assembly” or “congregation” or “ones who meet together.”
- The word or phrase that is used to translate this term should also be able to refer to all believers, not just one small group.
- Make sure that the translation of “church” does not just refer to a building.
- The term used to translate “assembly” in the Old Testament could also be used to translate this term.
- Also consider how it is translated in a local or national Bible translation. (See: How to Translate Unknowns.)

(See also: assembly, believe, Christian)

Bible References:

- 1 Corinthians 5:12
- 1 Thessalonians 2:14
- 1 Timothy 3:5
- Acts 9:31
- Acts 14:23
- Acts 15:41
- Colossians 4:15

- **Ephesians 5:23**
- Matthew 16:18
- **Philippians 4:15**

Examples from the Bible stories:

- **43:12** About 3,000 people believed what Peter said and became disciples of Jesus. They were baptized and became part of the **church** at Jerusalem.
- **46:9** Most of the people in Antioch were not Jews, but for the first time, very many of them also became believers. Barnabas and Saul went there to teach these new believers more about Jesus and to strengthen the **church**.
- **46:10** So the **church** in Antioch prayed for Barnabas and Saul and placed their hands on them. Then they sent them off to preach the good news of Jesus in many other places.
- **47:13** The good news of Jesus kept spreading, and the **Church** kept growing.
- **50:1** For almost 2,000 years, more and more people around the world have been hearing the good news about Jesus the Messiah. The **Church** has been growing.

Word Data:

- Strong's: G15770

Matthew References:

16:18; 18:17

compassion, compassionate

Definition:

The term “compassion” refers to a feeling of concern for people, especially for those who are suffering. A “compassionate” person cares about other people and helps them.

- The word “compassion” refers to caring about people in need, as well as taking action to help them.
- The Bible says that God is compassionate, that is, he is full of love and mercy.

Translation Suggestions:

- Ways of translating “compassion” could include, “deep caring” or “pity” or “helpful mercy.”
- The term “compassionate” could also be translated as “caring and helpful” or “deeply loving and merciful.”

Bible References:

- Daniel 1:8-10
- Hosea 13:14
- James 5:9-11
- Jonah 4:1-3
- Mark 1:41
- Romans 9:14-16

Word Data:

- Strong’s: H2550, H7349, H7355, H7356, G16530, G33560, G36270, G46970, G48340, G48350

Matthew References:

9:36; 14:14; 15:32; 18:27; 20:34

conceive, conceived, conception

Definition:

Used in this sense, the terms “conceive” and “conception” usually refer to a woman becoming pregnant with a child. It can also be used for animals that become pregnant.

- The phrase “conceive a child” could be translated as “become pregnant” or some other term that is an acceptable way of referring to this.
- The related term “conception” could be translated as “beginning of a pregnancy” or “moment of becoming pregnant.”
- Depending on context, the term “conceived” could be translated as “became pregnant” or “became pregnant with.”

(See also: create, womb)

Bible References:

- Genesis 21:1-4
- Hosea 2:4-5
- Job 15:35
- Luke 1:24-25
- Luke 2:21

Word Data:

- Strong’s: H2029, H2030, H2032, H2232, H2254, H2803, H3179, G10800, G17220, G28450, G48150

Matthew References:

1:20

condemn, condemned, condemnation

Definition:

The terms “condemn” and “condemnation” refer to judging someone for doing something wrong.

- Often the word “condemn” includes punishing that person for what they did wrong.
- Sometimes “condemn” means to falsely accuse someone or to judge someone harshly.
- The term “condemnation” refers to the act of condemning or accusing someone.

Translation Suggestions:

- Depending on the context, this term could be translated as “harshly judge” or “criticize falsely.”
- The phrase “condemn him” could be translated as “judge that he is guilty” or “state that he must be punished for his sin.”
- The term “condemnation” could be translated as “harsh judging” or “declaring to be guilty” or “punishment of guilt.”

(See also: judge, punish)

Bible References:

- 1 John 3:20
- Job 9:29
- John 5:24
- Luke 6:37
- Matthew 12:7
- Proverbs 17:15-16
- Psalms 34:22
- Romans 5:16

Word Data:

- Strong’s: H6064, H7034, H7561, H8199, G01760, G08430, G26070, G26130, G26310, G26320, G26330, G29170, G29190, G29200, G52720, G60480

Matthew References:

12:7; 12:37; 12:41; 12:42; 20:18; 27:3

confess, confession

Definition:

To confess means to admit or assert that something is true. A “confession” is a statement or admission that something is true.

- The term “confess” can refer to boldly stating the truth about God. It can also refer to admitting that we have sinned.
- The Bible says that if people confess their sins to God, he will forgive them.
- James the apostle wrote in his letter that when believers confess their sins to each other, this brings spiritual healing.
- The apostle Paul wrote to the Philippians that someday everyone will confess or declare that Jesus is Lord.
- Paul also said that if people confess that Jesus is Lord and believe that God raised him from the dead, they will be saved.

Translation Suggestions:

- Depending on the context, ways to translate “confess” could include, “admit” or “testify” or “declare” or “acknowledge” or “affirm.”
- Different ways to translate “confession” could be, “declaration” or “testimony” or “statement about what we believe” or “admitting sin.”

(See also: faith, testimony)

Bible References:

- 1 John 1:8-10
- 2 John 1:7-8
- James 5:16
- Leviticus 5:5-6
- Matthew 3:4-6
- Nehemiah 1:6-7
- Philippians 2:9-11
- Psalms 38:17-18

Word Data:

- Strong's: H3034, H8426, G18430, G36700, G36710

Matthew References:

3:6; 10:32

cornerstone

Definition:

The term “cornerstone” refers to a large stone that has been specially cut and placed in the corner of the foundation of a building.

- All the other stones of the building are measured and placed in relation to the cornerstone.
- It is very important for the strength and stability of the whole structure.
- In the New Testament, the Assembly of believers is metaphorically compared to a building which has Jesus Christ as its “cornerstone.”
- In the same way that the cornerstone of a building supports and determines the position of the whole building, so Jesus Christ is the cornerstone on which the Assembly of believers is founded and supported.

Translation Suggestions:

- The term “cornerstone” could also be translated as “main building stone” or “foundation stone.”
- Consider whether the target language has a term for a part of a building’s foundation that is the main support. If so, this term could be used.
- Another way to translate this would be, “a foundation stone used for the corner of a building.”
- It is important to keep the fact that this is a large stone, used as a solid and secure building material. If stones are not used for constructing buildings, there may be another word that could be used that means “large stone” (such as “boulder”) but it should also have the idea of being well-formed and made to fit.

Bible References:

- **Acts 4:11**
- **Ephesians 2:20**
- Matthew 21:42
- **Psalms 118:22**

Word Data:

- Strong’s: H0068, H6438, H7218, G02040, G11370, G27760, G30370

Matthew References:

21:42

corrupt witness, false report, false testimony, false witness

Definition:

The terms “false witness” and “corrupt witness” refer to a person who says untrue things about a person or an event, usually in a formal setting such as a court.

- A “false testimony” or “false report” is the actual lie that is told.
- To “bear false witness” means to lie or give a false report about something.
- The Bible gives several accounts in which false witnesses were hired to lie about someone in order to have that person punished or killed.

Translation Suggestions:

- To “bear false witness” or “give a false testimony” could be translated as “testify falsely” or “give a false report about someone” or “speak falsely against someone” or “lie.”
- When “false witness” refers to a person, it could be translated as “person who lies” or “one who testifies falsely” or “someone who says things that are not true.”

(See also: testimony, true)

Bible References:

- Deuteronomy 19:19
- Exodus 20:16
- Matthew 15:18-20
- Matthew 19:18-19
- Proverbs 14:5-6
- Psalms 27:11-12

Word Data:

- Strong’s: H5707, H6030, H7650, H8267, G19650, G31440, G55710, G55750, G55760, G55770

Matthew References:

15:19; 19:18; 26:60

corrupt, corrupted, corruption, incorruptibility, depraved

Definition:

The terms “corrupt” and “corruption” refer to a state of affairs in which people have become ruined, immoral, or dishonest.

- The term “corrupt” literally means to be “bent” or “broken” morally.
- A person who is corrupt has turned away from truth and is doing things that are dishonest or immoral.
- To corrupt someone means to influence that person to do dishonest and immoral things.

Translation Suggestions:

- The term to “corrupt” could be translated as to “influence to do evil” or to “cause to be immoral.”
- A corrupt person could be described as a person “who has become immoral” or “who practices evil.”
- This term could also be translated as “bad” or “immoral” or “evil.”
- The term “corruption” could be translated as “the practice of evil” or “evil” or “immorality.”

(See also: evil)

Bible References:

- Ezekiel 20:42-44
- Galatians 6:6-8
- Genesis 6:12
- Matthew 12:33-35
- Psalm 14:1

Word Data:

- Strong’s: H2610, H3891, H4889, H7843, H7844, G08610, G13110, G27040, G53510, G53560

Matthew References:

7:17; 7:18; 12:33; 13:48

council

Definition:

A council is a group of people who meet to discuss, give advice, and make decisions about important matters.

- A council is usually organized in an official and somewhat permanent way for a specific purpose, such as making decisions about legal matters.
- The "Jewish Council" in Jerusalem, also known as the "Sanhedrin," had 70 members, which included Jewish leaders such as chief priests, elders, scribes, Pharisees, and Sadducees who met regularly to decide matters of Jewish law. It was this council of religious leaders who put Jesus on trial and decided that he should be killed.
- There were also smaller Jewish councils in other cities.
- The apostle Paul was brought before a Roman council when he was arrested for teaching the gospel.
- Depending on the context, the word "council" could also be translated as "legal assembly" or "political assembly."
- To be "in council" means to be in a special meeting to decide something.
- Note that this is a different word than "counsel," which means "wise advice."

(See also: assembly, counsel, Pharisee, law, priest, Sadducee, scribe)

Bible References:

- Acts 7:57-58
- Acts 24:20
- John 3:2
- Luke 22:68
- Mark 13:9
- Matthew 5:22
- Matthew 26:59

Word Data:

- Strong's: H4186, H5475, G10100, G48240, G48920

Matthew References:

5:22; 10:17; 26:59

courage, courageous, valor

Definition:

The term “courage” refers to boldly facing or doing something that is difficult, frightening, or dangerous.

- The term, “courageous” describes someone who shows courage, who does the right thing even when feeling afraid or pressured to give up.
- A person shows courage when he faces emotional or physical pain with strength and perseverance or when he faces the threat of emotional or physical pain with emotional strength.
- The expression “take courage” means “do not be afraid” or “be assured that things will turn out well.”
- When Joshua was preparing to go into the dangerous land of Canaan, Moses exhorted him to be “strong and courageous.”
- The term “courageous” could also be translated as “brave” or “unafraid” or “bold.”
- Depending on the context, to “have courage” could also be translated as “be emotionally strong” or “be confident” or “stand firm.”
- To “speak with courage” could be translated as “speak boldly” or “speak without being afraid” or “speak confidently.”

Translation Suggestions

(See also: encourage, confidence, fear, strength)

Bible References:

Word Data:

- Strong’s: H0553, H2428, H2865, G21140, G21150, G21740, G22930, G22940, G38700, G38740, G43890, G51110

Matthew References:

9:2; 9:22; 14:27

covenant

Definition:

In the Bible, the term “covenant” refers to a formal, binding agreement between two parties that one or both parties must fulfill.

- This agreement can be between individuals, between groups of people, or between God and people.
- When people make a covenant with each other, they promise that they will do something, and they must do it.
- Examples of human covenants include marriage covenants, business agreements, and treaties between countries.
- Throughout the Bible, God made several different covenants with his people.
- In some of the covenants, God promised to fulfill his part without conditions. For example, when God established his covenant with mankind promising to never destroy the earth again with a worldwide flood, this promise had no conditions for people to fulfill.
- In other covenants, God promised to fulfill his part only if the people obeyed him and fulfilled their part of the covenant.

The term “new covenant” refers to the commitment or agreement God made with his people through the sacrifice of his Son, Jesus.

- God’s “new covenant” was explained in the part of the Bible called the “New Testament.”
- This new covenant is in contrast to the “old” or “former” covenant that God had made with the Israelites in Old Testament times.
- The new covenant is better than the old one because it is based on the sacrifice of Jesus, which completely atoned for people’s sins forever. The sacrifices made under the old covenant did not do this.
- God writes the new covenant on the hearts those who become believers in Jesus. This causes them to want to obey God and to begin to live holy lives.
- The new covenant will be completely fulfilled in the end times when God establishes his reign on earth. Everything will once again be very good, as it was when God first created the world.

Translation Suggestions:

- Depending on the context, ways to translate this term could include, “binding agreement” or “formal commitment” or “pledge” or “contract.”

- Some languages may have different words for covenant depending on whether one party or both parties have made a promise they must keep. If the covenant is one-sided, it could be translated as “promise” or “pledge.”
- Make sure the translation of this term does not sound like people proposed the covenant. In all cases of covenants between God and people, it was God who initiated the covenant.
- The term “new covenant” could be translated as “new formal agreement” or “new pact” or “new contract.”
- The word “new” in these expressions has the meaning of “fresh” or “new kind of” or “another.”

(See also: covenant, promise)

Bible References:

- Genesis 9:12
- Genesis 17:7
- Genesis 31:44
- Exodus 34:10-11
- Joshua 24:24-26
- 2 Samuel 23:5
- 2 Kings 18:11-12
- Mark 14:24
- Luke 1:73
- Luke 22:20
- Acts 7:8
- 1 Corinthians 11:25-26
- 2 Corinthians 3:6
- Galatians 3:17-18
- Hebrews 12:24

Examples from the Bible stories:

- 4:9 Then God made a **covenant** with Abram. A **covenant** is an agreement between two parties.
- 5:4 "I will make Ishmael a great nation, too, but my **covenant** will be with Isaac."
- 6:4 After a long time, Abraham died and all of the promises that God had made to him in the **covenant** were passed on to Isaac.
- 7:10 "The **covenant** promises God had promised to Abraham and then to Isaac now passed on to Jacob."
- 13:2 God said to Moses and the people of Israel, "If you will obey my voice and keep my **covenant**, you will be my prized possession, a kingdom of priests, and a holy nation."
- 13:4 Then God gave them the **covenant** and said, "I am Yahweh, your God, who saved you from slavery in Egypt. Do not worship other gods."
- 15:13 Then Joshua reminded the people of their obligation to obey the **covenant** that God had made with the Israelites at Sinai.
- 21:5 Through the prophet Jeremiah, God promised that he would make a **New Covenant**, but not like the covenant God made with Israel at Sinai. In the **New Covenant**, God would write his law on the people's hearts, the people would know God personally, they would be his people, and God would forgive their sins. The Messiah would start the **New Covenant**.
- 21:14 Through the Messiah's death and resurrection, God would accomplish his plan to save sinners and start the **New Covenant**.
- 38:5 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. Do this to remember me every time you drink it."
- 48:11 But God has now made a **New Covenant** that is available to everyone. Because of this **New Covenant**, anyone from any people group can become part of God's people by believing in Jesus.

Word Data:

- Strong's: H1285, H2319, H3772, G08020, G12420, G49340

Matthew References:

26:28

create, created, creation, creator

Definition:

The term “create” means to make something or to cause something to be. Whatever is created is called a “creation.” God is called the “Creator” because he caused everything in the entire universe to come into existence.

- When this term is used to refer to God creating the world, it means he made it out of nothing.
- When human beings “create” something, it means they made it out of things that already existed.
- Sometimes “create” is used in a figurative way to describe something abstract, such as creating peace, or creating a pure heart in someone.
- The term “creation” can refer to the very beginning of the world when God first created everything. It can also be used to refer generally to everything that God created. Sometimes the word “creation” refers more specifically to just the people in the world.

Translation Suggestions:

- Some languages may have to directly say that God created the world “out of nothing” to make sure this meaning is clear.
- The phrase, “since the creation of the world” means “since the time when God created the world.”
- A similar phrase, “at the beginning of creation” could be translated as “when God created the world at the beginning of time,” or “when the world was first created.”
- To preach the good news to “all creation” means to preach the good news to “all people everywhere on earth.”
- The phrase “Let all creation rejoice” means “Let everything that God created rejoice.”
- Depending on the context, “create” could be translated as “make” or “cause to be” or “make out of nothing.”
- The term “the Creator” could be translated as “the One who created everything” or “God, who made the whole world.”
- Phrases like “your Creator” could be translated as “God, who created you.”

(See also: God, good news, world)

Bible References:

- 1 Corinthians 11:9-10

- 1 Peter 4:17-19
- Colossians 1:15
- Galatians 6:15
- Genesis 1:1
- Genesis 14:19-20

Word Data:

- Strong's: H3335, H4639, H6213, H6385, H7069, G20410, G26020, G26750, G29360, G29370, G29390, G41600, G54800

Matthew References:

13:35; 25:34

cross

Definition:

In Bible times, a cross was an upright wooden post stuck into the ground, with a horizontal wooden beam attached to it near the top.

- During the time of the Roman Empire, the Roman government would execute criminals by tying or nailing them to a cross and leaving them there to die.
- Jesus was falsely accused of crimes he did not commit and the Romans put him to death on a cross.
- Note that this is a completely different word from the verb "cross" that means to go over to the other side of something, such as a river or lake.

Translation Suggestions:

- This term could be translated using a term in the target language that refers to the shape of a cross.
- Consider describing the cross as something on which people were killed, using phrases such as "execution post" or "tree of death."
- Also consider how this word is translated in a Bible translation in a local or national language. (See: How to Translate Unknowns)

(See also: crucify, **Rome**)

Bible References:

- **1 Corinthians 1:17**
- **Colossians 2:15**
- **Galatians 6:12**
- **John 19:18**
- **Luke 9:23**
- **Luke 23:26**
- Matthew 10:38
- **Philippians 2:8**

Examples from the Bible stories:

- 40:1 After the soldiers mocked Jesus, they led him away to crucify him. They made him carry the **cross** on which he would die.
- 40:2 The soldiers brought Jesus to a place called “the Skull” and nailed his arms and feet to the **cross**.
- 40:5 The Jewish leaders and the other people in the crowd mocked Jesus. They said to him, “If you are the Son of God, come down from the **cross** and save yourself! Then we will believe you.”
- 49:10 When Jesus died on the **cross**, he received your punishment.
- 49:12 You must believe that Jesus is the Son of God, that he died on the **cross** instead of you, and that God raised him to life again.

Word Data:

- Strong’s: G47160

Matthew References:

10:38; 16:24; 27:32; 27:40; 27:42

crown, crowned

Definition:

A crown is a decorative, circular headpiece worn on the head of rulers such as kings and queens. The term to "crown" means to put a crown on someone's head; figuratively it means, to "honor."

- Crowns are usually made of gold or silver, and are embedded with precious gems such as emeralds and rubies.
- A crown was intended to be a symbol of a king's power and wealth.
- By contrast, the crown made of thorn branches that the Roman soldiers placed on Jesus' head was meant to mock him and hurt him.
- In ancient times, winners of athletic contests would be awarded a crown made out of olive branches. The apostle Paul mentions this crown in his second letter to Timothy.
- Used figuratively, to "crown" means to honor someone. We honor God by obeying him and praising him to others. This is like putting a crown on him and acknowledging that he is King.
- Paul calls fellow believers his "joy and crown." In this expression, "crown" is used figuratively to mean that Paul has been greatly blessed and honored by how these believers have remained faithful in serving God.
- When used figuratively, "crown" could be translated as "prize" or "honor" or "reward."
- The figurative use of to "crown" could be translated as to "honor" or to "decorate."
- If a person is "crowned" this could be translated as "a crown was put on his head."
- The expression, "he was crowned with glory and honor" could be translated as "glory and honor were bestowed on him" or "he was given glory and honor" or "he was endowed with glory and honor."

(See also: glory, king, olive)

Bible References:

- John 19:3
- Lamentations 5:16
- Matthew 27:29
- Philippians 4:1
- Psalms 21:3
- Revelation 3:11

Word Data:

- Strong's: H3803, H3804, H5145, H5849, H5850, H6936, G12380, G47350, G47370

Matthew References:

27:29

crucify, crucified

Definition:

The term “crucify” means to execute someone by attaching him to a cross and leaving him there to suffer and die in great pain.

- The victim was either tied to the cross or nailed to it. Crucified people died from blood loss or from suffocation.
- The ancient Roman Empire frequently used this method of execution to punish and kill people who were terrible criminals or who had rebelled against the authority of their government.
- The Jewish religious leaders asked the Roman governor to order his soldiers to crucify Jesus. The soldiers nailed Jesus to a cross. He suffered there for six hours, and then died.

Translation Suggestions:

- The term “crucify” could be translated as “kill on a cross” or “execute by nailing to a cross.”

(See also: cross, Rome)

Bible References:

- Acts 2:23
- Galatians 2:20-21
- Luke 23:20-22
- Luke 23:34
- Matthew 20:17-19
- Matthew 27:23-24

Examples from the Bible stories:

- 39:11 But the Jewish leaders and the crowd shouted, “**Crucify** him (Jesus)!”
- 39:12 Pilate became afraid that the crowd would begin to riot, so he ordered his soldiers to **crucify** Jesus.played a major role in the crucifixion of Jesus Christ.
- 40:1 After the soldiers mocked Jesus, they led him away to **crucify** him. They made him carry the cross on which he would die.
- 40:4 Jesus was **crucified** between two robbers.

- 43:6 “Men of Israel, Jesus was a man who did many mighty signs and wonders by the power of God, as you have seen and already know. But you **crucified** him!”
- 43:9 “You **crucified** this man, Jesus.”
- 44:8 Peter answered them, “This man stands before you healed by the power of Jesus the Messiah. You **crucified** Jesus, but God raised him to life again!”

Word Data:

- Strong’s: G03880, G43620, G47170, G49570

Matthew References:

20:19; 23:34; 26:2; 27:22; 27:23; 27:26; 27:31; 27:35; 27:38; 27:44; 28:5

cry, cry out, outcry

Definition:

The terms “cry” or “cry out” usually mean to say something loudly or urgently. Someone can “cry out” in pain, distress, anger, or fear, often with the intent of asking for help.

- The phrase “cry out” can mean to shout or to call out with the intent of asking for help.
- The terms “cry” or “cry out” can also mean to pray.
- This term could also be translated as “exclaim loudly” or “urgently ask for help,” depending on the context.
- An expression such as, “I cry out to you” could be translated as “I call to you for help” or “I urgently ask you for help.”

(See also: call speak loudly, plead, pray)

Bible References:

- Job 27:9
- Mark 5:5-6
- Mark 6:48-50
- Psalm 22:1-2

Word Data:

- Strong’s: H1058, H2199, H2201, H6030, H6463, H6670, H6682, H6817, H6818, H6873, H6963, H7121, H7123, H7321, H7440, H7442, H7723, H7737, H7768, H7771, H7775, H8663, G03100, G03490, G08630, G09940, G09950, G19160, G20190, G27990, G28050, G28960, G29050, G29060, G29290, G43770, G54550

Matthew References:

3:3; 8:29; 9:27; 12:19; 14:26; 14:30; 15:22; 15:23; 20:30; 20:31; 21:9; 21:15; 25:6; 27:23; 27:46; 27:50

curse, cursed, cursing

Definition:

The term “curse” means to cause negative things to happen to the person or thing that is being cursed.

- A curse can be a statement that harm will happen to someone or something.
- To curse someone can also be an expression of desire that bad things will happen to them.
- It can also refer to the punishment or other negative things that someone causes to happen to someone.

Translation Suggestions:

- This term could be translated as “cause bad things to happen to” or “declare that something bad will happen to” or “swear to cause evil things to happen to.”
- In the context of God sending curses on his disobedient people, it could be translated as “punish by allowing bad things to happen.”
- The term “cursed” when used to describe people could be translated as “(this person) will experience much trouble.”
- The phrase “cursed be” could be translated as “May (this person) experience great difficulties.”
- The phrase, “Cursed is the ground” could be translated as “The soil will not be very fertile.”
- However, if the target language has the phrase “cursed be” and it has the same meaning, then it is good to keep the same phrase.

(See also: bless)

Bible References:

- 1 Samuel 14:24-26
- 2 Peter 2:12-14
- Galatians 3:10
- Galatians 3:14
- Genesis 3:14
- Genesis 3:17
- James 3:10

- Numbers 22:6
- Psalms 109:28

Examples from the Bible stories:

- 2:9 God said to the snake, “You are **cursed**!”
- 2:11 “Now the ground is **cursed**, and you will need to work hard to grow food.”
- 4:4 “I will bless those who bless you and **curse** those who **curse** you.”
- 39:7 Then Peter vowed, saying, “May God **curse** me if I know this man!”
- 50:16 Because Adam and Eve disobeyed God and brought sin into this world, God **cursed** it and decided to destroy it.

Word Data:

- Strong’s: H0422, H0423, H0779, H1288, H2763, H2764, H3994, H5344, H6895, H7043, H7045, H7621, H8381, G03310, G03320, G06850, G19440, G25510, G26520, G26530, G26710, G26720, G60350

Matthew References:

25:41; 26:74

curtain

Definition:

In the Bible, the term “curtain” refers to a very thick, heavy piece of material used in the making of the tabernacle and the temple.

- The tabernacle was built using four layers of curtains for the top and sides. These curtain coverings were made of cloth or animal skins.
- Cloth curtains were also used to form a wall surrounding the tabernacle courtyard. These curtains were made out of “linen” which was a kind of cloth made out of the flax plant.
- In both the tabernacle and temple building, a thick cloth curtain hung between the holy place and the most holy place. It was this curtain that was miraculously torn into two parts when Jesus died.

Translation Suggestions:

- Since modern-day curtains are very different from the curtains used in the Bible, it may be more clear to use a different word or to add words that describe the curtains.
- Depending on the context, ways to translate this term could include, “curtain covering” or “covering” or “piece of thick cloth” or “animal skin covering” or “hanging piece of cloth.”

(See also: holy place, tabernacle, temple)

Bible References:

- Hebrews 10:20
- Leviticus 4:17
- Luke 23:45
- Matthew 27:51
- Numbers 4:5

Word Data:

- Strong’s: H1852, H3407, H4539, H6532, H7050, G26650

Matthew References:

27:51

Cyrene

Definition:

Cyrene was a Greek city on the north coast of Africa on the Mediterranean Sea, directly south of the island of Crete.

- In New Testament times, both Jews and Christians lived in Cyrene.
- Cyrene is probably most well-known in the Bible as the home city of a man named Simon who carried the cross of Jesus.

(Translation suggestions: How to Translate Names)

(See also: Crete)

Bible References:

- Acts 11:19-21
- Matthew 27:32-34

Word Data:

- Strong's: G29560, G29570

Matthew References:

27:32

Daniel

Definition:

Daniel was an Israelite prophet who as a young man was taken captive by the Babylonian king Nebuchadnezzar around 600 BC.

- This was during the time that many other Israelites from Judah were held captive in Babylon for 70 years.
- Daniel was given the Babylonian name Belteshazzar.
- Daniel was an honorable and righteous young man who obeyed God.
- God enabled Daniel to interpret several dreams or visions for the Babylonian kings.
- Because of this ability and because of his honorable character, Daniel was given a high leadership position in the Babylonian empire.
- Many years later, Daniels enemies tricked the Babylonian king Darius into making a law forbidding the worship of anyone except the king. Daniel continued to pray to God, so he was arrested and thrown into a den of lions. But God rescued him and he was not harmed at all.

(Translation suggestions: How to Translate Names)

(See also: Babylon, Nebuchadnezzar)

Bible References:

- Daniel 1:6-7
- Daniel 5:29
- Daniel 7:28
- Ezekiel 14:12-14
- Matthew 24:15

Word Data:

- Strong's: H1840, H1841, G11580

Matthew References:

24:15

David

Definition:

David was the second king of Israel and he loved and served God. He was the main writer of the book of Psalms.

- When David was still a young boy caring for his family's sheep, God chose him to become the next king of Israel.
- David became a great fighter and led the Israelite army in battles against their enemies. His defeat of Goliath the Philistine is well known.
- King Saul tried to kill David, but God protected him, and made him king after Saul's death.
- David committed a terrible sin, but he repented and God forgave him.
- Jesus, the Messiah, is called the "Son of David" because he is a descendant of King David.

(Translation suggestions: How to Translate Names)

(See also: Goliath, Philistines, Saul (OT))

Bible References:

- 1 Samuel 17:12-13
- 1 Samuel 20:34
- 2 Samuel 5:2
- 2 Timothy 2:8
- Acts 2:25
- Acts 13:22
- Luke 1:32
- Mark 2:26

Examples from the Bible stories:

- 17:2 God chose a young Israelite named **David** to be king after Saul. **David** was a shepherd from the town of Bethlehem. … **David** was a humble and righteous man who trusted and obeyed God.

- 17:3 **David** was also a great soldier and leader. When **David** was still a young man, he fought against a giant named Goliath.
- 17:4 Saul became jealous of the people's love for **David**. Saul tried many times to kill him, so **David** hid from Saul.
- 17:5 God blessed **David** and made him successful. **David** fought many battles and God helped him defeat Israel's enemies.
- 17:6 **David** wanted to build a temple where all the Israelites could worship God and offer him sacrifices.
- 17:9 **David** ruled with justice and faithfulness for many years, and God blessed him. However, toward the end of his life he sinned terribly against God.
- 17:13 God was very angry about what **David** had done, so he sent the prophet Nathan to tell **David** how evil his sin was. **David** repented of his sin and God forgave him. For the rest of his life, **David** followed and obeyed God, even in difficult times.

Word Data:

- Strong's: H1732, G11380

Matthew References:

1:1; 1:6; 1:17; 1:20; 9:27; 12:3; 12:23; 15:22; 20:30; 20:31; 21:9; 21:15; 22:42; 22:43; 22:45

day

Definition:

The term “day” generally refers to the time it takes for the alternating periods of light and darkness in the sky to complete one cycle (that is, 24 hours). However, in the Bible the same term is often used to refer to a shorter period of time (such as the time between sunrise and sunset) or a longer period of time that is often not specified.

- “Day” is sometimes used in contrast to “night.” In these cases, the term refers to the period of time when the sky is light.
- The term may also refer to a specific point in time, such as “today.”
- Sometimes the term “day” is used figuratively to refer to a longer period of time, such as the “day of Yahweh” or “last days.” Some languages will use a different expression to translate these figurative uses or will translate “day” non-figuratively.

Translation Suggestions:

- It is best to translate this term literally as “day” or “daytime” using the word in your language that refers to the part of the day when there is light.
- Other translations of “day” could include “daytime,” “time,” “season,” “occasion” or “event,” depending on the context.

(See also: **time**, **judgment day**, **last day**)

Bible References:

- **Acts 20:6**
- **Daniel 10:4**
- **Ezra 6:15**
- **Ezra 6:19**
- Matthew 9:15

Word Data:

- Strong’s: H3117, H3118, H6242, G22500

Matthew References:

2:1; 3:1; 4:2; 6:34; 7:22; 9:15; 10:15; 11:12; 11:22; 11:24; 12:36; 12:40; 13:1; 15:32; 16:21; 17:1; 17:23; 20:2; 20:6; 20:12; 20:19; 22:23; 22:46; 23:30; 24:19; 24:22; 24:29; 24:36; 24:37; 24:38; 24:42; 24:50; 25:13; 26:2; 26:29; 26:55; 26:61; 27:40; 27:63; 27:64; 28:20

deceive, lie, deception, illusion

Definition:

The term “deceive” means to cause someone to believe something that is not true, often by telling a “lie.” The act of deceiving someone is called “lying,” “deceit,” or “deception.”

- Someone who causes others to believe something false is a “deceiver.” For example, Satan is called a “deceiver.” The evil spirits that he controls are also deceivers.
- To “lie” is to say something that is not true.
- A person, action, or message that is not truthful can be described as “deceptive.”
- The terms “deceit” and “deception” have the same meaning, but there are some small differences in how they are used.
- The descriptive terms “deceitful” and “deceptive” have the same meaning and are used in the same contexts.

Translation Suggestions:

- Other ways to translate “deceive” could include “lie to” or “cause to have a false belief” or “cause someone to think something that is not true.”
- The term “deceived” could also be translated as “caused to think something false” or “lied to” or “tricked” or “fooled” or “misled.”
- “Deceiver” could be translated as “liar” or “one who misleads” or “someone who deceives.”
- Depending on the context, the terms “deception” or “deceit” could be translated with a word or phrase that means “falsehood” or “lying” or “trickery” or “dishonesty.”
- The terms “deceptive” or “deceitful” could be translated as “untruthful” or “misleading” or “lying” to describe a person who speaks or acts in a way that causes other people to believe things that are not true.

(See also: **true**)

Bible References:

- **1 John 1:8**
- **1 Timothy 2:14**
- **2 Thessalonians 2:3-4**
- **Genesis 3:12-13**
- **Genesis 31:26-28**

- **Leviticus 19:11-12**
- Matthew 27:64
- **Micah 6:11**

Word Data:

- Strong's: H0898, H2048, H3577, H3584, H3868, H4123, H4820, H4860, H5230, H5377, H5558, H6121, H6231, H6601, H7411, H7423, H7683, H7686, H7952, H8267, H8496, H8582, H8591, H8649, G05380, G05390, G13860, G13870, G13880, G18180, G38840, G41050, G41060, G41080, G54220, G54230

Matthew References:

13:22; 27:63; 27:64

declare, proclaim, announce

Definition:

The terms “declare” and “declaration” refer to making a formal or public statement, often to emphasize something. Other terms with similar meaning include “proclaim,” “proclamation,” “announce,” and “announcement.”

- A “declaration” not only emphasizes the importance of what is being proclaimed, but it also calls attention to the one making the declaration.
- For example, in the Old Testament, a message from God is often preceded by “the declaration of Yahweh” or “this is what Yahweh declares.” This expression emphasizes that it is Yahweh himself who is saying this. The fact that the message comes from Yahweh shows how important that message is.

Translation Suggestions:

- Depending on the context, “declare” could also be translated as “proclaim” or “publicly state” or “strongly say” or “emphatically state.”
- The term “declaration” could also be translated as “statement” or “proclamation.”
- The phrase “this is Yahweh’s declaration” could be translated as “this is what Yahweh declares” or “this is what Yahweh says.”

(See also: preach, decree)

Bible References:

- 1 Chronicles 16:24
- 1 Corinthians 15:31-32
- 1 Samuel 24:17-18
- Amos 2:16
- Ezekiel 5:11-12
- Matthew 7:21-23

Word Data:

- Strong’s: H0262, H0559, H0816, H0874, H1696, H3045, H4853, H5002, H5042, H5046, H5608, H6567, H7121, H7561, H7878, H8085, G03120, G05180, G06690, G12290, G13440, G15550, G17180, G18340, G20970, G25110, G26050, G26070, G31400, G36700, G37240, G38220, G38700, G39550, G42960

Matthew References:

7:23

defile, defiled, desecrate

Definition:

The terms “defile” and “be defiled” refer to becoming polluted or dirty. Something can be defiled in a physical, moral, or ritual sense.

- God warned the Israelites to not defile themselves by eating or touching things that he had declared as “unclean” and “unholy.”
- Certain things such as dead bodies and contagious diseases were declared by God to be unclean and would defile a person if they touched them.
- God commanded the Israelites to avoid sexual sins. These would defile them and make them unacceptable to God.
- There were also certain kinds of bodily processes that defiled a person temporarily until he could become ritually pure again.
- In the New Testament, Jesus taught that sinful thoughts and actions are what truly defile a person.

Translation Suggestions:

- The term “defile” can also be translated as “cause to be unclean” or “cause to be unrighteous” or “cause to be ritually unacceptable.”
- To “be defiled” could be translated as “become unclean” or “be caused to be morally unacceptable (to God)” or “become ritually unacceptable.”

(See also: profane, clean)

Bible References:

- 2 Kings 23:8
- Exodus 20:24-26
- Genesis 34:27
- Genesis 49:4
- Isaiah 43:27-28
- Leviticus 11:43-45
- Mark 7:14-16
- Matthew 15:10

Word Data:

- Strong's: H1351, H1352, H1602, H2490, H2491, H2610, H2930, H2931, G28390, G28400, G33920, G34350

Matthew References:

15:11; 15:18; 15:20

delight

Definition:

The term “delight” means great pleasure or great joy.

- To “delight in” something means to “to take pleasure in” or “take joy in” or “be happy about” it. If a person “delights in” something, it means that he enjoys it very much.
- When something is very agreeable or pleasing it is called “delightful.”
- The expression “my delight is in the law of Yahweh” could be translated as “the law of Yahweh gives me great joy” or “I love to obey the laws of Yahweh” or “I am happy when I obey Yahweh’s commands.”
- The phrases “take no delight in” and “have no delight in” could be translated as “not at all pleased by” or “not happy about.”
- The phrase “delight himself in” means “he enjoys doing” something or “he is very happy about” something or someone.
- The term “delights” refers to things that a person enjoys. This could be translated as “pleasures” or “things that give joy.”
- An expression such as “I delight to do your will” could also be translated as “I enjoy doing your will” or “I am very happy when I obey you.”

Bible References:

- Proverbs 8:30
- Psalm 1:2
- Psalms 119:69-70
- Song of Songs 1:3

Word Data:

- Strong’s: H1523, H2530, H2531, H2532, H2654, H2655, H2656, H2836, H4574, H5276, H5727, H5730, H6026, H6027, H7306, H7381, H7521, H7522, H8057, H8173, H8191, H8588, H8597

Matthew References:

3:17; 12:18; 17:5

deliver, deliverer, deliverance, delivered

Definition:

To “deliver” someone means to rescue that person. The term “deliverer” refers to someone who rescues or frees people from slavery, oppression, or other dangers. The term “deliverance” refers to what happens when someone rescues or frees people from slavery, oppression, or other dangers.

- In the Old Testament, God appointed deliverers to protect the Israelites by leading them in battle against other people groups who came to attack them.
- These deliverers were also called “judges” and the Old Testament book of Judges records the time in history when these judges were governing Israel.
- God is also called a “deliverer.” Throughout the history of Israel, he delivered or rescued his people from their enemies.

Translation Suggestions:

- In the context of helping people escape from their enemies, the term “deliver” can be translated as “rescue” or “liberate” or “save.”
- When the term “deliverer” refers to the judges who led Israel, it could also be translated as “judge” or “leader.”

(See also: judge, save)

Bible References:

- 2 Corinthians 1:10
- Acts 7:35
- Galatians 1:4
- Judges 10:12

Examples from the Bible stories:

- 16:3 Then God provided a **deliverer** who rescued them from their enemies and brought peace to the land.
- 16:16 They (Israel) finally asked God for help again, and God sent them another **deliverer**.

- 16:17 Over many years, God sent many **deliverers** who saved the Israelites from their enemies.

Word Data:

- Strong's: H1350, H2020, H2502, H3205, H3444, H3467, H4042, H4422, H4672, H5337, H5414, H5462, H6299, H6403, H6413, H6475, H6561, H7725, H7804, H8199, G03250, G05250, G06290, G10800, G13250, G15600, G16590, G18070, G19290, G26730, G30860, G38600, G45060, G49910, G50880, G54830

Matthew References:

6:13; 27:43

demon, evil spirit, unclean spirit

Definition:

All these terms refer to demons, which are spirit beings that oppose God's will.

- God created angels to serve him. When the devil rebelled against God, some of the angels also rebelled and were thrown out of heaven. It is believed that demons and evil spirits are these "fallen angels."
- Sometimes these demons are called "unclean spirits." The term "unclean" means "impure" or "evil" or "unholy."
- Because demons serve the devil, they do evil things. Sometimes they live inside people and control them.
- Demons are more powerful than human beings, but not as powerful as God.

Translation Suggestions:

- The term "demon" could also be translated as "evil spirit."
- The term "unclean spirit" could also be translated as "impure spirit" or "corrupt spirit" or "evil spirit."
- Make sure that the word or phrase used to translate this term is different from the term used to refer to the devil.
- Also consider how the term "demon" is translated in a local or national language. (See: How to Translate Unknowns)

(See also: demon-possessed, Satan, **false god**, angel, evil, **clean**)

Bible References:

- **James 2:19**
- **James 3:15**
- **Luke 4:36**
- **Mark 3:22**
- Matthew 4:24

Examples from the Bible stories:

- **26:9** Many people who had **demons** in them were brought to Jesus. When Jesus commanded them, the **demons** came out of the people, and often shouted, "You are the Son of God!"

- 32:8 The **demons** came out of the man and entered the pigs.
- 47:5 Finally one day when the slave girl started yelling, Paul turned to her and said to the **demon** that was in her, “In the name of Jesus, come out of her.” Right away the **demon** left her.
- 49:2 He (Jesus) walked on water, calmed storms, healed many sick people, drove out **demons**, raised the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.

Word Data:

- Strong’s: H2932, H7307, H7451, H7700, G01690, G11390, G11400, G11410, G11420, G41900, G41510, G41520, G41890

Matthew References:

7:22; 8:16; 8:31; 9:33; 9:34; 10:1; 10:8; 11:18; 12:24; 12:27; 12:28; 12:43; 12:45; 17:18

demon-possessed

Definition:

A person who is demon-possessed has a demon or evil spirit that controls what he does and thinks.

- Often a demon-possessed person will hurt himself or other people because the demon causes him to do that.
- Jesus healed demon-possessed people by commanding the demons to come out of them. This is often called “casting out” demons.

Translation Suggestions:

- Other ways to translate this term could include “demon-controlled” or “controlled by an evil spirit” or “having an evil spirit living inside.”

(See also: demon)

Bible References:

- Mark 1:32
- Matthew 4:24
- Matthew 8:16
- Matthew 8:33

Examples from the Bible stories:

- 26:9 Many people who had **demons in them** were brought to Jesus.
- 32:2 When they reached the other side of the lake, a **demon-possessed** man came running up to Jesus.
- 32:6 The man **with the demon** cried out in a loud voice, “What do you want with me, Jesus, Son of the Most High God? Please do not torture me!”
- 32:9 The people from the town came and saw the man who used to **have the demons**.
- 47:3 Every day as they (Paul and Silas) walked there, a slave girl **possessed by a demon** followed them.

Word Data:

- Strong’s: G11390

Matthew References:

4:24; 8:16; 8:28; 8:33; 9:32; 12:22; 15:22

desert, wilderness

Definition:

A desert, or wilderness, is a dry, barren place where very few plants and trees can grow.

- A desert is a land area with a dry climate and few plants or animals.
- Because of the harsh conditions, very few people can live in the desert, so it is also referred to as "wilderness."
- "Wilderness" conveys the meaning of being remote, desolate and isolated from people.
- This word can also be translated as "deserted place" or "remote place" or "uninhabited place."

Bible References:

- Acts 13:16-18
- Acts 21:38
- Exodus 4:27-28
- Genesis 37:21-22
- John 3:14
- Luke 1:80
- Luke 9:12-14
- Mark 1:3
- Matthew 4:1
- Matthew 11:8

Word Data:

- Strong's: H0776, H2723, H3293, H3452, H4057, H6160, H6723, H6728, H6921, H8047, H8414, G20470, G20480

Matthew References:

3:1; 3:3; 4:1; 11:7; 15:33; 24:26

desolate, desolated, desolation, deserted, desolator

Definition:

The terms “desolate” and “desolation,” when used to refer to a place or location, refer to the state or condition of being ruined and left fully or partially uninhabited. The term “desolate,” when referring to a person or group of people, describes a state or condition of ruin, loneliness, and grief.

- If a field where crops are growing is made desolate, it means that something has destroyed the crops, such as insects or an invading army.
- A “desolate region” refers to an area of land that is partially deserted or abandoned and therefore has few people living there.
- If a city is “made desolate” it means that its buildings and goods have been destroyed or stolen, and its people have been killed or captured. The city becomes “empty” and “ruined.” This is similar to the meaning of “devastate” or “devastated,” but with more emphasis on the emptiness.
- A “desolate land” or “wilderness” was often where outcasts (such as lepers) and dangerous animals lived.
- Depending on the context, this term, when referring to a city or region, could be translated as “ruined” or “destroyed” or “laid waste” or “abandoned” or “deserted.”
- Depending on the context, this term, when referring to a person or people group, could be translated as “lonely and outcast” or “deserted.”
- A “desolator” is one who causes desolation.

(See also: desert, **devastate**, **ruin**, waste)

Bible References:

- **2 Kings 22:19**
- **Acts 1:20**
- **Daniel 9:17-19**
- **Lamentations 3:11**
- **Luke 11:17**
- Matthew 12:25

Word Data:

- Strong's: H0490, H0816, H0910, H1565, H2717, H2720, H2721, H2723, H3173, H3341, H3456, H3582, H4875, H4923, H5352, H5800, H7582, H7701, H7722, H8047, H8074, H8076, H8077, G20480, G20490, G20500, G34430

Matthew References:

12:25; 14:13; 14:15; 23:38; 24:15

destroy, destruction, annihilate

Definition:

The term “destroy” means to completely make an end to something, so that it no longer exists.

- The term “destroyer” means “a person who destroys.”
- This term is often used in the Old Testament as a general reference to anyone who destroys other people, such as an invading army.
- When God sent the angel to kill all the firstborn males in Egypt, that angel was referred to as “the destroyer of the firstborn.” This could be translated as “the one (or angel) who killed the firstborn males.”
- In the book of Revelation about the end times, Satan or some other evil spirit is called “the Destroyer.” He is the “one who destroys” because his purpose is to destroy and ruin everything God created.

(See also: angel, Egypt, firstborn, Passover)

Bible References:

- Exodus 12:23
- Hebrews 11:28
- Jeremiah 6:26
- Judges 16:24

Word Data:

- Strong’s: H0006, H0007, H0622, H0398, H1104, H1197, H1820, H1826, H1942, H2000, H2015, H2026, H2040, H2254, H2255, H2717, H2718, H2763, H2764, H3238, H3341, H3381, H3423, H3582, H3615, H3617, H3772, H3807, H4191, H4229, H4591, H4658, H4889, H5218, H5221, H5307, H5362, H5420, H5422, H5428, H5595, H5642, H6365, H6789, H6979, H7665, H7667, H7703, H7722, H7760, H7843, H7921, H8045, H8074, H8077, H8316, H8552, G03550, G03960, G06220, G08530, G13110, G18420, G20490, G25060, G25070, G26470, G26730, G27040, G30890, G36450, G41990, G53510, G53560

Matthew References:

2:13

devour

Definition:

The term “devour” means to eat or consume in an aggressive manner.

- Using this word in a figurative sense, Paul warned believers to not devour one another, meaning to not attack or destroy each other with words or actions (Galatians 5:15).
- Also in a figurative sense, the term “devour” is often used with a meaning of “completely destroy” as when talking about nations devouring each other or a fire devouring buildings and people.
- This term could also be translated as “completely consume” or “totally destroy.”

(See also: consume)

Bible References:

- 1 Peter 5:8
- Amos 1:10
- Exodus 24:17
- Ezekiel 16:20
- Luke 15:30
- Matthew 23:13-15
- Psalms 21:9

Word Data:

- Strong’s: H0398, H0399, H0400, H0402, H1104, H1105, H3216, H3615, H3857, H3898, H7462, H7602, G20680, G26660, G27190, G53150

Matthew References:

13:4

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

Matthew References:

front:intro; 5:1; 8:21; 8:23; 9:10; 9:11; 9:14; 9:19; 9:37; 10:1; 10:24; 10:25; 10:42; 11:1; 11:2; 12:1; 12:2; 12:49; 13:10; 13:36; 13:52; 14:12; 14:15; 14:19; 14:22; 14:26; 15:2; 15:12; 15:23; 15:32; 15:33; 15:36; 16:5; 16:13; 16:20; 16:21; 16:24; 17:6; 17:10; 17:13; 17:16; 17:19; 18:1; 19:10; 19:13; 19:23; 19:25; 20:17; 21:1; 21:6; 21:20; 22:16; 23:1; 24:1; 24:3; 26:1; 26:8; 26:17; 26:18; 26:19; 26:26; 26:35; 26:36; 26:40; 26:45; 26:56; 27:57; 27:64; 28:7; 28:8; 28:13; 28:16; 28:19

doctrine, teaching, belief, beliefs, instruction, knowledge

Definition:

The word “doctrine” literally means “teaching.” It usually refers to religious teaching.

- In the context of Christian teachings, “doctrine” refers to all teachings about God—Father, Son and Holy Spirit—including all his character qualities and everything he has done.
- It also refers to everything God teaches Christians about how to live holy lives that bring glory to him.
- The word “doctrine” is sometimes also used to refer to false or worldly religious teachings that come from human beings. The context makes the meaning clear.
- This term could also be translated as “teaching.”

(See also: **teach**)

Bible References:

- **1 Timothy 1:3**
- **2 Timothy 3:16-17**
- **Mark 7:6-7**
- Matthew 15:7-9

Word Data:

- Strong’s: H3948, G13190, G13220, G20850

Matthew References:

15:9

donkey, mule

Definition:

A donkey is a four-legged work animal, similar to a horse, but smaller and with longer ears.

- A mule is the sterile offspring of a male donkey and a female horse.
- Mules are very strong animals and so they are valuable work animals.
- Both donkeys and mules are used for carrying burdens and people when traveling.
- In Bible times, kings would ride a donkey in times of peace, rather than a horse, which was used for times of war.
- Jesus rode into Jerusalem on a young donkey a week before he was crucified there.

(See also: How to Translate Unknowns)

Bible References:

- 1 Kings 1:32-34
- 1 Samuel 9:4
- 2 Kings 4:21-22
- Deuteronomy 5:12-14
- Luke 13:15
- Matthew 21:2

Word Data:

- Strong's: H0860, H2543, H3222, H5895, H6167, H6501, H6505, H6506, G36780, G36880, G52680

Matthew References:

21:2; 21:5; 21:7

dove, pigeon, turtledove

Definition:

Doves and pigeons are two kinds of small, gray-brown birds that look similar. A dove is often thought of as being lighter in color, almost white.

- Some languages have two different names for them, while others use the same name for both.
- Doves and pigeons were used in sacrifices to God, especially for people who could not afford to buy a larger animal.
- A dove brought the leaf of an olive tree to Noah when the flood waters were going down.
- Doves sometimes symbolize purity, innocence, or peace.
- If doves or pigeons are not known in the language area where the translation is being done, this term could be translated as “a small grayish brown bird called a dove” or “a small gray or brown bird, similar to a (name of local bird)”.
- If both a dove and a pigeon are referred to in the same verse, it is best to use two different words for these birds, if possible.
- A turtledove is a type of dove mentioned in Genesis 15:9, Song of Songs 2:12, and Leviticus 12:6.

(See also: How to Translate Unknowns)

(See also: olive, innocent, pure)

Bible References:

- Genesis 8:9
- Luke 2:22-24
- Mark 1:10
- Matthew 3:16
- Matthew 21:12-14

Word Data:

- Strong’s: H1469, H1686, H3123, H8449, G40580

Matthew References:

3:16; 10:16; 21:12

dream

Definition:

A dream is something that people see or experience in their minds while they are sleeping.

- Dreams often seem like they are really happening, but they are not.
- Sometimes God causes people to dream about something so they can learn from it. He may also speak directly to people in their dreams.
- In the Bible, God gave special dreams to certain people to give them a message, often about something that would happen in the future.
- A dream is different from a vision. Dreams happen while a person is asleep, but visions usually happen when a person is awake.

(See also: vision)

Bible References:

- Acts 2:16-17
- Daniel 1:17-18
- Daniel 2:1
- Genesis 37:6
- Genesis 40:4-5
- Matthew 2:13
- Matthew 2:19-21

Examples from the Bible stories:

- 8:2 Joseph's brothers hated him because their father loved him most and because Joseph had **dreamed** that he would be their ruler.
- 8:6 One night, the Pharaoh, which is what the Egyptians called their kings, had two **dreams** that disturbed him greatly. None of his advisors could tell him the meaning of the **dreams**.
- 8:7 God had given Joseph the ability to interpret **dreams**, so Pharaoh had Joseph brought to him from the prison. Joseph interpreted the **dreams** for him and said, "God is going to send seven years of plentiful harvests followed by seven years of famine."
- 16:11 So that night, Gideon went down to the camp and heard a Midianite soldier telling his friend about something he had **dreamed**. The man's friend said, "This **dream** means that Gideon's army will defeat the Midianite army!"

- 23:1 He (Joseph) did not want to shame her (Mary), so he planned to quietly divorce her. Before he could do that, an angel came and spoke to him in a **dream**.

Word Data:

- Strong's: H1957, H2472, H2492, H2493, G17970, G17980, G36770

Matthew References:

1:20; 2:12; 2:13; 2:19; 2:22; 27:19

drunk, drunkard

Definition:

The term “drunk” means to be intoxicated from drinking too much of an alcoholic beverage.

- A “drunkard” is a person who is often drunk. This kind of person could also be referred to as an “alcoholic.”
- The Bible tells believers not to be drunk with alcoholic drinks, but to be controlled by God’s Holy Spirit.
- The Bible teaches that drunkenness is unwise and influences a person to sin in other ways.
- Other ways to translate “drunk” could include “inebriated” or “intoxicated” or “having too much alcohol” or “filled with fermented drink.”

(See also: wine)

Bible References:

- 1 Corinthians 5:11-13
- 1 Samuel 25:36
- Jeremiah 13:13
- Luke 7:34
- Luke 21:34
- Proverbs 23:19-21

Word Data:

- Strong’s: H5433, H7301, H7910, H7937, H7941, H7943, H8354, H8358, G31780, G31820, G31830, G31840, G36300, G36320

Matthew References:

11:19; 24:49

eagle

Definition:

An eagle is a very large, powerful bird of prey that eats small animals such as fish, mice, snakes, and chickens.

- The Bible compares the speed and strength of an army to how fast and suddenly an eagle swoops down to catch its prey.
- Isaiah states that those who trust in the Lord will soar as an eagle does. This is figurative language used to describe the freedom and strength that comes from trusting and obeying God.
- In the book of Daniel, King Nebuchadnezzar's hair length was compared to the length of an eagle's feathers, which can be more than 50 centimeters long.

(See also: How to Translate Unknowns)

(See also: Daniel, free, **Nebuchadnezzar**, **power**)

Bible References:

- **2 Samuel 1:23**
- **Daniel 7:4**
- **Jeremiah 4:13-15**
- **Leviticus 11:13-16**
- **Revelation 4:7**

Word Data:

- Strong's: H5403, H5404, G01050

Matthew References:

24:28

earth, land

Definition:

The term “earth” refers to the world on which human beings and other living things live. In the Bible, this term is sometimes translated as “land” when used in a general way to refer to the ground or the soil, or when used in a specific way to refer to a particular geographical area, usually a country or nation.

- In the Bible, the term “earth” is often paired with the term “heaven” as a way of indicating the abode of humankind on the earth in contrast with the abode of God in heaven.
- This term is usually translated “land” when paired with the name of a people group to denote the territory belonging to those people, such as “the land of Canaan.”
- The term “earthly” is sometimes used to refer to things that are physical and/or visible in contrast to things that are non-physical and/or invisible.

Translation Suggestions:

- This term can be translated by the word or phrase that the local language or nearby national languages use to refer to the planet earth on which we live.
- Depending on the context, “earth” could also be translated as “world” or “land” or “dirt” or “soil.”
- Ways to translate “earthly” could include “physical” or “things of this earth” or “visible.”

(See also: world, heaven)

Bible References:

- 1 Kings 1:38-40
- 2 Chronicles 2:11-12
- Daniel 4:35
- Luke 12:51
- Matthew 6:10
- Matthew 11:25
- Zechariah 6:5

Word Data:

- Strong's: H0127, H0772, H0776, H0778, H2789, H3007, H3335, H6083, H7494, G10930, G19190, G27090, G28860, G36250, G45780, G55170

Matthew References:

5:5; 5:13; 5:18; 5:35; 6:10; 6:19; 9:6; 10:34; 11:25; 12:40; 12:42; 16:19; 17:25; 18:18; 18:19; 23:9; 23:35; 24:30; 24:35; 27:51; 28:18

Egypt, Egyptian

Definition:

Egypt is a country in the northeast part of Africa, to the southwest of the land of Canaan. An Egyptian is a person who is from the country of Egypt.

- In ancient times, Egypt was a powerful and wealthy country.
- Ancient Egypt was divided into two parts, Lower Egypt (northern part where the Nile River flowed downward into the sea) and Upper Egypt (southern part). In the Old Testament, these parts are referred to as “Egypt” and “Pathros” in the original language text.
- Several times when there was little food in Canaan, Israel’s patriarchs traveled to Egypt to buy food for their families.
- For several hundred years, the Israelites were slaves in Egypt.
- Joseph and Mary went down to Egypt with the young child Jesus, to escape from Herod the Great.

(Translation suggestions: How to Translate Names)

(See also: Herod the Great, Joseph (NT), Nile River, patriarchs)

Bible References:

- 1 Samuel 4:7-9
- Acts 7:10
- Exodus 3:7
- Genesis 41:29
- Genesis 41:57
- Matthew 2:15

Examples from the Bible stories:

- 8:4 The slave traders took Joseph to **Egypt**. **Egypt** was a large, powerful country located along the Nile River.
- 8:8 Pharaoh was so impressed with Joseph that he appointed him to be the second most powerful man in all of **Egypt**!
- 8:11 So Jacob sent his older sons to __Egypt __ to buy food.

- 8:14 Even though Jacob was an old man, he moved to **Egypt** with all of his family, and they all lived there.
- 9:1 After Joseph died, all of his relatives stayed in **Egypt**.

Word Data:

- Strong's: H4713, H4714, G01240, G01250

Matthew References:

2:13; 2:14; 2:15; 2:19

elder

Definition:

The term “elder” refers to people (in the Bible, usually men) who have grown old enough to become mature adults and leaders within a community and to be respected for their wisdom and experience.

- The term “elder” came from the fact that elders were originally older men who, because of their age and experience, had greater wisdom.
- In the Old Testament, the elders helped lead the Israelites in matters of justice and the Law of Moses.
- In the New Testament, Jewish “elders” continued to be leaders in their communities and also were judges for the people.
- In the early Christian churches, Christian “elders” gave spiritual leadership to the local assemblies of believers. Elders in these churches sometimes included young men who were spiritually mature.
- This term could be translated as “respected leaders” or “spiritually mature men leading the church.”

Bible References:

- 1 Chronicles 11:1-3
- 1 Timothy 3:1-3
- 1 Timothy 4:14
- Acts 5:19-21
- Acts 14:23
- Mark 11:28
- Matthew 21:23-24

Word Data:

- Strong’s: H1419, H2205, H7868, G10870, G31870, G42440, G42450, G48500

Matthew References:

15:intro; 15:2; 16:21; 21:23; 26:3; 26:47; 26:57; 27:1; 27:3; 27:12; 27:20; 27:41; 28:12

Eleazar

Definition:

Eleazar was the name of several men in the Bible.

1. Eleazar was the third son of Moses' brother Aaron. After Aaron died, Eleazar became the high priest in Israel.
2. Eleazar was also the name of one of David's "mighty men."
3. Another Eleazar was one of Jesus' ancestors.

(Translation suggestions: How to Translate Names)

(See also: Aaron, high priest, David, mighty)

Bible References:

- 1 Chronicles 24:3
- Judges 20:27-28
- Numbers 26:1-2
- Numbers 34:16-18

Word Data:

- Strong's: H0499, G16480

Matthew References:

1:15

Eliakim

Definition:

Eliakim was the name of two men in the Old Testament.

- One man named Eliakim was the manager of the palace under King Hezekiah.
- Another man named Eliakim was a son of King Josiah. He was made king of Judah by the Egyptian pharaoh Necho.
- Necho changed Eliakim's name to Jehoiakim.

(Translation suggestions: Translate Names)

(See also: Hezekiah, **Jehoiakim**, Josiah, **Pharaoh**)

Bible References:

- **2 Kings 18:18**
- **2 Kings 18:26**
- **2 Kings 18:37**
- **2 Kings 23:34-35**

Word Data:

- Strong's: H0471, G16620

Matthew References:

1:13

Elijah

Definition:

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

Matthew References:

11:14; 16:14; 17:intro; 17:3; 17:4; 17:10; 17:11; 17:12; 27:intro; 27:47; 27:49

endure, endurance

Definition:

The term “endure” means to last a long time or to bear something difficult with patience.

- It also means to stand firm when times of testing come, without giving up.
- The term “endurance” can mean “patience” or “bearing up under a trial” or “persevering when being persecuted.”
- The encouragement to Christians to “endure to the end” is telling them to obey Jesus, even if this causes them to suffer.
- To “endure suffering” can also mean to “experience suffering.”

Translation Suggestions:

- Ways to translate the term “endure” could include “persevere” or “keep believing” or “continue to do what God wants you to do” or “stand firm.”
- In some contexts, to “endure” could be translated as to “experience” or to “go through.”
- With the meaning of lasting for a long time, the term “endure” could also be translated as “last” or “continue.” The phrase “will not endure” could be translated as “will not last” or “will not continue to survive.”
- Ways to translate “endurance” could include “perseverance” or “continuing to believe” or “remaining faithful.”

(See also: **persevere**)

Bible References:

- **2 Timothy 2:11-13**
- **James 1:3**
- **James 1:12**
- **Luke 21:19**
- Matthew 13:21
- **Revelation 1:9**
- **Romans 5:3-5**

Word Data:

- Strong's: H0386, H3201, H3557, H5331, H5375, H5975, G04300, G09070, G15260, G20050, G20760, G25940, G33060, G47220, G52780, G52810, G52970, G53420

Matthew References:

10:22; 24:13

envy, covet, jealous, jealousy

Definition:

The terms “envy” and “envious” refer to being jealous of someone because of what that person possesses or because of that person’s admirable qualities or abilities. The term “covet” means to strongly desire to have something.

- Envy is normally a negative feeling of resentment because of another person’s success, good fortune, possessions, or abilities.
- Coveting is a strong desire to have someone else’s property, or even someone else’s spouse.
- In some contexts the terms “jealous” and “jealousy” can mean “envy.”

Translation Suggestions

- When the terms “jealous” and “jealousy” refer to being wrongfully “envious” of someone the terms “envious” or “envy” could be used if the context permits.

(See also: jealous)

Bible References:

- 1 Corinthians 13:4-7
- 1 Peter 2:1
- Exodus 20:17
- Mark 7:20-23
- Proverbs 3:31-32
- Romans 1:29

Word Data:

- Strong’s: H0183, H1214, H1215, H2530, H3415, H5869, H7065, H7068, G08660, G19370, G22050, G22060, G37130, G37880, G41230, G41240, G41900, G53540, G53550, G53660

Matthew References:

27:18

eternity, everlasting, eternal, forever

Definition:

The terms “everlasting” and “eternal” have very similar meanings and refer to something that will always exist or that lasts forever.

- The term “eternity” refers to a state of being that has no beginning or end. It can also refer to life that never ends.
- After this present life on earth, humans will spend eternity either in heaven with God or in hell apart from God.
- The terms “eternal life” and “everlasting life” are used in the New Testament to refer to living forever with God in heaven.

The term “forever” refers to never-ending time.

- The phrase “forever and ever” has the idea of time that never ends and expresses what eternity or eternal life is like. It emphasizes that something will always happen or exist. It refers to time that never ends.
- God said that David’s throne would last “forever.” This is referred to the fact that David’s descendant Jesus will reign as king forever.

Translation Suggestions:

- Other ways to translate “eternal” or “everlasting” could include “unending” or “never stopping” or “always continuing.”
- The terms “eternal life” and “everlasting life” could also be translated as “life that never ends” or “life that continues without stopping” or “the raising up of our bodies to live forever.”
- Depending on the context, different ways to translate “eternity” could include “existing outside of time” or “unending life” or “life in heaven.”
- Also consider how this word is translated in a Bible translation in a local or national language. (See: How to Translate Unknowns)
- “Forever” could also be translated by “always” or “never ending.”

- The phrase “will last forever” could also be translated as “always exist” or “will never stop” or “will always continue.”
- The emphatic phrase “forever and ever” could also be translated as “for always and always” or “not ever ending” or “which never, ever ends.”
- David’s throne lasting forever could be translated as “David’s descendant will reign forever” or “a descendant of David will always be reigning.”

(See also: David, reign, **life**)

Bible References:

- **Genesis 17:8**
- **Genesis 48:4**
- **Exodus 15:17**
- **2 Samuel 3:28-30**
- **1 Kings 2:32-33**
- **Job 4:20-21**
- **Psalms 21:4**
- **Isaiah 9:6-7**
- **Isaiah 40:27-28**
- **Daniel 7:18**
- **Luke 18:18**
- **Acts 13:46**
- **Romans 5:21**
- **Hebrews 6:19-20**
- **Hebrews 10:11-14**
- **1 John 1:2**
- **1 John 5:12**
- **Revelation 1:4-6**
- **Revelation 22:3-5**

Examples from the Bible stories:

- 27:1 One day, an expert in the Jewish law came to Jesus to test him, saying, “Teacher, what must I do to inherit **eternal life**?”
- 28:1 One day, a rich young ruler came up to Jesus and asked him, “Good Teacher, what must I do to have **eternal life**?” Jesus said to him, “Why do you ask me about what is good? There is only One who is good, and that is God. But if you want to have **eternal life**, obey God’s laws.”
- 28:10 Jesus answered, “Everyone who has left houses, brothers, sisters, father, mother, children, or property for my name’s sake, will receive 100 times more and will also receive **eternal life**.”

Word Data:

- Strong’s: H3117, H4481, H5331, H5703, H5705, H5769, H5865, H5957, H6924, G01260, G01650, G01660, G13360

Matthew References:

18:8; 19:16; 19:29; 25:41; 25:46

eunuch

Definition:

Usually the term “eunuch” refers to a man who has been castrated. The term later became a general term to refer to any government official, even those without the deformity.

- Jesus said that some eunuchs were born that way, perhaps because of damaged sex organs or because of not being able to function sexually. Others chose to live like eunuchs in a celibate lifestyle.
- In ancient times, eunuchs were often kings’ servants who were set as guards over the women’s quarters.
- Some eunuchs were important government officials, such as the Ethiopian eunuch who met the apostle Philip in the desert.

(See also: **Philip**)

Bible References:

- **Acts 8:27**
- **Acts 8:36**
- **Acts 8:39**
- **Isaiah 39:7-8**
- **Jeremiah 34:17-19**
- Matthew 19:12

Word Data:

- Strong’s: H5631, G21340, G21350

Matthew References:

19:12

evil, wicked, wickedness, unpleasant

Definition:

In the Bible, the term “evil” can refer either to the concept of moral wickedness or emotional unpleasantness. The context will usually make it clear which meaning is intended in the specific instance of the term.

- While “evil” may describe a person’s character, “wicked” may refer more to a person’s behavior. However, both terms are very similar in meaning.
- The term “wickedness” refers to the state of being that exists when people do wicked things.
- The results of evil are clearly shown in how people mistreat others by killing, stealing, slandering and being cruel and unkind.

Translation Suggestions:

- Depending on the context, the terms “evil” and “wicked” can be translated as “bad” or “sinful” or “immoral.”
- Other ways to translate these could include “not good” or “not righteous” or “not moral.”
- Make sure the words or phrases that are used to translate these terms fit the context that is natural in the target language.

(See also: disobey, sin, good, righteous, demon)

Bible References:

- 1 Samuel 24:11
- 1 Timothy 6:10
- 3 John 1:10
- Genesis 2:17
- Genesis 6:5-6
- Job 1:1
- Job 8:20
- Judges 9:57
- Luke 6:22-23
- Matthew 7:11-12

- Proverbs 3:7
- Psalms 22:16-17

Examples from the Bible stories:

- 2:4 "God just knows that as soon as you eat it, you will be like God and will understand good and **evil** like he does."
- 3:1 After a long time, many people were living in the world. They had become very **wicked** and violent.
- 3:2 But Noah found favor with God. He was a righteous man living among **wicked** people.
- 4:2 God saw that if they all kept working together to do **evil**, they could do many more sinful things.
- 8:12 "You tried to do **evil** when you sold me as a slave, but God used the **evil** for good!"
- 14:2 They (Canaanites) worshiped false gods and did many **evil** things.
- 17:1 But then he (Saul) became a **wicked** man who did not obey God, so God chose a different man who would one day be king in his place.
- 18:11 In the new kingdom of Israel, all the kings were **evil**.
- 29:8 The king was so angry that he threw the **wicked** servant into prison until he could pay back all of his debt.
- 45:2 They said, "We heard him (Stephen) speak **evil** things about Moses and God!"
- 50:17 He (Jesus) will wipe away every tear and there will be no more suffering, sadness, crying, **evil**, pain, or death.

Word Data:

- Strong's: H0205, H0605, H1100, H1681, H1942, H2154, H2162, H2254, H2617, H3399, H3415, H4209, H4849, H5753, H5766, H5767, H5999, H6001, H6090, H7451, H7455, H7489, H7561, H7562, H7563, H7564, G00920, G01130, G04590, G09320, G09870, G09880, G14260, G25490, G25510, G25540, G25550, G25560, G25570, G25590, G25600, G26350, G26360, G41510, G41890, G41900, G41910, G53370

Matthew References:

5:11; 5:37; 5:39; 5:45; 6:23; 6:34; 7:11; 9:4; 12:34; 12:35; 12:39; 12:45; 13:49; 15:19; 16:4; 18:32; 20:15; 22:10; 22:18; 24:48; 25:26; 27:23

ewe, ram, sheep, sheepfold, sheepshearer, sheepskin

Definition:

A “sheep” is a medium-sized animal with four legs that has wool all over its body. A male sheep is called a “ram.” A female sheep is called a “ewe.” The plural of “sheep” is also “sheep.”

- A baby sheep is called a “lamb.”
- The Israelites often used sheep for sacrifices, especially male sheep and young sheep.
- People eat meat from sheep and use their wool to make clothing and other things.
- Sheep are very trusting, weak, and timid. They are easily influenced to wander away. They need a shepherd to lead them, protect them, and provide them with food, water, and shelter.
- In the Bible, people are compared to sheep who have God as their shepherd.

(Translation suggestions: How to Translate Unknowns)

(See also: Israel, lamb, sacrifice, shepherd)

Bible References:

- Acts 8:32
- Genesis 30:32
- John 2:14
- Luke 15:5
- Mark 6:34
- Matthew 9:36
- Matthew 10:6
- Matthew 12:12
- Matthew 25:33

Examples from the Bible stories:

- 9:12 One day while Moses was taking care of his **sheep**, he saw a bush that was on fire.

- 17:2 David was a shepherd from the town of Bethlehem. At different times while he was watching his father's **sheep**, David had killed both a lion and a bear that had attacked the **sheep**.
- 30:3 To Jesus, these people were like **sheep** without a shepherd.
- 38:8 Jesus said, "All of you will all abandon me tonight. It is written, 'I will strike the shepherd and all the **sheep** will be scattered.'"

Word Data:

- Strong's: H0352, H1494, H1798, H2169, H3104, H3532, H3535, H3733, H3775, H5739, H5763, H6260, H6629, H6792, H7353, H7462, H7716, G41650, G42620, G42630

Matthew References:

7:15; 9:36; 10:6; 10:16; 12:11; 12:12; 15:24; 18:12; 25:32; 25:33; 26:31

exalt, exalted, exaltation

Definition:

To exalt is to highly praise and honor someone. It can also mean to put someone in a high position.

- In the Bible, the term “exalt” is most often used for exalting God.
- When a person exalts himself, it means he is thinking about himself in a proud or arrogant way.

Translation Suggestions:

- Ways to translate “exalt” could include “highly praise” or “honor greatly” or “extol” or “speak highly of.”
- In some contexts it could be translated by a word or phrase that means “put in a higher position” or “give more honor to” or “talk about proudly.”
- “Do not exalt yourself” could also be translated as “Do not think of yourself too highly” or “Do not brag about yourself.”
- “Those that exalt themselves” could also be translated as “Those who think proudly about themselves” or “Those who boast about themselves.”

(See also: praise, worship, glory, **boast**, **proud**)

Bible References:

- **1 Peter 5:5-7**
- **2 Samuel 22:47**
- **Acts 5:31**
- **Philippians 2:9-11**
- **Psalms 18:46**

Word Data:

- Strong’s: H1361, H4984, H5375, H5549, H5927, H7311, H7426, H7682, G18690, G52290, G52510, G53110, G53120

Matthew References:

11:23; 23:12

exult, exultant

Definition:

The terms “exult” and “exultant” refer to being very happy because of a success or special blessing.

- To “exult” includes a feeling of celebrating something wonderful.
- A person can exult in God’s goodness.
- The term “exultant” can also include being arrogant in one’s feeling of gladness about success or prosperity.
- The term “exult” could also be translated as “celebrate joyfully” or “praise with great joy.”
- Depending on the context, the term “exultant” could be translated as “praising triumphantly” or “celebrating with self praise” or “arrogant.”

(See also: arrogant, joy, praise, rejoice)

Bible References:

- 1 Samuel 2:1
- Isaiah 13:3
- Job 6:10
- Psalm 68:1-3
- Zephaniah 2:15

Word Data:

- Strong’s: H5539, H5947, H5970

Matthew References:

5:12

faith

Definition:

In general, the term “faith” refers to a belief, trust or confidence in someone or something.

- To “have faith” in someone is to believe that what he says and does is true and trustworthy.
- To “have faith in Jesus” means to believe all of God’s teachings about Jesus. It especially means that people trust in Jesus and his sacrifice to cleanse them from their sin and to rescue them from the punishment they deserve because of their sin.
- True faith or belief in Jesus will cause a person to produce good spiritual fruits or behaviors because the Holy Spirit is living in him.
- Sometimes “faith” refers generally to all the teachings about Jesus, as in the expression “the truths of the faith.”
- In contexts such as “keep the faith” or “abandon the faith,” the term “faith” refers to the state or condition of believing all the teachings about Jesus.

Translation Suggestions:

- In some contexts, “faith” can be translated as “belief” or “conviction” or “confidence” or “trust.”
- For some languages these terms will be translated using forms of the verb “believe.” (See: abstractnouns)
- The expression “keep the faith” could be translated by “keep believing in Jesus” or “continue to believe in Jesus.”
- The sentence “they must keep hold of the deep truths of the faith” could be translated by “they must keep believing all the true things about Jesus that they have been taught.”
- The expression “my true son in the faith” could be translated by something like “who is like a son to me because I taught him to believe in Jesus” or “my true spiritual son, who believes in Jesus.”

(See also: believe, faithful)

Bible References:

- 2 Timothy 4:7
- Acts 6:7
- Galatians 2:20-21
- James 2:20

Examples from the Bible stories:

- 5:6 When Isaac was a young man, God tested Abraham's **faith** by saying, "Take Isaac, your only son, and kill him as a sacrifice to me."
- 31:7 Then he (Jesus) said to Peter, "You man of little **faith**, why did you doubt?"
- 32:16 Jesus said to her, "Your **faith** has healed you. Go in peace."
- 38:9 Then Jesus said to Peter, "Satan wants to have all of you, but I have prayed for you, Peter, that your **faith** will not fail."

Word Data:

- Strong's: H0529, H0530, G16800, G36400, G41020, G60660

Matthew References:

6:30; 8:10; 8:26; 9:2; 9:22; 9:29; 15:28; 16:8; 17:20; 21:21

faithful, faithfulness, trustworthy

Definition:

To be “faithful” to God means to consistently live according to God’s teachings. It means to be loyal to him by obeying him. The state or condition of being faithful is “faithfulness.”

- A person who is faithful can be trusted to always keep his promises and to always fulfill his responsibilities to other people.
- A faithful person perseveres in doing a task, even when it is long and difficult.
- Faithfulness to God is the consistent practice of doing what God wants us to do.

Translation Suggestions:

- In many contexts, “faithful” can be translated as “loyal” or “dedicated” or “dependable.”
- In other contexts, “faithful” can be translated by a word or phrase that means “continuing to believe” or “persevering in believing and obeying God.”
- Ways that “faithfulness” could be translated could include “persevering in believing” or “loyalty” or “trustworthiness” or “believing and obeying God.”

(See also: believe, faith, believe)

Bible References:

- Genesis 24:49
- Leviticus 26:40
- Numbers 12:7
- Joshua 2:14
- Judges 2:16-17
- 1 Samuel 2:9
- Psalm 12:1
- Proverbs 11:12-13
- Isaiah 1:26
- Jeremiah 9:7-9
- Hosea 5:7
- Luke 12:46

- Luke 16:10
- Colossians 1:7
- 1 Thessalonians 5:24
- 3 John 1:5

Examples from the Bible stories:

- 8:5 Even in prison, Joseph remained **faithful** to God, and God blessed him.
- 14:12 Even so, God was still **faithful** to His promises to Abraham, Isaac, and Jacob.
- 15:13 The people promised to remain **faithful** to God and follow his laws.
- 17:9 David ruled with justice and **faithfulness** for many years, and God blessed him. However, toward the end of his life he sinned terribly against God.
- 35:12 “The older son said to his father, ‘All these years I have worked **faithfully** for you!’”
- 49:17 But God is **faithful** and says that if you confess your sins, he will forgive you.
- 50:4 “If you remain **faithful** to me to the end, then God will save you.”

Word Data:

- Strong’s: H0529, H0530, H0539, H0540, H0571, H0898, H2181, H4603, H4604, H4820, G05690, G05710, G41030

Matthew References:

23:23; 24:45; 25:21; 25:23

false prophet

Definition:

A false prophet is a person who wrongly claims that his message comes from God.

- The prophecies of false prophets are not usually fulfilled. That is, they do not come true.
- False prophets teach messages that partially or totally contradict what the Bible says.
- This term could also be translated as “person who falsely claims to be God’s spokesman” or “someone who falsely claims to speak God’s words.”
- The New Testament teaches that in the end times there will be many false prophets who will try to deceive people into thinking that they come from God.

(See also: fulfill, prophet, true)

Bible References:

- 1 John 4:1-3
- 2 Peter 2:1
- Acts 13:6-8
- Luke 6:26
- Matthew 7:16
- Matthew 24:23-25

Word Data:

- Strong’s: G55780

Matthew References:

7:15; 24:11; 24:24

famine

Definition:

The term “famine” refers to an extreme lack of food throughout a country or region, usually due to not enough rain.

- Food crops can fail from natural causes such as lack of rain, crop disease, or insects.
- Food shortages can also be caused by people, such as enemies who destroy crops.
- In the Bible, God sometimes caused famine as a way to punish nations when they sinned against him.
- In Amos 8:11 the term “famine” is used figuratively to refer to a time when God punished his people by not speaking to them. This could be translated with the word for “famine” in your language, or with a phrase such as “extreme lack” or “severe deprivation.”

Bible References:

- 1 Chronicles 21:11-12
- Acts 7:11
- Genesis 12:10
- Genesis 45:6
- Jeremiah 11:21-23
- Luke 4:25
- Matthew 24:8

Word Data:

- Strong’s: H3720, H7458, H7459, G30420

Matthew References:

24:7

fast, fasting

Definition:

The term to “fast” means to stop eating food for a period of time, such as for a day or more.

Sometimes it also includes not drinking.

- Fasting can help people to focus on God and pray without being distracted by preparing food and eating.
- Jesus condemned the Jewish religious leaders for fasting for the wrong reasons. They fasted so that others would think they were righteous.
- Sometimes people fast because they are very sad or grieved about something.
- The verb to “fast” can also be translated as to “refrain from eating” or to “not eat.”
- The noun “fast” could be translated as “time of not eating” or “time of abstaining from food.”

(See also: Jewish leaders)

Bible References:

- 1 Kings 21:8-10
- 2 Chronicles 20:3
- Acts 13:1-3
- Jonah 3:4-5
- Luke 5:34
- Mark 2:19
- Matthew 6:18
- Matthew 9:15

Examples from the Bible stories:

- 25:1 Immediately after Jesus was baptized, the Holy Spirit led him out into the wilderness, where he **fasted** for forty days and forty nights.
- 34:8 “‘For example, I **fast** two times every week and I give you ten percent of all the money and goods that I receive.’”
- 46:10 One day, while the Christians at Antioch were **fasting** and praying, the Holy Spirit said to them, “Set apart for me Barnabas and Saul to do the work I have called them to do.”

Word Data:

- Strong's: H2908, H5144, H6684, H6685, G35210, G35220

Matthew References:

4:2; 6:16; 6:17; 6:18; 9:14; 9:15

fear, afraid, frighten

Definition:

The terms “fear” often refers to the unpleasant emotion a person feels when experiencing a potential threat to their safety or well-being. In the Bible, however, the term “fear” can also mean an attitude of worship, respect, awe, or obedience toward another person, usually someone powerful such as God or a king.

Translation Suggestions:

- Depending on the context, the term “fear” can be translated in various ways. Some possibilities include: “be afraid;” “deeply respect,” or “deep respect;” “revere,” or “reverence;” or perhaps “be in awe of.”
- The sentence “The fear of God fell on all of them” might be translated in various ways. Some possibilities include: “Suddenly they all felt a deep awe and respect for God;” or “Immediately, they all felt very amazed and revered God deeply;” or “Right then, they all felt very afraid of God (because of his great power).”
- The phrase “fear Yahweh” could be translated as “reverence Yahweh” or “deeply respect Yahweh.”
- The phrase “fear not” could also be translated as “do not be afraid” or “stop being afraid.”

(See also: awe, Yahweh, Lord, marvel, power)

Bible References:

- 1 John 4:18
- Acts 2:43
- Acts 19:15-17
- Genesis 50:21
- Isaiah 11:3-5
- Job 6:14
- Jonah 1:9
- Luke 12:5
- Matthew 10:28
- Proverbs 10:24-25

Word Data:

- Strong's: H0367, H0926, H1204, H1481, H1672, H1674, H1763, H2119, H2296, H2727, H2729, H2730, H2731, H2844, H2849, H2865, H3016, H3025, H3068, H3372, H3373, H3374, H4032, H4034, H4035, H4116, H4172, H6206, H6342, H6343, H6345, H6427, H7264, H7267, H7297, H7374, H7461, H7493, H8175, G08700, G11670, G11680, G11690, G16300, G17190, G21240, G21250, G29620, G53980, G53990, G54000, G54010

Matthew References:

1:20; 2:22; 9:8; 10:26; 10:28; 10:31; 14:5; 14:26; 14:27; 14:30; 17:6; 17:7; 21:26; 21:46; 25:25; 27:54; 28:4; 28:5; 28:8; 28:10

feast, feasting

Definition:

The term “feast” is a very general term that refers to an event where people gather to celebrate something by eating a large meal together. In biblical times, a feast sometimes lasted for several days or more.

- Often there are special kinds of food that are eaten at a certain feast.
- The religious festivals that God commanded the Jews to celebrate usually included having a feast together. For this reason the festivals are often called “feasts.”
- In biblical times, kings and other rich and powerful people often gave feasts to entertain their family or friends.
- In the story about the lost son, the father had a special feast prepared to celebrate the return of his son.
- The term to “feast” could also be translated as to “eat lavishly” or to “celebrate by eating lots of food” or to “eat a special, large meal.”
- Depending on the context, “feast” could be translated as “celebrating together with a large meal” or “a meal with a lot of food” or “a celebration meal.”

(See also: festival, banquet)

Bible References:

- 2 Peter 2:12-14
- Genesis 26:30
- Genesis 29:22
- Genesis 40:20
- Jude 1:12-13
- Luke 2:43
- Luke 14:7-9
- Matthew 22:1

Word Data:

- Strong’s: H0398, H2077, H2282, H3899, H3900, H4150, H4797, H4960, H7646, H8057, H8354, G00260, G10620, G11730, G18590, G21650, G49100

Matthew References:

22:2; 22:3; 22:4; 22:8; 22:9; 23:6; 25:10

festival, feast, celebrate

Definition:

In general, a festival is a celebration held by a community of people.

- The word for “festival” in the Old Testament literally means “appointed time.”
- The festivals celebrated by the Israelites were specially appointed times or seasons that God had commanded them to observe.
- In some English translations, the word “feast” is used instead of festival because the celebrations included having a large meal together.
- There were several main festivals that the Israelites celebrated every year:
  - Passover
  - Festival of Unleavened Bread
  - Firstfruits
  - Festival of Weeks (Pentecost)
  - Festival of Trumpets
  - Day of Atonement
  - Festival of Shelters
- The purpose of these festivals was to thank God and to remember the amazing things he had done to rescue, protect, and provide for his people.

(See also: feast)

Bible References:

- 1 Chronicles 23:31
- 2 Chronicles 8:13
- Exodus 5:1
- John 4:45
- Luke 22:1

Word Data:

- Strong's: H1974, H2166, H2282, H2287, H6213, H4150, G14560, G18580, G18590

Matthew References:

26:5; 27:15

fig

Definition:

A fig is a small, soft, sweet fruit that grows on trees. When ripe, this fruit can be a variety of colors, including brown, yellow, or purple.

- Fig trees can grow 6 meters in height and their large leaves provide pleasant shade. The fruit is about 3-5 centimeters long.
- Adam and Eve used the leaves from fig trees to make clothing for themselves after they had sinned.
- Figs can be eaten raw, cooked, or dried. People also chop them into small pieces and press them into cakes to eat later.
- In Bible times, figs were important as a source of food and income.
- The presence of fruitful fig trees is frequently mentioned in the Bible as a sign of prosperity.
- Several times Jesus used fig trees as an illustration to teach his disciples spiritual truths.

Bible References:

- Habakkuk 3:17
- James 3:12
- Luke 13:7
- Mark 11:14
- Matthew 7:17
- Matthew 21:18

Word Data:

- Strong's: H1061, H1690, H6291, H8384, G36530, G48080, G48100

Matthew References:

7:16; 21:19; 21:20; 21:21; 24:32

fisherman, fishermen, fisher

Definition:

Fishermen are men who catch fish from the water as a means of earning money. In the New Testament, the fishermen used large nets to catch fish. The term “fishers” is another name for fishermen.

- Peter and other apostles worked as fishermen before being called by Jesus.
- Since the land of Israel was near water, the Bible has many references to fish and fishermen.
- This term could be translated with a phrase such as “men who catch fish” or “men who earn money by catching fish.”

Bible References:

- Ezekiel 47:9-10
- Isaiah 19:8
- Luke 5:1-3
- Matthew 4:19
- Matthew 13:47

Word Data:

- Strong’s: H1728, H1771, H2271, G02310

Matthew References:

4:18; 4:19

flock, herd

Definition:

In the Bible, “flock” refers to a group of sheep or goats and “herd” refers to a group of cattle or pigs.

- Different languages may have different ways of naming groups of animals or birds.

Translation Suggestions

- Consider what terms are used in your language to refer to different groups of animals, and use the appropriate term for each kind of animal.
- If your language uses the same word to refer to both groups of sheep and cattle, then you may need to say “groups of sheep” where the Bible says only “flocks,” and “groups of cattle” where the Bible says only “herds.” Alternatively, if the Biblical context does not demand differentiation (if the text simply says “flocks and herds,” meaning all their domesticated animals) you may just use the one word once.

(See also: goat, cow, pig, sheep)

Bible References:

- 1 Kings 10:28-29
- 2 Chronicles 17:11
- Deuteronomy 14:22-23
- Luke 2:8-9
- Matthew 8:30
- Matthew 26:31

Word Data:

- Strong’s: H0951, H1241, H2835, H4029, H4735, H4830, H5349, H5739, H6251, H6629, H7399, H7462, G00340, G41670, G41680

Matthew References:

26:31

flood

Definition:

The term “flood” literally refers to a large amount of water that completely covers over the land.

- This term is also used figuratively to refer to an overwhelming amount of something, especially something that happens suddenly.
- In Noah’s time, people had become so evil that God caused a worldwide flood to come over the entire surface of the earth, even covering the mountaintops. Everyone who was not in the boat with Noah drowned. All other floods cover a much smaller land area.
- This term can also be an action, as in “the land was flooded by river water.”

Translation Suggestions:

- Ways to translate the literal meaning of “flood” could include “an overflowing of water” or “large amounts of water.”
- The figurative comparison “like a flood” could keep the literal term, or a substitute term could be used that refers to something that has a flowing aspect to it, such as a river.
- For the expression “like a flood of water” where water is already mentioned, the word “flood” could be translated as “an overwhelming amount” or “an overflowing.”
- This term can be used as a metaphor, as in “do not let the flood sweep over me,” which means “do not let these overwhelming disasters happen to me” or “don’t let me be devastated by disasters” or “don’t let your anger devastate me.” (See: Metaphor)
- The figurative expression “I flood my bed with tears” could be translated as “my tears cover my bed with water like a flood.”

(See also: ark, Noah)

Bible References:

- **Daniel 11:10**
- **Genesis 7:6-7**
- **Luke 6:46-48**
- Matthew 7:24-25
- Matthew 7:26-27
- Matthew 24:37-39

Word Data:

- Strong's: H3999, G26270

Matthew References:

24:38; 24:39

flute, pipe

Definition:

In Bible times, pipes were musical instruments made of bone or wood with holes to allow the sound to come out. A flute was a kind of pipe.

- Most pipes had reeds made out of a kind of thick grass that vibrated as air was blown over it.
- A pipe without any reeds was often called a “flute.”
- A shepherd played a pipe to calm his flocks of sheep.
- Pipes and flutes were used for playing sad or joyful music.

(See also: flock, shepherd)

Bible References:

- 1 Corinthians 14:7
- 1 Kings 1:38-40
- Daniel 3:3-5
- Luke 7:31-32
- Matthew 9:23
- Matthew 11:17

Word Data:

- Strong’s: H4953, H5748, H2485, H2490, G08320, G08340, G08360

Matthew References:

11:17

fool, foolish, folly

Definition:

The term “fool” refers to a person who often makes wrong choices, especially choosing to disobey. The term “foolish” describes a person or behavior that is not wise.

- In the Bible, the term “fool” usually refers to a person who does not believe or obey God. This is often contrasted to the wise person, who trusts in God and obeys God.
- In the Psalms, David describes a fool as a person who does not believe in God, one who ignores all the evidence of God in his creation.
- The Old Testament book of Proverbs also gives many descriptions of what a fool, or foolish person, is like.
- The term “folly” refers to an action that is not wise because it is against God’s will. Often “folly” also includes the meaning of something that is ridiculous or dangerous.

Translation Suggestions:

- The term “fool” could be translated as “foolish person” or “unwise person” or “senseless person” or “ungodly person.”
- Ways to translate “foolish” could include “lacking understanding” or “unwise” or “senseless.”

(See also: wise)

Bible References:

- Ecclesiastes 1:17
- Ephesians 5:15
- Galatians 3:3
- Genesis 31:28
- Matthew 7:26
- Matthew 25:8
- Proverbs 13:16
- Psalms 49:13

Word Data:

- Strong's: H0191, H0196, H0200, H1198, H1984, H2973, H3684, H3687, H3688, H3689, H3690, H5014, H5034, H5036, H5039, H5528, H5529, H5530, H5531, H6612, H8417, H8602, H8604, G04530, G04540, G07810, G08010, G08770, G08780, G27570, G31500, G31540, G34710, G34720, G34730, G34740, G39120

Matthew References:

5:22; 7:26; 23:17; 23:19; 25:2; 25:3; 25:8

footstool

Definition:

The term “footstool” refers to an object which a person puts his feet on, usually to rest them while sitting. This term also has figurative meanings of submission and lower status.

- People in Bible times considered feet to be the least honorable parts of the body. So a “footstool” was of even lower honor because feet were rested on it.
- When God says “I will make my enemies a footstool for my feet” he is declaring power, control, and victory over the people who rebel against him. They will be humbled and conquered to the point of submitting to God’s will.
- To “worship at God’s footstool” means to bow down in worship before him as he sits on his throne. This again communicates humility and submission to God.
- David refers to the temple as God’s “footstool.” This could refer to his absolute authority over his people. This could also be picturing God the King on his throne, with his feet resting on his footstool, which represents all that is in submission to him.

Bible References:

- Acts 7:49
- Isaiah 66:1
- Luke 20:43
- Matthew 5:35
- Matthew 22:44
- Psalm 110:1

Word Data:

- Strong’s: H1916, H3534, H7272, G42280, G52860

Matthew References:

5:35

forgive, forgiven, forgiveness, pardon, pardoned

Definition:

To forgive someone means to not hold a grudge against that person even though they did something hurtful. “Forgiveness” is the act of forgiving someone.

- Forgiving someone often means not punishing that person for something he has done wrong.
- This term can be used figuratively to mean “cancel,” as in the expression “forgive a debt.”
- When people confess their sins, God forgives them based on Jesus’ sacrificial death on the cross.
- Jesus taught his disciples to forgive others as he has forgiven them.

The term “pardon” means to forgive and not punish someone for his sin.

- This word has the same meaning as “forgive” but may also include the meaning of a formal decision to not punish someone who is guilty.
- In a court of law, a judge can pardon a person found guilty of a crime.
- Even though we are guilty of sin, Jesus Christ pardoned us from being punished in hell, based on his sacrificial death on the cross.

Translation Suggestions:

- Depending on the context, “forgive” could be translated as “pardon” or “cancel” or “release” or “not hold against” (someone).
- The term “forgiveness” could be translated by a word or phrase that means “practice of not resenting” or “declaring (someone) as not guilty” or “the act of pardoning.”
- If the language has a word for a formal decision to forgive, that word could be used to translate “pardon.”

(See also: **guilt**)

Bible References:

- **Genesis 50:17**
- **Numbers 14:17-19**
- **Deuteronomy 29:20-21**
- **Joshua 24:19-20**

- 2 Kings 5:17-19
- Psalms 25:11
- Psalms 25:17-19
- Isaiah 55:6-7
- Isaiah 40:2
- Luke 5:21
- Acts 8:22
- Ephesians 4:31-32
- Colossians 3:12-14
- 1 John 2:12

Examples from the Bible stories:

- 7:10 But Esau had already **forgiven** Jacob, and they were happy to see each other again.
- 13:15 Then Moses climbed the mountain again and prayed that God would **forgive** the people. God listened to Moses and **forgave** them.
- 17:13 David repented of his sin and God **forgave** him.
- 21:5 In the New Covenant, God would write his law on the people's hearts, the people would know God personally, they would be his people, and God would **forgive** their sins.
- 29:1 One day Peter asked Jesus, "Master, how many times should I **forgive** my brother when he sins against me?"
- 29:8 I **forgave** your debt because you begged me.
- 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."

Word Data:

- Strong's: H5546, H5547, H3722, H5375, H5545, H5547, H7521, G85900, G86300, G54830

Matthew References:

6:12; 6:14; 6:15; 9:2; 9:5; 9:6; 12:31; 12:32; 18:21; 18:27; 18:32; 18:35; 26:28

forsake, forsaken, leave

Definition:

The term “forsake” means to abandon someone or to give up something. Someone who has been “forsaken” has been deserted or abandoned by someone else.

- When people “forsake” God, they are being unfaithful to him by disobeying him.
- When God “forsakes” people, he has stopped helping them and allowed them to experience suffering in order to cause them to turn back to him.
- This term can also mean to forsake things, such as forsaking, or not following, God’s teachings.
- The term “forsaken” can be used in the past tense, as in “he has forsaken you” or as in referring to someone who has “been forsaken.”

Translation Suggestions:

- Other ways to translate this term could include “abandon” or “neglect” or “give up” or “go away from” or “leave behind,” depending on the context.
- To “forsake” God’s law could be translated “disobey God’s law.” This could also be translated as “abandon” or “give up on” or “stop obeying” his teachings or his laws.
- The phrase “be forsaken” can be translated as “be abandoned” or “be deserted.”
- It more clearer to use different words to translate this term, depending on whether the text describes forsaking a thing or a person.

Bible References:

- 1 Kings 6:11-13
- Daniel 11:29-30
- Genesis 24:27
- Joshua 24:16-18
- Matthew 27:45-47
- Proverbs 27:9-10
- Psalms 71:18

Word Data:

- Strong’s: H0488, H2308, H5203, H5428, H5800, H5805, H7503, G06460, G06570, G08630, G14590, G26410

Matthew References:

26:56; 27:46

foundation, founder, founded

Definition:

Used in this sense, the verb “found” means build, create, or lay a base for. The phrase “founded on” means supported by or based on. A “foundation” is the base of support on which something is built or created.

- The foundation of a house or building must be strong and dependable in order to support the entire structure.
- The term “foundation” can also refer to the beginning of something or to the time when something was first created.
- A “foundation stone” was a stone that was laid as part of the foundation. These stones were tested to make sure they were strong enough to support an entire building.

Translation Suggestions:

- The phrase “before the foundation of the world” could be translated as “before the creation of the world” or “before the time when the world first existed” or “before everything was first created.”
- The term “founded on” could be translated as “securely built on” or “firmly based on.”
- Depending on the context, “foundation” could be translated as “strong base” or “solid support” or “beginning” or “creation.”

(See also: cornerstone, create)

Bible References:

- 1 Kings 6:37-38
- 2 Chronicles 3:1-3
- Ezekiel 13:13-14
- Luke 14:29
- Matthew 13:35
- Matthew 25:34

Word Data:

- Strong’s: H0134, H0787, H2713, H3245, H3247, H3248, H4143, H4144, H4146, H4328, H4349, H4527, H8356, G23100, G23110, G26020

Matthew References:

7:25; 13:35; 25:34

frankincense

Definition:

Frankincense is a fragrant spice made from tree resin. It is used to make perfumes and incense.

- In Bible times, frankincense was an important spice used to prepare dead bodies for burial.
- This spice is also valuable for its healing and calming qualities.
- When learned men came from an eastern country to visit baby Jesus in Bethlehem, frankincense was one of the three gifts they brought him.

(See also: Bethlehem, learned men)

Bible References:

- 1 Chronicles 9:28-29
- Exodus 30:34-36
- Matthew 2:11-12
- Numbers 5:15

Word Data:

- Strong's: H3828, G30300

Matthew References:

2:11

free, freed, freedom, freeman, freewill, liberty

Definition:

The terms “free” or “freedom” refer to not being in slavery, or any other kind of bondage.

Another word for “freedom” is “liberty.”

- The expression to “set someone free” or to “free someone” means to provide a way for someone to no longer be in slavery or captivity.
- In the Bible, these terms are often used figuratively to refer to how a believer in Jesus is no longer under the power of sin.
- Having “liberty” or “freedom” can also refer to no longer being required to obey the Law of Moses, but instead being free to live by the teachings and guidance of the Holy Spirit.

Translation Suggestions:

- The term “free” could be translated with a word or phrase that means “not bound” or “not enslaved” or “not in slavery” or “not in bondage.”
- The term “freedom” or “liberty” could be translated with a word or phrase that means “the state of being free” or “the condition of not being a slave” or “not being bound.”
- The expression to “set free” could be translated as to “cause to be free” or to “rescue from slavery” or to “release from bondage.”
- A person who has been “set free” has been “released” or “taken out of” bondage or slavery.

(See also: bind, enslave, servant)

Bible References:

- Galatians 4:26
- Galatians 5:1
- Isaiah 61:1
- Leviticus 25:10
- Romans 6:18

Word Data:

- Strong’s: H1865, H2600, H2666, H2668, H2670, H3318, H4800, H5068, H5069, H5071, H5337, H5352, H5355, H5425, H5674, H5800, H6299, H6362, H7342, H7971, G04250,

G05250, G05580, G06290, G06300, G08590, G13440, G14320, G16570, G16580, G16590, G18490, G30890, G39550, G45060, G54830

Matthew References:

10:8; 17:26

fruit, fruitful, unfruitful

Definition:

The term “fruit” refers to the part of a plant that can be eaten. Something that is “fruitful” produces a lot of fruit. Something that is “unfruitful” does not produce fruit.

- In general, the expression “fruit of” refers to anything that comes from or that is produced by something else. For example, the phrase “the fruit of every tree” refers to the fruit that comes from these trees.
- The expression “fruit of the land” refers generally to everything that the land produces for people to eat. This includes not only fruits such as grapes or dates, but also vegetables, nuts, and grains.

Translation Suggestions:

- When the term “fruit” refers to what a specific plant produces, the specific term for the fruit of that plant can be used, otherwise, use a general word for the edible things that plants produce, if possible. In many languages it may be more natural to use the plural “fruits” whenever it refers to more than one fruit.
- When used literally, the term “fruitful” could be translated as “producing much fruit.”
- The expression “fruit of the land” could also be translated as “food that the land produces” or “food crops that are growing in that region.”
- When used literally, the expression “will be more fruitful” could also be translated as “will produce more fruit.”

(See also: descendant, grain, grape, Holy Spirit, vine, womb)

Bible References:

- Genesis 1:11
- Matthew 7:17

Word Data:

- Strong’s: H0004, H1061, H1063, H1069, H2233, H2981, H3581, H3759, H3899, H3978, H4022, H5108, H6509, H6529, H7019, H8393, H8570, G10810, G25900, G25920, G25930, G37030, G50520, G53520

Matthew References:

3:8; 3:10; 7:16; 7:17; 7:18; 7:19; 7:20; 12:33; 13:8; 13:22; 13:23; 13:26; 21:19; 21:34; 21:41; 21:43; 26:29

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

Matthew References:

front:intro; 1:22; 2:15; 2:17; 2:23; 3:15; 4:14; 5:17; 8:17; 12:17; 13:14; 13:35; 21:4; 26:54; 26:56; 27:9

furnace

Definition:

A furnace was a very large oven used for heating objects to a high temperature.

- In ancient times, most furnaces were used for melting metals to make objects such as cooking pots, jewelry, weapons, and idols.
- Furnaces were also used in the making of clay pottery.
- Sometimes a furnace is referred to figuratively to explain that something is very hot.

(See also: false god, image)

Bible References:

- 1 Kings 8:51
- Genesis 19:28
- Proverbs 17:3
- Psalms 21:9
- Revelation 9:2

Word Data:

- Strong's: H0861, H3536, H3564, H5948, H8574, G25750

Matthew References:

13:42; 13:50

Galilee, Galilean

Definition:

Galilee was the most northern region of Israel, just north of Samaria. A “Galilean” was a person who lived in Galilee or who lived in Galilee.

- Galilee, Samaria, and Judea were the three main provinces of Israel during New Testament times.
- Galilee is bordered on the east by a large lake called the “Sea of Galilee.”
- Jesus grew up and lived in the town of Nazareth in Galilee.
- Most of the miracles and teachings of Jesus took place in the region of Galilee.

(See also: Nazareth, Samaria, Sea of Galilee)

Bible References:

- Acts 9:32
- Acts 13:31
- John 2:1-2
- John 4:3
- Luke 13:3
- Mark 3:7
- Matthew 2:22-23
- Matthew 3:13-15

Examples from the Bible stories:

- 21:10 The prophet Isaiah said the Messiah would live in **Galilee**, comfort broken-hearted people, and proclaim freedom to captives and release to prisoners.
- 26:1 After overcoming Satan’s temptations, Jesus returned in the power of the Holy Spirit to the region of **Galilee** where he lived.
- 39:6 Finally, the people said, “We know that you were with Jesus because you both are from **Galilee**.”
- 41:6 Then the angel told the women, “Go and tell the disciples, ‘Jesus has risen from the dead and he will go to **Galilee** ahead of you.’”

Word Data:

- Strong's: H1551, G10560, G10570

Matthew References:

2:22; 3:13; 4:12; 4:15; 4:18; 4:23; 4:25; 15:29; 17:22; 19:1; 21:11; 26:32; 26:69; 27:55; 28:7; 28:10; 28:16

gate, gate bar, gatekeeper, gatepost, gateway

Definition:

The term “gate” refers to an access point in a fence, wall, or other kind of barrier that surrounds a house, property, city, etc.

- A city gate could be opened to allow people, animals, and cargo to travel in and out of the city.
- To protect the city, its walls and gates were thick and strong. Gates were closed and locked with a metal or wooden bar to prevent enemy soldiers from entering the city.
- A “bar” for a gate refers to a wood or metal bar that can be moved into place so that the doors of the gate cannot be opened from the outside.
- In Bible times, a city gate was often the social center for that town or city. It was a place where news of current events was exchanged between people, where business transactions occurred, and where civil judgments were made.

Translation Suggestions:

- Depending on the context, other ways to translate “gate” could be “door” or “wall opening” or “barrier” or “entranceway.”
- The phrase “bars of the gate” could be translated as “gate bolts” or “wooden beams to lock the gate” or “metal locking rods of the gate.”

Bible References:

- Acts 9:24
- Acts 10:18
- Deuteronomy 21:18-19
- Genesis 19:1
- Genesis 24:60
- Matthew 7:13

Word Data:

- Strong’s: H1817, H5592, H6607, H8179, G23740, G44390, G44400

Matthew References:

7:13; 7:14; 26:71

generation

Definition:

The term “generation” in this sense refers to a period of time approximately equal to the lifetime of a person. This could be as long as 100 years. This period of time also came to be measured by the time between the adulthood of one person and the adulthood of his or her offspring, or a 30–40-year time span.

Translation Suggestions

- When referring to the past, “generations” could be translated as “during the times of our ancestors” or “when people lived before us.”
- When referring to the future, “generations” could be translated as “lifespans” or “times of people who will come afterwards” or “when our descendants are living.”
- The phrase “in his own generation” could be translated as “while he lived” or “during his time”
- The expression “from generation to generation” or “from one generation to the next” could be translated as “from the time of people living now and for always” or “as long as people live on the earth” or “from now to all future time periods” or “for all time.”

(See also: descendant, ancestor)

Bible References:

Word Data:

- Strong’s: H1755, H8435, G01650, G10740

Matthew References:

1:17; 11:16; 12:39; 12:41; 12:42; 12:45; 16:4; 17:17; 23:36; 24:34

Gentile

Definition:

The term “Gentile” refers to anyone who is not a Jew. Gentiles are people who are not descendants of Jacob.

- In the Bible, the term “uncircumcised” is also used figuratively to refer to Gentiles because many of them did not circumcise their male children as the Israelites did.
- Because God chose the Jews to be his special people, they thought of the Gentiles as outsiders who could never be God’s people.
- The Jews were also called “Israelites” or “Hebrews” at different times in history. They referred to anyone else as a “Gentile.”
- Gentile could also be translated as “not a Jew” or “non-Jewish” or “not an Israelite” (Old Testament) or “non-Jew.”.
- Traditionally, Jews would neither eat with nor associate with Gentiles, which at first caused problems within the early church.

(See also: Israel, Jacob, Jew)

Bible References:

- Acts 9:13-16
- Acts 14:5-7
- Galatians 2:16
- Luke 2:32
- Matthew 5:47
- Matthew 6:5-7
- Romans 11:25

Word Data:

- Strong’s: H1471, G14820, G14840, G16720

Matthew References:

4:15; 5:47; 6:7; 6:32; 10:5; 10:18; 12:18; 12:21; 18:17; 20:19; 20:25

Gethsemane

Definition:

Gethsemane was a garden of olive trees east of Jerusalem beyond the Kidron valley and near the Mount of Olives.

- The garden of Gethsemane was a place where Jesus and his followers would go to be alone and rest, away from the crowds.
- It was in Gethsemane that Jesus prayed in deep sorrow, before being arrested there by Jewish leaders.

(Translation suggestions: How to Translate Names)

(See also: Judas Iscariot, Kidron Valley, Mount of Olives)

Bible References:

- Mark 14:32
- Matthew 26:36

Word Data:

- Strong's: G10680

Matthew References:

26:36

glory, glorious, glorify

Definition:

The term “glory” is a general term for a family of concepts including value, worth, importance, honor, splendor, or majesty. The term “glorify” means to ascribe glory to someone or something, or to show or tell how glorious something or someone is.

- In the Bible, the term “glory” is especially used to describe God, who is more valuable, more worthy, more important, more honorable, more splendid, and more majestic than anyone or anything in the universe. Everything about his character reveals his glory.
- People can glorify God by telling about the wonderful things he has done. They can also glorify God by living in accordance with God’s character, because doing so shows to others his value, worth, importance, honor, splendor, and majesty.
- The expression to “glory in” means to boast about or take pride in something.

Old Testament

- The specific phrase “the glory of Yahweh” in the Old Testament usually refers to some perceptible manifestation of Yahweh’s presence in a particular location.

New Testament

- God the Father will glorify God the Son by revealing to all people the full extent of how glorious Jesus is.
- Everyone who believes in Christ will be glorified with him. This use of the term “glorify” carries a unique meaning. It means that when people who believe in Christ are raised to life, they will be changed physically to be like Jesus as he appeared after his resurrection.

Translation Suggestions:

- Depending on the context, different ways to translate “glory” could include “splendor” or “majesty” or “awesome greatness” or “extreme value.”
- The term “glorious” could be translated as “full of glory” or “extremely valuable” or “brightly shining” or “awesomely majestic.”
- The expression “give glory to God” could be translated as “honor God’s greatness” or “praise God because of his splendor” or “tell others how great God is.”
- The expression “glory in” could also be translated as “praise” or “take pride in” or “boast about” or “take pleasure in.”
- “Glorify” could also be translated as “give glory to” or “bring glory to” or “cause to appear great.”

- The phrase “glorify God” could also be translated as “praise God” or “talk about God’s greatness” or “show how great God is” or “honor God (by obeying him).”
- The term “be glorified” could also be translated as “be shown to be very great” or “be praised” or “be exalted.”

(See also: honor, **majesty**, exalt, **obey**, praise)

Bible References:

- **Exodus 24:17**
- **Numbers 14:9-10**
- **Isaiah 35:2**
- **Luke 18:43**
- **Luke 2:9**
- **John 12:28**
- **Acts 3:13-14**
- **Acts 7:1-3**
- **Romans 8:17**
- **1 Corinthians 6:19-20**
- **Philippians 2:14-16**
- **Philippians 4:19**
- **Colossians 3:1-4**
- **1 Thessalonians 2:5**
- **James 2:1-4**
- **1 Peter 4:15-16**
- **Revelation 15:4**

Examples from the Bible stories:

- **23:7** Suddenly, the skies were filled with angels praising God, saying, “**Glory** to God in heaven and peace on earth to the people he favors!”
- **25:6** Then Satan showed Jesus all the kingdoms of the world and all their **glory** and said, “I will give you all this if you bow down and worship me.”
- **37:1** When Jesus heard this news, he said, “This sickness will not end in death, but it is for the **glory** of God.”

- 37:8 Jesus responded, “Did I not tell you that you would see God’s **glory** if you believe in me?”

Word Data:

- Strong’s: H0117, H0142, H0155, H0215, H1342, H1921, H1926, H1935, H1984, H3367, H3513, H3519, H3520, H6286, H6643, H7623, H8597, G13910, G13920, G17400, G17410, G27440, G48880

Matthew References:

4:8; 5:16; 6:2; 6:29; 9:8; 15:31; 16:27; 19:28; 24:30; 25:31

goat, goatskin, scapegoat, kid

Definition:

A goat is a medium-sized, four-legged animal which is similar to a sheep and is raised primarily for its milk and meat. A baby goat is called a "kid."

- Like sheep, goats were important animals of sacrifice, especially at Passover.
- Although goats and sheep can be very similar, these are some ways that they are different:
  - Goats have coarse hair; sheep have wool.
  - The tail of a goat stands up; the tail of a sheep hangs down.
  - Sheep usually like to stay with their herd, but goats are more independent and tend to wander away from their herd.
- In Bible times, goats were often the main source of milk in Israel.
- Goat skins were used for tent coverings and to make bags for holding wine.
- In both the Old and New Testaments, the goat was used as a symbol for unrighteous people, perhaps because of its tendency to wander away from the one taking care of it.
- The Israelites also used goats as symbolic sin bearers. When one goat was sacrificed, the priest would lay his hands on a second, live goat, and send it into the desert as a symbol that the animal was bearing the people's sins.

(See also: flock, sacrifice, sheep, righteous, wine)

Bible References:

- Exodus 12:3-4
- Genesis 30:32
- Genesis 31:10
- Genesis 37:31
- Leviticus 3:12-14
- Matthew 25:33

Word Data:

- Strong's: H0689, H1423, H1429, H3277, H3629, H5795, H5796, H6260, H6629, H6842, H7716, H8163, H8166, H8495, G01220, G20550, G20560, G51310

Matthew References:

25:32; 25:33

God

Definition:

In the Bible, the term "God" refers to the eternal being who created the universe out of nothing. God exists as Father, Son, and Holy Spirit. God's personal name is "Yahweh."

- God has always existed; he existed before anything else existed, and he will continue to exist forever.
- He is the only true God and has authority over everything in the universe.
- God is perfectly righteous, infinitely wise, holy, sinless, just, merciful, and loving.
- He is a covenant-keeping God, who always fulfills his promises.
- People were created to worship God and he is the only one they should worship.
- God revealed his name as "Yahweh," which means "he is" or "I am" or "the One who (always) exists."
- The Bible also teaches about false "gods," which are nonliving idols that people wrongly worship.

Translation Suggestions:

- Ways to translate "God" could include "Deity" or "Creator" or "Supreme Being" or "Supreme Creator" or "Infinite Sovereign Lord" or "Eternal Supreme Being."
- Consider how God is referred to in a local or national language. There may also already be a word for "God" in the language being translated. If so, it is important to make sure that this word fits the characteristics of the one true God as described above.
- Many languages capitalize the first letter of the word for the one true God, to distinguish it from the word for a false god. Another way to make this distinction would be to use different terms for "God" and "god." NOTE: In the biblical text, when a person who does not worship Yahweh speaks about Yahweh and uses the word "god," it is acceptable to render the term without a capital letter in reference to Yahweh (see Jonah 1:6, 3:9).
- The phrase "I will be their God and they will be my people" could also be translated as "I, God, will rule over these people and they will worship me."

(Translation suggestions: How to Translate Names)

(See also: create, **false god**, God the Father, Holy Spirit, **false god**, Son of God, **Yahweh**)

Bible References:

- 1 John 1:7
- 1 Samuel 10:7-8
- 1 Timothy 4:10
- Colossians 1:16
- Deuteronomy 29:14-16
- Ezra 3:1-2
- Genesis 1:2
- Hosea 4:11-12
- Isaiah 36:6-7
- James 2:20
- Jeremiah 5:5
- John 1:3
- Joshua 3:9-11
- Lamentations 3:43
- Micah 4:5
- Philippians 2:6
- Proverbs 24:12
- Psalms 47:9

Examples from the Bible stories:

- 1:1 **God** created the universe and everything in it in six days.
- 1:15 **God** made man and woman in his own image.
- 5:3 "I am **God** Almighty. I will make a covenant with you."
- 9:14 **God** said, "I AM WHO I AM. Tell them, 'I AM has sent me to you.' Also tell them, 'I am Yahweh, the **God** of your ancestors Abraham, Isaac, and Jacob. This is my name forever.'"
- 10:2 Through these plagues, **God** showed Pharaoh that he is more powerful than Pharaoh and all of Egypt's gods.
- 16:1 The Israelites began to worship the Canaanite gods instead of Yahweh, the true **God**.
- 22:7 "You, my son, will be called the prophet of the **Most High God** who will prepare the people to receive the Messiah!"

- 24:9 There is only one **God**. But John heard **God** the Father speak, and saw Jesus the Son and the Holy Spirit when he baptized Jesus.
- 25:7 “Worship only the Lord your **God** and only serve him.”
- 28:1 “There is only one who is good, and that is **God**.”
- 49:9 But **God** loved everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be punished for his sins, but will live with **God** forever.
- 50:16 But some day **God** will create a new heaven and a new earth that will be perfect.

Word Data:

- Strong’s: H0136, H0305, H0410, H0426, H0430, H0433, H2486, H2623, H3068, H3069, H3863, H4136, H6697, G01120, G05160, G09320, G09350, G10960, G11400, G20980, G21240, G21280, G21500, G21520, G21530, G22990, G23040, G23050, G23120, G23130, G23140, G23150, G23160, G23170, G23180, G23190, G23200, G33610, G37850, G41510, G52070, G53770, G54630, G55370, G55380

Matthew References:

1:23; 3:9; 4:3; 4:4; 4:6; 4:7; 4:10; 5:8; 5:9; 5:34; 6:24; 6:30; 9:8; 12:4; 15:3; 15:4; 15:31; 16:23; 19:6; 19:26; 22:16; 22:21; 22:29; 22:31; 22:32; 22:37; 23:22; 26:61; 26:63; 27:40; 27:43; 27:46

God the Father, heavenly Father, Father

Definition:

The terms “God the Father” and “heavenly Father” refer to Yahweh, the one true God. Another term with the same meaning is “Father,” used most often when Jesus was referring to him.

- God exists as God the Father, God the Son, and God the Holy Spirit. Each one is fully God, and yet they are only one God. This is a mystery that mere humans cannot fully understand.
- God the Father sent God the Son (Jesus) into the world and he sends the Holy Spirit to his people.
- Anyone who believes in God the Son becomes a child of God the Father, and God the Holy Spirit comes to live in that person. This is another mystery that human beings cannot fully understand.

Translation Suggestions:

- In translating the phrase “God the Father,” it is best to translate “Father” with the same word that the language naturally uses to refer to a human father.
- The term “heavenly Father” could be translated by “Father who lives in heaven” or “Father God who lives in heaven” or “God our Father from heaven.”
- Usually “Father” is capitalized when it, refers to God.

(Translation suggestions: How to Translate Names)

(See also: ancestor, God, heaven, Holy Spirit, Jesus, Son of God)

Bible References:

- 1 Corinthians 8:4-6
- 1 John 2:1
- 1 John 2:23
- 1 John 3:1
- Colossians 1:1-3
- Ephesians 5:18-21
- Luke 10:22
- Matthew 5:16

- Matthew 23:9

Examples from the Bible stories:

- 24:9 There is only one God. But John heard **God the Father** speak, and saw Jesus the Son and the Holy Spirit when he baptized Jesus.
- 29:9 Then Jesus said, “This is what my **heavenly Father** will do to every one of you if you do not forgive your brother from your heart.”
- 37:9 Then Jesus looked up to heaven and said, “**Father**, thank you for hearing me.”
- 40:7 Then Jesus cried out, “It is finished! **Father**, I give my spirit into your hands.”
- 42:10 “So go, make disciples of all people groups by baptizing them in the name of **the Father**, the Son, and the Holy Spirit and by teaching them to obey everything I have commanded you.”
- 43:8 “Jesus is now exalted to the right hand of **God the Father**.”
- 50:10 “Then the righteous ones will shine like the sun in the kingdom of **God their Father**.”

Word Data:

- Strong’s: H0001, H0002, G39620

Matthew References:

5:16; 5:45; 5:48; 6:1; 6:4; 6:6; 6:8; 6:9; 6:14; 6:15; 6:18; 6:26; 6:32; 7:11; 7:21; 10:20; 10:29; 10:32; 10:33; 11:25; 11:26; 11:27; 12:50; 13:43; 15:13; 16:17; 16:27; 18:10; 18:14; 18:19; 18:35; 20:23; 23:9; 24:36; 25:34; 26:29; 26:39; 26:53; 28:19

gold, golden

Definition:

Gold is a yellow, high quality metal that was used for making jewelry and religious objects. It was the most valuable metal in ancient times.

- In Bible times, many different kinds of objects were made out of solid gold or were covered with a thin layer of gold.
- These objects included earrings and other jewelry, and idols, altars, and other objects used in the tabernacle or temple, such as the ark of the covenant.
- In Old Testament times, gold was used as a means of exchange in buying and selling. It was weighed on a scale to determine its value.
- Later on, gold and other metals such as silver were used to make coins to use in buying and selling
- When referring to something that is not solid gold, but only has a thin covering of gold, the term “golden” or “gold-covered” or “gold-overlaid” could also be used.
- Sometimes an object is described as “gold-colored,” which means it has the yellow color of gold, but may not actually be made of gold.

(See also: altar, ark of the covenant, false god, silver, tabernacle, temple)

Bible References:

- 1 Peter 1:7
- 1 Timothy 2:8-10
- 2 Chronicles 1:15
- Acts 3:6
- Daniel 2:32

Word Data:

- Strong’s: H1220, H1722, H2091, H2742, H3800, H5458, H6884, H6885, G55520, G55530, G55540, G55570

Matthew References:

2:11; 10:9; 23:16; 23:17

Golgotha

Definition:

"Golgotha" was the name of the place where Jesus was crucified. Its name comes from an Aramaic word that means "Skull" or "Place of the Skull."

- Golgotha was located outside the city walls of Jerusalem, somewhere nearby. It was perhaps located on a slope of the Mount of Olives.
- In some older English versions of the Bible, Golgotha is translated as "Calvary," which comes from the Latin word for "skull."
- Many Bible versions use a word that looks or sounds similar to "Golgotha," since its meaning is already explained in the Bible text.

(Translation Suggestion: How to Translate Names)

(See also: **Aram**, Mount of Olives)

Bible References:

- **John 19:17**
- **Mark 15:22**
- Matthew 27:33

Word Data:

- Strong's: G11150

Matthew References:

27:33

Gomorrah

Definition:

Gomorrah was a city located in a fertile valley near Sodom, where Abraham's nephew Lot chose to live.

- The exact location of Gomorrah and Sodom is unknown, but there are indications that they may have been located directly south of the Salt Sea, near the Valley of Siddim.
- There were many kings at war in the region where Sodom and Gomorrah were located.
- When Lot's family was captured in a conflict between Sodom and other cities, Abraham and his men rescued them.
- Not long after that, Sodom and Gomorrah were destroyed by God because of the wickedness of the people who lived there.

(Translation suggestions: How to Translate Names)

(See also: Abraham, Babylon, Lot, Salt Sea, Sodom)

Bible References:

- 2 Peter 2:6
- Genesis 10:19
- Genesis 14:1-2
- Genesis 18:21
- Isaiah 1:9
- Matthew 10:15

Word Data:

- Strong's: H6017

Matthew References:

10:15

good news, gospel

Definition:

The term “gospel” literally means “good news” and refers to a message or announcement that tells people something that benefits them and makes them glad.

- In the Bible, this term usually refers to the message about God’s salvation for people through Jesus’ sacrifice on the cross.
- In most English Bibles, “good news” is usually translated as “gospel” and is also used in phrases such as, the “gospel of Jesus Christ,” the “gospel of God” and the “gospel of the kingdom.”

Translation Suggestions:

- Different ways to translate this term could include, “good message” or “good announcement” or “God’s message of salvation” or “the good things God teaches about Jesus.”
- Depending on the context, ways to translate the phrase, “good news of” could include, “good news/message about” or “good message from” or “the good things God tells us about” or “what God says about how he saves people.”

(See also: kingdom, sacrifice, save)

Bible References:

- 1 Thessalonians 1:5
- Acts 8:25
- Colossians 1:23
- Galatians 1:6
- Luke 8:1-3
- Mark 1:14
- Philippians 2:22
- Romans 1:3

Examples from the Bible stories:

- 23:6 The angel said, “Do not be afraid, because I have some **good news** for you. The Messiah, the Master, has been born in Bethlehem!”

- 26:3 Jesus read, “God has given me his Spirit so that I can proclaim **good news** to the poor, freedom to captives, recovery of sight for the blind, and release to the oppressed. This is the year of the Lord’s favor.”
- 45:10 Philip also used other Scriptures to tell him the **good news of Jesus**.
- 46:10 Then they sent them off to preach the **good news about Jesus** in many other places.
- 47:1 One day, Paul and his friend Silas went to the town of Philippi to proclaim the **good news about Jesus**.
- 47:13 The **good news about Jesus** kept spreading, and the Church kept growing.
- 50:1 For almost 2,000 years, more and more people around the world have been hearing the **good news about Jesus** the Messiah.
- 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.”
- 50:3 Before he returned to heaven, Jesus told Christians to proclaim the **good news** to people who have never heard it.

Word Data:

- Strong’s: G20970, G20980, G42830

Matthew References:

4:23; 9:35; 11:5; 24:14; 26:13

good, right, pleasant, better, best, goodness

Definition:

The term “good” generally refers to a positive evaluation of the quality of something or someone, often in a moral or emotional sense. However, the term conveys various nuances throughout the Bible depending on the context.

- Something that is “good” could be emotionally pleasant, morally right, excellent, helpful, suitable, or profitable.
- In the Bible, the general meaning of “good” is often contrasted with “evil.”

Translation Suggestions:

- The general term for “good” in the target language should be used wherever this general meaning is accurate and natural, especially in contexts where it is contrasted to evil.
- Depending on the context, other ways to translate this term could include “kind” or “excellent” or “pleasing to God” or “righteous” or “morally upright” or “profitable.”
- “Good land” could be translated as “fertile land” or “productive land”; a “good crop” could be translated as a “plentiful harvest” or “large amount of crops.”
- The phrase “do good to” means to do something that benefits others and could be translated as “be kind to” or “help” or “benefit” someone or “cause someone to prosper.”
- To “do good on the Sabbath” means to “do things that help others on the Sabbath.”
- Depending on the context, ways to translate the term “goodness” could include “blessing” or “kindness” or “moral perfection” or “righteousness” or “purity.”

(See also: righteous, prosper, evil)

Bible References:

- Galatians 5:22-24
- Genesis 1:12
- Genesis 2:9
- Genesis 2:17
- James 3:13
- Romans 2:4

Examples from the Bible stories:

- 1:4 God saw that what he had created was **good**.
- 1:11 God planted the tree of the knowledge of **good** and evil.
- 1:12 Then God said, “It is not **good** for man to be alone.”
- 2:4 “God just knows that as soon as you eat it, you will be like God and will understand **good** and evil like he does.”
- 8:12 “You tried to do evil when you sold me as a slave, but God used the evil for **good**!”
- 14:15 Joshua was a **good** leader because he trusted and obeyed God.
- 18:13 Some of these kings were **good** men who ruled justly and worshiped God.
- 28:1 “**Good** teacher, what must I do to have eternal life?” Jesus said to him, “Why do you call me ‘**good**?’ There is only one who is **good**, and that is God.”

Word Data:

- Strong’s: H0117, H0145, H0155, H0202, H0239, H0410, H1580, H1926, H1935, H2532, H2617, H2623, H2869, H2895, H2896, H2898, H3190, H3191, H3276, H3474, H3788, H3966, H4261, H4399, H5232, H5750, H6287, H6643, H6743, H7075, H7368, H7399, H7443, H7999, H8231, H8232, H8233, H8389, H8458, G00140, G00150, G00180, G00190, G05150, G07440, G08650, G09790, G13800, G20950, G20970, G21060, G21070, G21080, G21090, G21140, G21150, G21330, G21400, G21620, G21630, G21740, G22930, G25650, G25670, G25700, G25730, G28870, G29860, G31400, G36170, G37760, G41470, G46320, G46740, G48510, G52230, G52240, G53580, G55420, G55430, G55440

Matthew References:

3:10; 5:16; 5:45; 7:11; 7:17; 7:18; 7:19; 12:12; 12:33; 12:34; 12:35; 13:8; 13:23; 13:24; 13:27; 13:37; 13:38; 13:45; 13:48; 15:26; 17:4; 18:8; 18:9; 19:16; 19:17; 20:15; 22:10; 25:21; 25:23; 26:10; 26:24

govern, governor, proconsul, Tirshatha

Definition:

A “governor” is a person who rules over a large area of land (such as a territory, region, or province) within a nation or empire.

- In the Old Testament, the term “Tirshatha” is a more specific title for a governor who ruled over a Persian province.
- In the New Testament, the term “proconsul” is a more specific title for a governor who ruled over a Roman province.
- In Bible times, governors were appointed by a king or emperor and were under his authority.
- A “government” consists of all the rulers who govern a certain country or empire. These rulers make laws that guide the behavior of their citizens so that there is peace, safety, and prosperity for all the people of that nation.

Translation Suggestions:

- The word “governor” can also be translated as “ruler” or “overseer” or “regional leader” or “one who rules over a small territory.”
- Depending on the context, the term “govern” could also be translated as “rule over” or “lead” or “manage” or “supervise.”
- The term “governor” should be translated differently than the terms for “king” or “emperor”, since a governor was a less powerful ruler who was under their authority.
- The term “proconsul” could also be translated as “Roman governor” or “Roman provincial ruler.”

(See also: authority, king, power, province, Rome, ruler)

Bible References:

- Acts 7:9-10
- Acts 23:22
- Acts 26:30
- Mark 13:9-10
- Matthew 10:18
- Matthew 27:1-2

Word Data:

- Strong's: H0324, H1777, H2280, H4951, H5148, H5460, H6346, H6347, H6486, H7989, H8269, H8660, G04450, G04460, G07460, G14810, G22320, G22330, G22300, G42320

Matthew References:

2:6; 10:18; 27:2; 27:11; 27:14; 27:15; 27:21; 27:27; 28:14

grain, grainfields

Definition:

The term “grain” usually refers to the seed of a food plant such as wheat, barley, corn, millet, or rice. It can also refer to the whole plant.

- In the Bible, the main grains that are referred to are wheat and barley.
- A head of grain is the part of the plant that holds the grain.
- Note that some older Bible versions use the word “corn” to refer to grain in general. In modern English however, “corn” only refers to one type of grain.

(See also: head, wheat)

Bible References:

- Genesis 42:3
- Genesis 42:26-28
- Genesis 43:1-2
- Luke 6:2
- Mark 2:24
- Matthew 13:7-9
- Ruth 1:22

Word Data:

- Strong’s: H1250, H1430, H1715, H2233, H2591, H3759, H3899, H7054, H7383, H7641, H7668, G02480, G25900, G34500, G46210, G47190

Matthew References:

12:1; 13:31; 17:20

grape, grapevine

Definition:

A grape is a small, round, smooth-skinned berry fruit that grows in clusters on vines. The juice of grapes is used in making wine.

- There are different colors of grapes, such as light green, purple, or red.
- Individual grapes can be around one to three centimeters in size.
- People grow grapes in gardens called vineyards. These normally consist of long rows of vines.
- Grapes were a very important food during Bible times and having vineyards was a sign of wealth.
- In order to keep grapes from rotting, people would often dry them. Dried grapes are called “raisins” and they were used to make raisin cakes.
- Jesus told a parable about a grape vineyard to teach his disciples about God’s kingdom.

(See also: vine, vineyard, wine)

Bible References:

- Deuteronomy 23:24
- Hosea 9:10
- Job 15:33
- Luke 6:43-44
- Matthew 7:15-17
- Matthew 21:33

Word Data:

- Strong’s: H0811, H0891, H1154, H1155, H1210, H3196, H5955, H6025, H6528, G02880, G47180

Matthew References:

7:16

grave, gravedigger, tomb, burial place

Definition:

The terms “tomb” and “grave” refer to a place where people put the body of a person who has died. A “burial place” is a more general term that also refers to this.

- The Jews sometimes used natural caves as tombs, and sometimes they dug caves into rock in the side of a hill.
- In New Testament times, it was common to roll a large, heavy stone in front of the opening of a tomb in order to close it.
- If the target language the word for a tomb can only refer to a hole in which the body is placed below the ground, other ways to translate this could include “cave” or “hole in the side of a hill.”
- The phrase “the grave” is often used generally and figuratively to refer to the condition of being dead or a place where the souls of dead people are.

(See also: bury, death)

Bible References:

- Acts 2:29-31
- Genesis 23:6
- Genesis 50:5
- John 19:41
- Luke 23:53
- Mark 5:1-2
- Matthew 27:53
- Romans 3:13

Examples from the Bible stories:

- 32:4 The man lived among the **tombs** in the area.
- 37:6 Jesus asked them, “Where have you put Lazarus?” They told him, “In the **tomb**. Come and see.”
- 37:7 The **tomb** was a cave with a stone rolled in front of its opening.

- 40:9 Then Joseph and Nicodemus, two Jewish leaders who believed Jesus was the Messiah, asked Pilate for Jesus' body. They wrapped his body in cloth and placed it in a **tomb** cut out of rock. Then they rolled a large stone in front the **tomb** to block the opening.
- 41:4 He (the angel) rolled away the stone that was covering the entrance to the **tomb** and sat on it. The soldiers guarding the **tomb** were terrified and fell to the ground like dead men.
- 41:5 When the women arrived at the **tomb**, the angel told them, "Do not be afraid. Jesus is not here. He has risen from the dead, just like he said he would! Look in the **tomb** and see." The women looked into the **tomb** and saw where Jesus' body had been laid. His body was not there!

Word Data:

- Strong's: H1430, H6900, H6913, H7585, H7845, G34180, G34190, G50280

Matthew References:

8:28; 23:27; 23:29; 27:52; 27:53; 27:60; 27:61; 27:64; 27:66; 28:1; 28:8

Hades, Sheol

Definition:

The terms “Hades” (in Greek) and “Sheol” (in Hebrew) are proper names for the place where the spirits of dead people would go after they had died.

- In these ancient cultures, people thought of this as an underground dwelling place where the spirits of dead people existed in a shadowy, semi-conscious form.
- Although these terms are place names, in the Bible they often mean the same thing as “death” or “the grave.”
- Throughout most of biblical history, “Sheol” and “Hades” refer to a neutral place where all of the dead go to await judgment, both the righteous and the unrighteous. In the New Testament, however, “Hades” begins to be seen as a place for only the unrighteous, in contrast with “Abraham’s side” (Luke 16:22) or “paradise” (Luke 23:43), which describe the place for the righteous.

Translation Suggestions

- Both “Sheol” and “Hades” can be translated in various ways, depending on the context. Some possibilities include: “place of the dead,” “place for dead spirits,” “the underworld,” “the pit,” “the grave,” or “death.”
- Some translations keep the proper names “Sheol” and “Hades,” spelling them to fit the sound patterns of the language of translation. (See: How to Translate Unknowns).
- A phrase could also be added to each term to explain it. Examples of doing this are, “Sheol, place where dead people are” and “Hades, place of death.”

(Translation suggestions: How to Translate Unknowns)

(See also: death, heaven, hell, tomb)

Bible References:

- Acts 2:31
- Genesis 44:29
- Jonah 2:2
- Luke 10:15
- Luke 16:23
- Matthew 11:23
- Matthew 16:18

- **Revelation 1:18**

Word Data:

- Strong's: H7585, G00860

Matthew References:

11:23; 16:18

hang, hung

Definition:

The term “hang” means to suspend something or someone above the ground.

- In modern times, death by hanging is usually done by tying a rope around a person’s neck and suspending him from an elevated object until he dies. This elevated object can be any number of things, such as a tree or a gallows, that is, a platform built specifically for the purpose of hanging a person in order to kill him.
- In biblical times, however, ancient cultures may not have killed people by hanging in precisely the same way. For example, Jesus died while hanging on a wooden cross (sometimes called a “tree”), but there was nothing around his neck. The soldiers suspended him by nailing his hands (or wrists) and his feet to the cross.
- Some ancient cultures “hung” a person by impaling him on a wooden pole in such a way that he was suspended above the ground so that he could not escape. The person would be left there until he died.
- For many references to death by “hanging” in the Bible, the specific means of death is unknown.

Bible References:

- 2 Samuel 17:23
- Acts 10:39
- Galatians 3:13
- Genesis 40:22
- Matthew 27:3-5

Word Data:

- Strong’s: H2614, H3363, H8518, G05190

Matthew References:

27:5

hard, harder

Definition:

The term “hard” generally refers to something that is difficult, challenging, or requires great diligence and persistence to be done.

- When used as a modifier, its meaning is similar to “great effort.”

Translation Suggestions

- The term “hard” could also be translated as “difficult” or “persistent” or “diligently” or “challenging,” depending on the context.
- In expressions such as “work hard” or “try hard,” the term “hard” could be translated as “with perseverance” or “diligently.”
- The expression “press hard against” could also be translated as “shove with force” or “push strongly against.”
- To “oppress people with hard labor” could be translated as “force people to work so hard that they suffer” or “cause people to suffer by forcing them to do very difficult work.”
- Depending on context the term “harder” could also be translated as “more difficult” or “more diligently”
- In some contexts “hard” could be translated as “heavy” or “heavily.”
- A different kind of “hard labor” is experienced by a woman who is about to deliver a baby.

Bible References:

Word Data:

- Strong’s: H2388, H3515, H6381, H7185, H7186, G03180, G14190, G14220, G14230, G25320, G28730, G44560, G44570, G46410, G46420, G46430, G46450, G49120

Matthew References:

19:8; 19:23; 25:24

harvest, reap

Definition:

The term “harvest” refers to the gather the ripe fruits, vegetables, seeds, or grains from the plants on which they were growing. The term “reap” means to harvest crops.

- The harvest time normally happens at the end of a growing season.
- The Israelites held a “Festival of Harvest” or “Festival of Ingathering” to celebrate the reaping of the food crops. God commanded them to offer the first fruits of these crops as a sacrifice to him.
- In biblical times, reapers usually harvested crops by hand, either pulling up the plants or cutting them with a sharp cutting tool.

Translation Suggestions:

- It is best to translate the concept with the word that is commonly used in the language to refer to the harvesting of crops.
- The event of harvesting could be translated as “time of gathering in” or “crop gathering time” or “fruit picking time.”
- The verb to “harvest” could be translated as to “gather in” or to “pick up” or to “collect.”

(See also: **firstfruits**, festival, good news)

Bible References:

- **1 Corinthians 9:9-11**
- **2 Samuel 21:7-9**
- **Galatians 6:9-10**
- **Isaiah 17:11**
- **James 5:7-8**
- **Leviticus 19:9**
- Matthew 9:38
- **Ruth 1:22**
- **Galatians 6:9-10**
- Matthew 6:25-26
- Matthew 13:30

- Matthew 13:36-39
- Matthew 25:24

Word Data:

- Strong's: H2758, H4395, H4672 H7105, H7114, H7938, G02700, G23250, G23260, G23270

Matthew References:

6:26; 9:37; 9:38; 13:30; 13:39; 25:24; 25:26

heaven, sky, heavens, heavenly

Definition:

The term that is translated as “heaven” usually refers to where God lives. The same word can also mean “sky,” depending on the context.

- The term “heavens” refers to everything we see above the earth, including the sun, moon, and stars. It also includes the heavenly bodies, such as far-off planets, that we cannot directly see from the earth.
- The term “sky” refers to the blue expanse above the earth that has clouds and the air we breathe. Often the sun and moon are also said to be “up in the sky.”
- In some contexts in the Bible, the word “heaven” could refer to either the sky or the place where God lives.

Translation Suggestions:

- For “kingdom of heaven” in the book of Matthew, it is best to keep the word “heaven” since this is distinctive to Matthew’s gospel.
- The terms “heavens” or “heavenly bodies” could also be translated as “sun, moon, and stars” or “all the stars in the universe.”
- The phrase, “stars of heaven” could be translated as “stars in the sky” or “stars in the galaxy” or “stars in the universe.”

(See also: kingdom of God)

Bible References:

- 1 Kings 8:22-24
- 1 Thessalonians 1:8-10
- 1 Thessalonians 4:17
- Deuteronomy 9:1
- Ephesians 6:9
- Genesis 1:1
- Genesis 7:11
- John 3:12
- John 3:27
- Matthew 5:18

- Matthew 5:46-48

Examples from the Bible stories:

- 4:2 They even began building a tall tower to reach **heaven**.
- 14:11 He (God) gave them bread from **heaven**, called “manna.”
- 23:7 Suddenly, the skies were filled with angels praising God, saying, “Glory to God in **heaven** and peace on earth to the people he favors!”
- 29:9 Then Jesus said, “This is what my **heavenly** Father will do to every one of you if you do not forgive your brother from your heart.”
- 37:9 Then Jesus looked up to **heaven** and said, “Father, thank you for hearing me.”
- 42:11 Then Jesus went up to **heaven**, and a cloud hid him from their sight.

Word Data:

- Strong’s: H1534, H6160, H6183, H7834, H8064, H8065, G09320, G20320, G33210, G37700, G37710, G37720

Matthew References:

front:intro; 3:2; 3:16; 3:17; 4:17; 5:3; 5:10; 5:12; 5:16; 5:18; 5:19; 5:20; 5:34; 5:45; 5:48; 6:1; 6:9; 6:10; 6:14; 6:20; 6:26; 6:32; 7:11; 7:21; 8:11; 8:20; 10:7; 10:32; 10:33; 11:11; 11:12; 11:23; 11:25; 12:50; 13:11; 13:24; 13:31; 13:32; 13:33; 13:44; 13:45; 13:47; 13:52; 14:19; 15:13; 16:1; 16:17; 16:19; 18:1; 18:3; 18:4; 18:10; 18:14; 18:18; 18:19; 18:23; 18:35; 19:12; 19:14; 19:21; 19:23; 20:1; 21:25; 22:2; 22:30; 23:9; 23:13; 23:22; 24:29; 24:30; 24:31; 24:35; 24:36; 25:1; 26:64; 28:2; 28:18

heir

Definition:

An “heir” is a person who legally receives property or money that belonged to a person who has died.

- In Bible times, the main heir was the firstborn son, who received most of the property and money of his father.
- The Bible also uses “heir” in a figurative sense to refer to person who as a Christian receives spiritual benefits from God, his spiritual father.
- As God’s children, Christians are said to be “joint heirs” with Jesus Christ. This could also be translated as “co-heirs” or “fellow heirs” or “heirs together with.”
- The term “heir” could be translated as “person receiving benefits” or whatever expression is used in the language to communicate the meaning of someone who receives property and other things when a parent or other relative dies.

(See also: **firstborn**, inherit)

Bible References:

- **Galatians 4:1-2**
- **Galatians 4:7**
- **Genesis 15:1**
- **Genesis 21:10-11**
- **Luke 20:14**
- **Mark 12:7**
- Matthew 21:38-39

Word Data:

- Strong’s: H1121, H3423, G28160, G28180, G28200, G47890

Matthew References:

21:38

hell, lake of fire

Definition:

Hell is the final place of unending pain and suffering where God will punish everyone who rebels against him and rejects his plan of saving them through Jesus' sacrifice. It is also referred to as the "lake of fire."

- Hell is described as a place of fire and severe suffering.
- Satan and the evil spirits who follow him will be thrown into hell for eternal punishment.
- People who do not believe in Jesus' sacrifice for their sin and do not trust in him to save them, will be punished forever in hell.

Translation Suggestions:

- These terms should probably be translated differently since they occur in different contexts.
- Some languages cannot use "lake" in the phrase "lake of fire" because it refers to water.
- The term "hell" could be translated as "place of suffering" or "final place of darkness and pain."
- The term "lake of fire" could also be translated as "sea of fire" or "huge fire (of suffering)" or "field of fire."

(See also: heaven, death, Hades, abyss)

Bible References:

- James 3:6
- Luke 12:5
- Mark 9:42-44
- Matthew 5:21-22
- Matthew 5:29
- Matthew 10:28-31
- Matthew 23:33
- Matthew 25:41-43
- Revelation 20:15

Examples from the Bible stories:

- 50:14 He (God) will throw them into **hell**, where they will weep and grind their teeth in anguish forever. A fire that never goes out will continually burn them, and worms will never stop eating them.
- 50:15 He will throw Satan into **hell** where he will burn forever, along with everyone who chose to follow him rather than to obey God.

Word Data:

- Strong's: H7585, G00860, G04390, G04400, G10670, G30410, G44420, G44430, G44470, G44480, G50200, G53940, G54570

Matthew References:

5:22; 5:29; 5:30; 10:28; 18:9; 23:15; 23:33

Herod, Herod Antipas

Definition:

During most of Jesus' lifetime, Herod Antipas was the ruler of the part of the Roman Empire that included Galilee province.

- Like his father Herod the Great, Antipas was sometimes referred to as "King Herod" even though he was not really a king.
- Herod Antipas ruled about one-fourth of the provinces of Israel, so he was also called "Herod the tetrarch." "Tetrarch" was a title for a person who ruled one-fourth of a country.
- Antipas is the "Herod" who gave the order for John the Baptist to be killed by beheading.
- It was also Herod Antipas who questioned Jesus before his crucifixion.
- The other Herods in the New Testament were Antipas' son (Agrippa) and grandson (Agrippa 2) who ruled during the time of the apostles.

(Translation suggestions: How to Translate Names)

(See also: crucify, Herod the Great, John (the Baptist), king, Rome)

Bible References:

- Luke 3:1-2
- Luke 3:20
- Luke 9:9
- Luke 13:32
- Luke 23:9
- Mark 6:20
- Matthew 14:2

Word Data:

- Strong's: G22640, G22650, G22670

Matthew References:

14:1; 14:3; 14:6

Herod, Herod the Great

Definition:

Herod the Great was ruling over Judea at the time Jesus was born. He was the first of several Edomite rulers named Herod who ruled over parts of the Roman Empire.

- His ancestors converted to Judaism and he was raised as a Jew.
- Caesar Augustus named him "King Herod" even though he was not a true king. He ruled over the Jews in Judea for 33 years.
- Herod the Great was known for the beautiful buildings he ordered to be built and for the rebuilding of the Jewish temple in Jerusalem.
- This Herod was very cruel and had many people killed. When he heard that a "king of the Jews" had been born in Bethlehem, he had all the baby boys in that town killed.
- His sons Herod Antipas and Herod Philip and his grandson Herod Agrippa also became Roman rulers. His great-grandson Herod Agrippa II (called "King Agrippa") ruled over the entire area of Judea.

(See How to Translate Names)

(See also: Herod Antipas, Judea, king, temple)

Bible References:

- Matthew 2:3
- Matthew 2:12
- Matthew 2:16
- Matthew 2:20
- Matthew 2:22

Word Data:

- Strong's: G22640

Matthew References:

2:1; 2:3; 2:7; 2:12; 2:13; 2:15; 2:16; 2:19; 2:22

Herodias

Definition:

Herodias was the wife of Herod Antipas in Judea during the time of John the Baptist.

- Herodias was originally the wife of Herod Antipas's brother Philip, but later she unlawfully married Herod Antipas.
- John the Baptist rebuked Herod and Herodias for their unlawful marriage. Because of this, Herod put John in prison and because of Herodias eventually was beheaded.

(Translation suggestions: How to Translate Names)

(See also: Herod Antipas, John (the Baptist))

Bible References:

- Luke 3:19
- Mark 6:17
- Mark 6:22
- Matthew 14:4

Word Data:

- Strong's: G22660

Matthew References:

14:3; 14:6

Hezekiah

Definition:

Hezekiah was the 13th king over the kingdom of Judah. He was a king who trusted and obeyed God.

- Unlike his father Ahaz, who had been an evil king, King Hezekiah was a good king who destroyed all the places of idol worship in Judah.
- One time when Hezekiah became very sick and almost died, he earnestly prayed that God would spare his life. God healed him and allowed him to live 15 more years.
- As a sign to Hezekiah that this would happen, God performed a miracle and caused the sun to move backwards in the sky.
- God also answered Hezekiah's prayer to save his people from King Sennacherib of Assyria, who was attacking them.

(See also: Ahaz, **Assyria**, **false god**, Judah, **Sennacherib**)

Bible References:

- **1 Chronicles 3:13-14**
- **2 Kings 16:19-20**
- **Hosea 1:1**
- Matthew 1:9-11
- **Proverbs 25:1-3**

Word Data:

- Strong's: H2396, H3169, G14780

Matthew References:

1:9; 1:10

high priest, chief priest

Definition:

The term “high priest” refers to a special priest who was appointed to serve for one year as the leader of all of the other Israelite priests. In New Testament times, some other priests were also considered very important Jewish religious leaders, with authority over other priests and the people. These were the chief priests.

- The high priest had special responsibilities. He was the only one who was permitted to go into the most holy part of the tabernacle or the temple to offer a special sacrifice once per year.
- The Israelites had many priests, but only one high priest at a time.
- After high priests retired, they still kept the title, along with some of the responsibilities of the office. For example, Annas was still referred to as high priest during the priesthood of Caiaphas and others.
- The chief priests were responsible for everything needed for the worship services at the temple. They were also in charge of the money that was given to the temple.
- The chief priests were higher in rank and power than the ordinary priests. Only the high priest had more authority.
- The chief priests were some of Jesus’ main enemies and they strongly influenced the Roman leaders to arrest and kill him.

Translation Suggestions:

- “High priest” could be translated as “supreme priest” or “highest ranking priest.”
- The term “chief priests” could be translated as “head priests” or “leading priests” or “ruling priests.”

(See also: Annas, Caiaphas, priest, temple)

Bible References:

- Acts 5:27
- Acts 7:1
- Acts 9:1
- Exodus 30:10
- Hebrews 6:19-20

- Leviticus 16:32
- Luke 3:2
- Mark 2:25-26
- Matthew 26:3-5
- Matthew 26:51-54

Examples from the Bible stories:

- 13:8 No one could enter the room behind the curtain except the **high priest**, because God lived there.
- 21:7 The Messiah who would come would be the perfect **high priest** who would offer himself as a perfect sacrifice to God.
- 38:3 The Jewish leaders, led by the **high priest**, paid Judas thirty silver coins to betray Jesus.
- 39:1 The soldiers led Jesus to the house of the **high priest** in order for the **high priest** to question him.
- 39:3 Finally, the **high priest** looked directly at Jesus and said, “Tell us, are you the Messiah, the Son of the living God?”
- 44:7 The next day, the Jewish leaders brought Peter and John to the **high priest** and the other religious leaders.
- 45:2 So the religious leaders arrested Stephen and brought him to the **high priest** and the other leaders of the Jews, where more false witnesses lied about Stephen.
- 46:1 The **high priest** gave Saul permission to go to the city of Damascus to arrest Christians there and bring them back to Jerusalem.
- 48:6 Jesus is the Great **High Priest**. Unlike other priests, he offered himself as the only sacrifice that could to take away the sin of all the people in the world. Jesus was the perfect **high priest** because he took the punishment for every sin that anyone has ever committed.

Word Data:

- Strong’s: H7218, H1419, H3548, G07480, G07490

Matthew References:

2:4; 16:21; 20:18; 21:15; 21:23; 21:45; 26:3; 26:14; 26:47; 26:51; 26:57; 26:58; 26:59; 26:62; 26:63; 26:65; 27:1; 27:3; 27:6; 27:12; 27:20; 27:41; 27:62; 28:11

holy city

Definition:

In the Bible, the term “holy city” refers to the city of Jerusalem.

- This term is used to refer to the ancient city of Jerusalem as well as the new, heavenly Jerusalem where God will live and reign among his people.
- This term can be translated by combining the terms for “holy” and “city” that have been used in the rest of the translation.

(See also: heaven, holy, Jerusalem)

Bible References:

- Matthew 4:5-6
- Matthew 27:51-53
- **Revelation 21:1-2**
- **Revelation 21:9-10**
- **Revelation 22:18-19**

Word Data:

- Strong’s: H5892, H6944, G00400, G41720

Matthew References:

4:5; 27:53

holy place

Definition:

In the Bible, the terms “the holy place” and “the most holy place” refer to the two parts of the tabernacle or temple building.

- The “holy place” was the first room, and it contained the altar of incense and the table with the special “bread of the presence” on it.
- The “most holy place” was the second, innermost room, and it contained the ark of the covenant.
- A thick, heavy curtain separated the outer room from the inner room.
- The high priest was the only one who was permitted to go into the most holy place.
- Sometimes “holy place” refers to both the building and courtyard areas of either the temple or tabernacle. It could also refer generally to any place that is set apart for God.

Translation Suggestions:

- The term “holy place” could also be translated as “room set apart for God” or “special room for meeting God” or “place reserved for God.”
- The term “most holy place” could be translated as “room that is the most set apart for God” or “most special room for meeting God.”
- Depending on the context, ways to translate the general expression “a holy place” could include “a consecrated place” or “a place that God has set apart” or “a place in the temple complex, which is holy” or “a courtyard of God’s holy temple.”

(See also: **altar of incense**, **ark of the covenant**, bread, **consecrate**, **courtyard**, curtain, holy, **set apart**, **tabernacle**, temple)

Bible References:

- **1 Kings 6:16-18**
- **Acts 6:12-15**
- **Exodus 26:33**
- **Exodus 31:10-11**
- **Ezekiel 41:1**
- **Ezra 9:8-9**
- **Hebrews 9:1-2**

- **Leviticus 16:18**
- Matthew 24:15-18
- **Revelation 15:5**

Word Data:

- Strong's: H1964, H4720, H4725, H5116, H6918, H6944, G00400, G00400, G34850, G51170

Matthew References:

24:15

Holy Spirit, Spirit of God, Spirit of the Lord, Spirit

Definition:

These terms all refer to the Holy Spirit, who is God. The one true God exists eternally as the Father, the Son, and the Holy Spirit.

- The Holy Spirit is also referred to as “the Spirit” and “Spirit of Yahweh” and “Spirit of truth.”
- Because the Holy Spirit is God, he is absolutely holy, infinitely pure, and morally perfect in all his nature and in everything he does.
- Along with the Father and the Son, the Holy Spirit was active in creating the world.
- When God’s Son, Jesus, returned to heaven, God sent the Holy Spirit to his people to lead them, teach them, comfort them, and enable them to do God’s will.
- The Holy Spirit guided Jesus and he guides those who believe in Jesus.

Translation Suggestions:

- This term could simply be translated with the words used to translate “holy” and “spirit.”
- Ways to translate this term could also include “Pure Spirit” or “Spirit who is Holy” or “God the Spirit.”

(See also: holy, spirit, God, Lord, God the Father, Son of God, **gift**)

Bible References:

- **1 Samuel 10:10**
- **1 Thessalonians 4:7-8**
- **Acts 8:17**
- **Galatians 5:25**
- **Genesis 1:1-2**
- **Isaiah 63:10**
- **Job 33:4**
- Matthew 12:31
- Matthew 28:18-19
- **Psalms 51:10-11**

Examples from the Bible stories:

- 1:1 But **God's Spirit** was there over the water.
- 24:8 When Jesus came up out of the water after being baptized, **the Spirit of God** appeared in the form of a dove and came down and rested on him.
- 26:1 After overcoming Satan's temptations, Jesus returned in the power of **the Holy Spirit** to the region of Galilee where he lived.
- 26:3 Jesus read, "God has given me **his Spirit** so that I can proclaim good news to the poor, freedom to captives, recovery of sight for the blind, and release to the oppressed."
- 42:10 "So go, make disciples of all people groups by baptizing them in the name of the Father, the Son, and **the Holy Spirit** and by teaching them to obey everything I have commanded you."
- 43:3 They were all filled with the **Holy Spirit** and they began to speak in other languages.
- 43:8 "And Jesus has sent the **Holy Spirit** just as he promised he would do. The **Holy Spirit** is causing the things that you are are now seeing and hearing."
- 43:11 Peter answered them, "Every one of you should repent and be baptized in the name of Jesus Christ so that God will forgive your sins. Then he will also give you the gift of the **Holy Spirit**."
- 45:1 He (Stephen) had a good reputation and was full of the **Holy Spirit** and of wisdom.

Word Data:

- Strong's: H3068, H6944, H7307, G00400, G41510

Matthew References:

1:18; 1:20; 3:11; 3:16; 4:1; 10:20; 12:intro; 12:18; 12:28; 12:31; 12:32; 22:43; 28:19

holy, holiness, unholy, sacred

Definition:

The terms “holy” and “holiness” refer to the character of God that is totally set apart and separated from everything that is sinful and imperfect.

- Only God is absolutely holy. He makes people and things holy.
- A person who is holy belongs to God and has been set apart for the purpose of serving God and bringing him glory.
- An object that God has declared to be holy is one that he has set apart for his glory and use, such as an altar that is for the purpose of offering sacrifices to him.
- People cannot approach him unless he allows them to, because he is holy and they are merely human beings, sinful and imperfect.
- In the Old Testament, God set apart the priests as holy for special service to him. They had to be ceremonially cleansed from sin in order to approach God.
- God also set apart as holy certain places and things that belonged to him or in which he revealed himself, such as his temple.

Literally, the term “unholy” means “not holy.” It describes someone or something that does not honor God.

- This word is used to describe someone who dishonors God by rebelling against him.
- A thing that is called “unholy” could be described as being common, profane or unclean. It does not belong to God.

The term “sacred” describes something that relates to worshiping God or to the pagan worship of false gods.

- In the Old Testament, the term “sacred” was often said to describe the stone pillars and other objects used in the worship of false gods. This could also be translated as “religious.”
- “Sacred songs” and “sacred music” refer to music that was sung or played for God’s glory. This could be translated as “music for worshiping Yahweh” or “songs that praise God.”
- The phrase “sacred duties” referred to the “religious duties” or “rituals” that a priest performed to lead people in worshiping God. It could also refer to the rituals performed by a pagan priest to worship a false god

Translation Suggestions:

- Ways to translate “holy” might include “set apart for God” or “belonging to God” or “completely pure” or “perfectly sinless” or “separated from sin.”
- To “make holy” is often translated as “sanctify” in English. It could also be translated as “set apart (someone) for God’s glory.”
- Ways to translate “unholy” could include “not holy” or “not belonging to God” or “not honoring to God” or “not godly.”
- In some contexts, “unholy” could be translated as “unclean.”

(See also: Holy Spirit, consecrate, sanctify, set apart)

Bible References:

- Genesis 28:22
- 2 Kings 3:2
- Lamentations 4:1
- Ezekiel 20:18-20
- Matthew 7:6
- Mark 8:38
- Acts 7:33
- Acts 11:8
- Romans 1:2
- 2 Corinthians 12:3-5
- Colossians 1:22
- 1 Thessalonians 3:13
- 1 Thessalonians 4:7
- 2 Timothy 3:15

Examples from the Bible stories:

- 1:16 He (God) blessed the seventh day and made it **holy**, because on this day he rested from his work.
- 9:12 “You are standing on **holy** ground.”

- 13:2 “If you will obey me and keep my covenant, you will be my prized possession, a kingdom of priests, and a **holy** nation.”
- 13:5 “Always be sure to keep the Sabbath day **holy**.”
- 22:5 “So the baby will be **holy**, the Son of God.”
- 50:2 As we wait for Jesus to return, God wants us to live in a way that is **holy** and that honors him.

Word Data:

- Strong’s: H0430, H2455, H2623, H4676, H4720, H6918, H6922, H6942, H6944, H6948, G00370, G00380, G00400, G00400, G00410, G00420, G04620, G18590, G21500, G24120, G24130, G28390, G37410, G37420

Matthew References:

4:5; 7:6; 24:15; 27:53

honey, honeycomb

Definition:

“Honey” is the sweet, sticky, edible substance that honeybees make out of flower nectar.

Honeycomb is the waxy frame where the bees store honey.

- Depending on the kind, honey can be yellowish or brownish in color.
- Honey can be found in the wild, such as in the hollow of a tree, or wherever bees make a nest. People also raise bees in hives in order to produce honey to eat or sell, but probably the honey mentioned in the Bible was wild honey.
- Three people that the Bible specifically mentions as eating wild honey were Jonathan, Samson, and John the Baptist.
- This term is often used figuratively to describe something that is sweet or very pleasurable. For example, God’s words and decrees are said to be “sweeter than honey.” (See also: Simile, Metaphor)
- Sometimes a person’s words are described as seeming sweet like honey, but instead result in deceiving and harming others.

(See also: John (the Baptist), Jonathan, Philistines, Samson)

Bible References:

- 1 Kings 14:1-3
- Deuteronomy 6:3
- Exodus 13:3-5
- Joshua 5:6
- Proverbs 5:3

Word Data:

- Strong’s: H1706, H3293, H3295, H5317, H6688, G31920

Matthew References:

3:4

honor

Definition:

The terms “honor” and “to honor” refer to giving someone respect, esteem, or reverence.

- Honor is usually given to someone who is of higher status and importance, such as a king or God.
- God instructs Christians to honor others.
- Children are instructed to honor their parents in ways that include respecting them and obeying them.
- The terms “honor” and “glory” are often used together, especially when referring to Jesus. These may be two different ways of referring to the same thing.
- Ways of honoring God include thanking and praising him, and showing him respect by obeying him and living in a way that shows how great he is.

Translation Suggestions:

- Other ways to translate “honor” could include “respect” or “esteem” or “high regard.”
- The term to “honor” could be translated as to “show special respect to” or to “cause to be praised” or to “show high regard for” or to “highly value.”

(See also: dishonor, glory, praise)

Bible References:

- 1 Samuel 2:8
- Acts 19:17
- John 4:44
- John 12:26
- Mark 6:4
- Matthew 15:6

Word Data:

- Strong’s: H1420, H1921, H1922, H1923, H1926, H1927, H1935, H2082, H2142, H3366, H3367, H3368, H3372, H3373, H3374, H3444, H3513, H3519, H3655, H3678, H5081, H5375, H5457, H6213, H6286, H6437, H6942, H6944, H6965, H7236, H7613, H7812, H8597, H8416, G08200, G13910, G13920, G17840, G21510, G25700, G31700, G44110, G45860, G50910, G50920, G50930, G53990

Matthew References:

15:4; 15:6; 15:8; 19:19

hope, hoped

Definition:

Hope is strongly desiring something to happen. Hope can imply either certainty or uncertainty regarding a future event.

- In the Bible, the term "hope" also has the meaning of "trust," as in "my hope is in the Lord." It refers to a sure expectation of receiving what God has promised his people.
- Sometimes the ULT translates the term in the original language as "confidence." This happens mostly in the New Testament in situations where people who believe in Jesus as their Savior have the assurance (or confidence or hope) of receiving what God has promised.
- To have "no hope" means to have no expectation of something good happening. It means that it is actually very certain that it will not happen.

Translation Suggestions:

- In some contexts, the term to "hope" could also be translated as to "wish" or to "desire" or to "expect."
- The expression "nothing to hope for" could be translated as "nothing to trust in" or "no expectation of anything good"
- To "have no hope" could be translated as "have no expectation of anything good" or "have no security" or "be sure that nothing good will happen."
- The expression "have set your hopes on" could also be translated as "have put your confidence in" or "have been trusting in."
- The phrase "I find hope in your Word" could also be translated as "I am confident that your Word is true" or "Your Word helps me trust in you" or "When I obey your Word, I am certain to be blessed."
- Phrases such as "hope in" God could also be translated a, "trust in God" or "know for sure that God will do what he has promised" or "be certain that God is faithful."

(See also: bless, **confidence**, good, **obey**, trust, word of God)

Bible References:

- **1 Chronicles 29:14-15**
- **1 Thessalonians 2:19**
- **Acts 24:14-16**
- **Acts 26:6**

- Acts 27:20
- Colossians 1:5
- Job 11:20

Word Data:

- Strong's: H0982, H0983, H0986, H2620, H2976, H3175, H3176, H3689, H4009, H4268, H4723, H7663, H7664, H8431, H8615, G00910, G05600, G16790, G16800, G20700

Matthew References:

12:21

hour, moment

Definition:

The term “hour” is often used in the Bible to tell what time of day a certain event took place. It is also used figuratively to mean “time” or “moment.”

- The Jews counted daylight hours starting at sunrise (around 6 AM). For example, “the ninth hour” meant “around three in the afternoon.”
- Nighttime hours were counted starting at sunset (around 6 PM). For example, “the third hour of the night” meant “around nine in the evening” in our present-day system.
- Since references to time in the Bible will not correspond exactly to the present-day time system, phrases such as “around nine” or “about six o’clock” could be used.
- Some translations might add phrases like “in the evening” or “in the morning” or “in the afternoon” to make it clear what time of day is being talked about.
- The phrase, “in that hour” could be translated as “at that time” or “in that moment.”
- Referring to Jesus, the expression “his hour had come” could be translated as “the time had come for him to” or “the appointed time for him had come.”

Bible References:

- Acts 2:15
- John 4:51-52
- Luke 23:44
- Matthew 20:3

Word Data:

- Strong’s: H8160, G56100

Matthew References:

8:13; 9:22; 10:19; 14:15; 15:28; 17:18; 18:1; 20:3; 20:5; 20:9; 20:12; 24:36; 24:44; 24:50; 25:13; 26:40; 26:45; 26:55; 27:45; 27:46

house

Definition:

The term “house” refers to a small building, shelter, or tent, usually the place where a family sleeps.

- When referring to a building where people live and sleep the term “house” could be translated as “dwelling place” or “dwelling structure” or with another term that expresses the meaning.

Bible References:

Word Data:

- Strong’s: H1004, H1005, H1035, H1397, G36140, G36240

Matthew References:

2:11; 5:15; 7:24; 7:25; 7:26; 7:27; 8:6; 8:14; 9:6; 9:7; 9:10; 9:23; 9:28; 10:6; 10:12; 10:13; 10:14; 11:8; 12:4; 12:25; 12:29; 12:44; 13:1; 13:36; 15:24; 17:25; 19:29; 21:13; 23:38; 24:17; 24:43; 26:6

house of God, your house, his house, Yahweh's house, a house for my name, the house for my name, the house, a house, a house of Yahweh

Short Title: house of God, Yahweh's house, house of Yahweh

Definition:

In the Bible, the phrases "house of God" (God's house) and "house of Yahweh (Yahweh's house)" refer to a place where God is worshiped.

- This term is also used more specifically to refer to the tabernacle or the temple.
- The terms "house of God" and "house of Yahweh" refer to the tabernacle or temple. These expressions can also refer generally to a central place where Yahweh was worshipped.
- The Bible often uses the phrases "your house" and "his house" to refer to the temple of Yahweh.
- The phrases "the house for my name," "a house for my name," and "a house of Yahweh" all refer to the temple of Yahweh.
- In some contexts, such as in 1 Chronicles 17:25 and 29:16, the phrase "a house" refers to the temple of Yahweh.
- In some contexts, such as in 1 Kings 8:44 and 2 Chronicles 6:4, the phrase "the house" refers to the temple of Yahweh.

Translation Suggestions:

- When referring to a place of worship, this term could be translated as "a house for worshiping God" or "a place for worshiping God."
- If it is referring to the temple or tabernacle, this could be translated as "the temple (or tabernacle) where God is worshiped" (or "where God is present" or "where God meets with his people").
- The word "house" may be important to use in the translation in order to communicate that God "dwells" there, that is, his spirit is in that place to meet with his people and to be worshiped by them.
- The phrase "house of Yahweh" could be translated as "Yahweh's temple" or "place where Yahweh is worshiped" or "place where Yahweh meets with his people" or "where Yahweh dwells." The phrase "house of God" could be translated in a similar way.

(See also: people of God, tabernacle, temple)

Bible References:

- 1 Timothy 3:14-15
- 2 Chronicles 23:8-9
- Ezra 5:13
- Genesis 28:17
- Judges 18:30-31
- Mark 2:26
- Matthew 12:4

Word Data:

- Strong's: H0426, H0430, H1004, H1005, H3068, G23160, G36240

Matthew References:

12:4

household, house

Definition:

The term “household” refers to all the people who live together in a house, including family members and all their servants.

- Used in this sense, the term “house” means “household” and refers to all the people who live together in one house or in a multi-structure home compound (whether buildings or tents), including family members and all their servants.
- Managing a household would have involved directing the servants and also taking care of the property.

Translation Suggestions

- Depending on the context, “house” could be translated as “household” or “family.”
- Depending on the context, the phrase “your household” could be translated as “those who live in your house” or “your family.”

(See also: **house dwelling structure**, **house descendants nation**)

Bible References:

Word Data:

- Strong’s: H1004, H1397, G36090, G36095, G36140, G36150, G36240

Matthew References:

10:25; 10:36; 13:57; 24:45

humble, humbled, humility

Definition:

The term “humble” describes a person who does not think of himself as better than others. He is not proud or arrogant. Humility is the quality of being humble.

- To be humble before God means to understand one’s weakness and imperfection in comparison with his greatness, wisdom and perfection.
- When a person humbles himself, he puts himself in a position of lower importance.
- Humility is caring about the needs of others more than one’s own needs.
- Humility also means serving with a modest attitude when using one’s gifts and abilities.
- The phrase “be humble” could be translated as “do not be prideful.”
- “Humble yourself before God” could be translated as “Submit your will to God, recognizing his greatness.”

(See also: **proud**)

Bible References:

- **James 1:21**
- **James 3:13**
- **James 4:10**
- **Luke 14:11**
- **Luke 18:14**
- Matthew 18:4
- Matthew 23:12

Examples from the Bible stories:

- **17:2** David was a **humble** and righteous man who trusted and obeyed God.
- **34:10** “God will **humble** everyone who is proud, and he will lift up whoever **humbles** himself.”

Word Data:

- Strong's: H1792, H3665, H6031, H6035, H6038, H6041, H6800, H6819, H7511, H7807, H7812, H8213, H8214, H8215, H8217, H8467, G08580, G42360, G42390, G42400, G50110, G50120, G50130, G53910

Matthew References:

11:29; 18:4; 23:12

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

Matthew References:

6:2; 6:5; 6:16; 7:5; 15:7; 22:18; 23:intro; 23:13; 23:15; 23:23; 23:25; 23:27; 23:28; 23:29; 24:51

image, carved image, cast metal image, figure, carved figure, statue

Definition:

These terms are all used to refer to idols that have been made for worshiping a false god. In the context of worshiping idols, the term “image” is a shortened form of “carved image.”

- A “carved image” or “carved figure” is a wooden object that has been made to look like an animal, person, or thing.
- A “cast metal figure” is an object or statue created by melting metal and pouring it into a mold that is in the shape of an object, animal, or person.
- These wooden and metal objects were used in the worship of false gods.
- The term “image” when referring to an idol could either refer to a wooden or metal idol.

Translation Suggestions:

- When referring to an idol, the term “image” could also be translated as “statue” or “engraved idol” or “carved religious object.”
- It may be more clear in some languages to always use a descriptive word with this term, such as “carved image” or “cast metal figure,” even in places where only the term “image” or “figure” is in the original text.
- Make sure it is clear that this term is different than the term used to refer to being in the image of God.

(See also: **false god**, God, **false god**, **image of God**)

Bible References:

- **1 Kings 14:9-10**
- **Acts 7:43**
- **Isaiah 21:8-9**
- Matthew 22:21
- **Romans 1:23**

Word Data:

- Strong’s: H0457, H1544, H2553, H4541, H4676, H4853, H4906, H5257, H5262, H5566, H6091, H6456, H6459, H6754, H6755, H6816, H8403, H8544, H8655, G15040, G51790

Matthew References:

22:20

inherit, inheritance, heir

Definition:

The term “inherit” refers to receiving something valuable from a parent after a parent dies. The term can also refer to receiving something valuable from some other person because of a special relationship with that person. An “inheritance” is the things that are received, and an “heir” is a person who receives an inheritance.

- A physical inheritance that is received may be money, land, or other kinds of property.
- God promised Abraham and his descendants that they would inherit the land of Canaan, that it would belong to them forever.

Translation Suggestions:

- As always, consider first whether there are already terms in the target language for the concept of an heir or an inheritance, and use those terms.
- Depending on the context, other ways that the term “inherit” could be translated might include “receive” or “possess” or “come into possession of.”
- Ways to translate “inheritance” could include “promised gift” or “secure possession.”
- The term “heir” could be translated with a word or phrase that means “privileged child who receives the father’s possessions.”
- The term “heritage” could be translated as “inherited blessings.”

(See also: heir, Canaan, Promised Land, possess)

Bible References:

- 1 Corinthians 6:9
- 1 Peter 1:4
- 2 Samuel 21:3
- Acts 7:4-5
- Deuteronomy 20:16
- Galatians 5:21
- Genesis 15:7
- Hebrews 9:15
- Jeremiah 2:7

- Luke 15:11
- Matthew 19:29
- Psalm 79:1

Examples from the Bible stories:

- 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**.”
- 27:1 One day, an expert in the Jewish law came to Jesus to test him, saying, “Teacher, what must I do to **inherit** eternal life?”
- 35:3 “There was a man who had two sons. The younger son told his father, ‘Father, I want my **inheritance** now!’ So the father divided his property between the two sons.”

Word Data:

- Strong’s: H2490, H2506, H3423, H3425, H4181, H5157, H5159, G28160, G28170, G28190, G28200

Matthew References:

5:5; 19:29; 21:38; 25:34

innocent

Definition:

The term “innocent” means to not be guilty of a crime or other wrongdoing. It can also refer more generally to people who are not involved in evil things.

- A person accused of doing something wrong is innocent if he has not committed that wrong.
- Sometimes the term “innocent” is used to refer to people who have done nothing wrong to deserve the bad treatment they are receiving, as in an enemy army attacking “innocent people.”
- In the Bible, “blood” can represent “killing,” so “innocent blood” refers to “killing people who did not deserve to die.”

Translation Suggestions:

- In most contexts, the term “innocent” can be translated as “not guilty” or “not responsible” or “not to blame” for something.
- When referring in general to innocent people, this term could be translated as “who have done nothing wrong” or “who are not involved in evil.”
- “To shed innocent blood” can be translated as “to kill people who did not deserve to die.”

(See also: guilt)

Bible References:

- 1 Corinthians 4:4
- 1 Samuel 19:5
- Acts 20:26
- Exodus 23:7
- Jeremiah 22:17
- Job 9:23
- Romans 16:18

Examples from the Bible stories:

- 8:6 After two years, Joseph was still in prison, even though he was **innocent**.

- 40:4 One of them mocked Jesus, but the other said, “Do you have no fear of God? We are guilty, but this man is **innocent**.”
- 40:8 When the soldier guarding Jesus saw everything that happened, he said, “Certainly, this man was **innocent**. He was the Son of God.”

Word Data:

- Strong’s: H2136, H2600, H2643, H5352, H5355, H5356, G01210

Matthew References:

12:5; 12:7; 27:4; 27:24

instruct, instruction, instructor

Definition:

The terms “instruct” and “instruction” refer to giving specific directions about what to do.

- To “give instructions” means to tell someone specifically what he is supposed to do.
- When Jesus gave the disciples the bread and fish to distribute to the people, he gave them specific instructions about how to do it.
- Depending on the context, the term “instruct” could also be translated as “tell” or “direct” or “teach” or “give instructions to.”
- The term “instructions” could be translated as “directions” or “explanations” or “what he has told you to do.”
- When God gives instructions, this term is sometimes translated as “commands” or “orders.”

(See also: **command**, **decree**, **teach**)

Bible References:

- **Exodus 14:4**
- **Genesis 26:5**
- **Hebrews 11:22**
- Matthew 10:5
- Matthew 11:1
- **Proverbs 1:30**

Word Data:

- Strong’s: H0241, H0376, H0559, H0631, H1004, H1696, H1697, H3256, H3289, H3384, H4148, H4156, H4687, H4931, H4941, H6098, H6310, H6490, H6680, H7919, H8451, G12560, G12990, G13190, G13210, G13780, G17810, G17850, G27270, G27530, G35590, G35600, G38110, G38520, G38530, G42640, G43670, G48220

Matthew References:

10:5; 28:15

interpret, interpretation, interpreter

Definition:

The terms “interpret” and “interpretation” refer to understanding and explaining the meaning of something that is not clear.

- Often in the Bible these terms are used in connection with explaining the meaning of dreams or visions.
- When the king of Babylon had some confusing dreams, God helped Daniel to interpret them and to explain their meanings.
- The “interpretation” of the dream is the “explanation” of the meaning of the dream.
- In the Old Testament, God sometimes used dreams to reveal to people what would happen in the future. So the interpretations of those dreams were prophecies.
- The term “interpret” can also refer to figuring out the meaning of other things, such as figuring out what the weather will be like based on how cold or hot it is, how windy it is, and what the sky looks like.
- Ways to translate the term “interpret” could include, “figure out the meaning of” or “explain” or “give the meaning of.”
- The term “interpretation” could also be translated as “explanation” or “meaning.”

(See also: Babylon, Daniel, dream, prophet, vision)

Bible References:

- 1 Corinthians 12:10
- Daniel 4:4-6
- Genesis 40:4-5
- Judges 7:15-16
- Luke 12:56

Word Data:

- Strong’s: H0995, H3887, H6591, H6622, H6623, H7667, H7760, H7922, G12520, G13280, G13290, G13810, G19550, G20580, G31770, G47930

Matthew References:

1:23

Isaac

Definition:

Isaac was the only son of Abraham and Sarah. God had promised to give them a son even though they were very old.

- The name "Isaac" means "he laughs." When God told Abraham that Sarah would give birth to a son, Abraham laughed because they were both very old. Some time later, Sarah also laughed when she heard this news.
- But God fulfilled his promise and Isaac was born to Abraham and Sarah in their old age.
- God told Abraham that the covenant he had made with Abraham would also be for Isaac and his descendants forever.
- When Isaac was a youth, God tested Abraham's faith by commanding him to sacrifice Isaac.
- Isaac's son Jacob had twelve sons whose descendants later became the twelve tribes of the nation of Israel.

(Translation suggestions: How to Translate Names)

(See also: Abraham, descendant, eternity, fulfill, Jacob, Sarah, twelve tribes of Israel)

Bible References:

- Galatians 4:28-29
- Genesis 25:9-11
- Genesis 25:19
- Genesis 26:1
- Genesis 26:8
- Genesis 28:1-2
- Genesis 31:18
- Matthew 8:11-13
- Matthew 22:32

Examples from the Bible stories:

- 5:4 "Your wife, Sarai, will have a son—he will be the son of promise. Name him **Isaac**."

- 5:6 When **Isaac** was a young man, God tested Abraham's faith by saying, "Take **Isaac**, your only son, and kill him as a sacrifice to me."
- 5:9 God had provided the ram to be the sacrifice instead of **Isaac**.
- 6:1 When Abraham was very old and his son, **Isaac**, had grown to be a man, Abraham sent one of his servants back to the land where his relatives lived to find a wife for his son, **Isaac.**
- 6:5 **Isaac** prayed for Rebekah, and God allowed her to get pregnant with twins.
- 7:10 Then **Isaac** died, and Jacob and Esau buried him. The covenant promises God had promised to Abraham and then to **Isaac** now passed on to Jacob.

Word Data:

- Strong's: H3327, H3446, G24640

Matthew References:

1:2; 8:11; 22:32

Isaiah

Definition:

Isaiah was a prophet of God who prophesied during the reigns of four kings of Judah: Uzziah, Jotham, Ahaz, and Hezekiah.

- He lived in Jerusalem during the time when the Assyrians were attacking the city, during the reign of Hezekiah.
- The Old Testament book of Isaiah is one of the major books of the Bible.
- Isaiah wrote many prophecies that came true while he was still living.
- Isaiah is especially known for the prophecies he wrote about the Messiah that came true 700 years later when Jesus was living on earth.
- Jesus and his disciples quoted Isaiah's prophecies to teach people about the Messiah.

(Translation suggestions: How to Translate Names)

(See also: Ahaz, Assyria, Christ, Hezekiah, Jotham, Judah, prophet, Uzziah)

Bible References:

- 2 Kings 20:1-3
- Acts 28:26
- Isaiah 1:1
- Luke 3:4
- Mark 1:1
- Mark 7:6
- Matthew 3:3
- Matthew 4:14

Examples from the Bible stories:

- 21:9 The prophet **Isaiah** prophesied that the Messiah would be born from a virgin.
- 21:10 The prophet **Isaiah** said the Messiah would live in Galilee, comfort broken-hearted people, and proclaim freedom to captives and release to prisoners.
- 21:11 The prophet **Isaiah** also prophesied that the Messiah would be hated without reason and rejected.

- 21:12 **Isaiah** prophesied that people would spit on, mock, and beat the Messiah.
- 26:2 They handed him (Jesus) the scroll of the prophet **Isaiah** so that he would read from it. Jesus opened up the scroll and read part of it to the people.
- 45:8 When Philip approached the chariot, he heard the Ethiopian reading from what the prophet **Isaiah** wrote.
- 45:10 Philip explained to the Ethiopian that **Isaiah** was writing about Jesus.

Word Data:

- Strong's: H3470, G22680

Matthew References:

3:3; 4:14; 8:17; 12:17; 13:14; 15:7

Israel, Israelites

Definition:

The term “Israel” is the name that God gave to Jacob. Often it refers to the nation that is descended from him.

- The name Israel probably means “He struggles with God.”
- The descendants of Jacob became known as the “sons of Israel” or the “people of Israel” or the “nation of Israel” or the “Israelites.”
- God formed his covenant with the people of Israel. They were his chosen people.
- The nation of Israel consisted of twelve tribes.
- Soon after King Solomon died, Israel was divided into two kingdoms: the southern kingdom, called “Judah,” and the northern kingdom, called “Israel.”
- Often the term “Israel” can be translated as “the people of Israel” or “the nation of Israel,” depending on the context.

(See also: Jacob, kingdom of Israel, Judah, nation, twelve tribes of Israel)

Bible References:

- 1 Chronicles 10:1
- 1 Kings 8:2
- Acts 2:36
- Acts 7:24
- Acts 13:23
- John 1:49-51
- Luke 24:21
- Mark 12:29
- Matthew 2:6
- Matthew 27:9
- Philippians 3:4-5

Examples from the Bible stories:

- 8:15 The descendants of the twelve sons became the twelve tribes of **Israel**.

- 9:3 The Egyptians forced the **Israelites** to build many buildings and even whole cities.
- 9:5 A certain **Israelite** woman gave birth to a baby boy.
- 10:1 They said, “This is what the God of **Israel** says, ‘Let my people go!’”
- 14:12 But despite all this, the people of __Israel __ complained and grumbled against God and against Moses.
- 15:9 God fought for **Israel** that day. He caused the Amorites to be confused and he sent large hailstones that killed many of the Amorites.
- 15:12 After this battle, God gave each tribe of __Israel __ its own section of the Promised Land. Then God gave **Israel** peace along all its borders.
- 16:16 So God punished __Israel __ again for worshiping idols.
- 43:6 “Men of **Israel**, Jesus was a man who did many mighty signs and wonders by the power of God, as you have seen and already know.”

Word Data:

- Strong’s: H3478, H3479, H3481, H3482, G09350, G24740, G24750

Matthew References:

2:6; 2:20; 2:21; 8:10; 9:33; 10:6; 10:23; 15:24; 15:31; 19:28; 27:9; 27:42

Jacob, Israel

Definition:

Jacob was the younger twin son of Isaac by Rebekah. God changed his name to "Israel." His descendants became the nation of Israel.

- Jacob is the last of the three patriarchs of the Israelite nation: Abraham, Isaac, and Jacob. The descendants of Jacob's twelve sons became the twelve tribes of Israel.
- The name Jacob is similar to the Hebrew word meaning "heel." As Jacob was being born, he was holding onto the heel of his twin brother Esau. In the Old Testament times, the heel was a body part associated both with attack and with the rear part of a person's body. The Hebrew name Jacob was probably associated with the idea of attacking someone from behind.
- Many years later, God changed Jacob's name to "Israel," which probably means "He struggles with God."
- The name Jacob is often used to represent the nation of Israel.
- Jacob married Laban's two daughters, Leah and Rachel, as well as each of their servants, Zilpah and Bilhah. These four women mothered the twelve sons who became the ancestral fathers of the twelve tribes of Israel.
- In the New Testament, a different man named Jacob is listed as being Joseph's father in Matthew's genealogy.

(Translation suggestions: How to Translate Names)

(See also: Israel, twelve tribes of Israel, Leah, Rachel, Zilpah, Bilhah, deceive, Esau, Isaac, Rebekah, Laban)

Bible References:

- Acts 7:11
- Acts 7:46
- Genesis 25:26
- Genesis 29:1-3
- Genesis 32:1-2
- John 4:4-5
- Matthew 8:11-13
- Matthew 22:32

Examples from the Bible stories:

- 7:1 As the boys grew up, Rebekah loved **Jacob**, but Isaac loved Esau. **Jacob** loved to stay at home, but Esau loved to hunt.
- 7:7 **Jacob** lived there for many years, and during that time he married and had twelve sons and a daughter. God made him very wealthy.
- 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.
- 7:10 The covenant promises God had promised to Abraham and then to Isaac now passed on to **Jacob**.
- 8:1 Many years later, when **Jacob** was an old man, he sent his favorite son, Joseph, to check on his brothers who were taking care of the herds.

Word Data:

- Strong's: H3290, G23840

Matthew References:

1:2; 1:15; 1:16; 8:11; 22:32

James (brother of Jesus)

Definition:

James was a son of Mary and Joseph. He was one of Jesus' younger half-brothers.

- Jesus' other half-brothers were named Joseph, Judas, and Simon.
- During Jesus' lifetime, James and his brothers did not believe that Jesus was the Messiah.
- Later, after Jesus was raised from the dead, James believed in him and became a leader of the church in Jerusalem.
- The New Testament book of James is a letter that James wrote to Christians who had fled to other countries to escape persecution.

(Translation suggestions: How to Translate Names)

(See also: apostle, Christ, church, **Judas the son of James**, persecute)

Bible References:

- **Galatians 1:18-20**
- **Galatians 2:9-10**
- **James 1:1-3**
- **Jude 1:1-2**
- **Mark 9:1-3**
- Matthew 13:54-56

Word Data:

- Strong's: G23850

Matthew References:

13:55

James (son of Alphaeus)

Definition:

James, the son of Alphaeus, was one of Jesus' twelve apostles.

- His name is given in the lists of Jesus' disciples in the gospels of Matthew, Mark, and Luke.
- He is also mentioned in the book of Acts as one of the eleven disciples who were together praying in Jerusalem after Jesus went back up to heaven.

(Translation suggestions: How to Translate Names)

(See also: apostle, disciple, James (brother of Jesus), James (son of Zebedee), the twelve)

Bible References:

- Acts 1:12-14
- Luke 6:14-16
- Mark 3:17-19
- Mark 14:32-34
- Matthew 10:2-4

Word Data:

- Strong's: G23850

Matthew References:

10:3

James (son of Zebedee)

Definition:

James, a son of Zebedee, was one of Jesus' twelve apostles. He had a younger brother named John who was also one of Jesus' apostles.

- James and his brother John worked by fishing with their father Zebedee.
- James and John were nicknamed the "Sons of Thunder," perhaps because they got angry quickly.
- Peter, James, and John were Jesus' closest disciples and were with him for amazing events such as when Jesus was on a mountaintop with Elijah and Moses and when Jesus caused a dead little girl to come back to life.
- This is a different James than the one who wrote a book in the Bible. Some languages may have to write their names differently to make it clear that they were two different men.

(Translation suggestions: How to Translate Names)

(See also: apostle, Elijah, James (brother of Jesus), James (son of Alphaeus), Moses)

Bible References:

- **Luke 9:28-29**
- **Mark 1:19-20**
- **Mark 1:29-31**
- **Mark 3:17**
- Matthew 4:21-22
- Matthew 17:1-2

Word Data:

- Strong's: G23850

Matthew References:

4:21; 10:2; 17:1

Jehoram, Joram

Definition:

"Jehoram" was the name of two kings in the Old Testament. Both kings were also known as "Joram."

- One King Jehoram ruled over the kingdom of Judah for eight years. He was the son of King Jehoshaphat. This is the king that is most commonly known as Jehoram.
- The other King Jehoram ruled over the kingdom of Israel for twelve years. He was the son of King Ahab.
- King Jehoram of Judah reigned during the time that the prophets Jeremiah, Daniel, Obadiah, and Ezekiel were prophesying in the kingdom of Judah.
- The King Jehoram also reigned during some of the time that his father King Jehoshaphat was reigning over Judah.
- Some translations may choose to consistently use the name "Jehoram" when this king of Israel is mentioned and the name "Joram" for the king of Judah.
- Another way to clearly identify each one would be to include the name of his father.

(Translation suggestions: How to Translate Names)

(See also: Ahab, Jehoshaphat, Joram, Judah, kingdom of Israel, Obadiah)

Bible References:

- 1 Kings 22:48-50
- 2 Chronicles 21:3
- 2 Kings 11:1-3
- 2 Kings 12:18

Word Data:

- Strong's: H3088, H3141, G24960

Matthew References:

1:8

Jehoshaphat

Definition:

Jehoshaphat was the name of at least two men in the Old Testament.

- The best known man by this name was King Jehoshaphat who was the fourth king to rule over the kingdom of Judah.
- He restored peace between Judah and Israel and destroyed the altars of false gods.
- Another Jehoshaphat was a “recorder” for David and Solomon. His job included writing documents for the king to sign and recording the history of the important events that happened in the kingdom.

(Translation suggestions: How to Translate Names)

(See also: altar, David, false god, Israel, Judah, priest, Solomon)

Bible References:

- 1 Chronicles 3:10-12
- 1 Kings 4:17
- 2 Chronicles 17:1
- 2 Kings 1:17
- 2 Samuel 8:15-18
- Matthew 1:7-8

Word Data:

- Strong’s: H3092, G24980

Matthew References:

1:8

Jeremiah

Definition:

Jeremiah was a prophet of God in the kingdom of Judah. The Old Testament book of Jeremiah contains his prophecies.

- Like most of the prophets, Jeremiah often had to warn the people of Israel that God was going to punish them for their sins.
- Jeremiah prophesied that the Babylonians would capture Jerusalem, making some of the people of Judah angry. So they put him in a deep, dry well and left him there to die. But the king of Judah ordered his servants to rescue Jeremiah from the well.
- Jeremiah wrote that he wished his eyes could be a "fountain of tears," to express his deep sadness over the rebellion and sufferings of his people.

(Translation suggestions: How to Translate Names)

(See also: Babylon, **Judah**, prophet, **rebel**, suffer, **well**)

Bible References:

- **2 Chronicles 35:25**
- **Jeremiah 1:2**
- **Jeremiah 11:1**
- Matthew 2:18
- Matthew 16:13-16
- Matthew 27:10

Examples from the Bible stories:

- **19:17** Once, the prophet **Jeremiah** was put into a dry well and left there to die. He sank down into the mud that was in the bottom of the well, but then the king had mercy on him and ordered his servants to pull **Jeremiah** out of the well before he died.
- **21:5** Through the prophet **Jeremiah**, God promised that he would make a New Covenant, but not like the covenant God made with Israel at Sinai.

Word Data:

- Strong's: H3414, G24080

Matthew References:

2:17; 16:14; 27:9

Jericho

Definition:

Jericho was a powerful city in the land of Canaan. It was located just west of the Jordan River and just north of the Salt Sea.

- As all Canaanites did, the people of Jericho worshiped false gods.
- Jericho was the first city in the land of Canaan that God told the Israelites to conquer.
- When Joshua led the Israelites against Jericho, God did a great miracle to help them defeat the city.

(See also: Canaan, Jordan River, Joshua, miracle, Salt Sea)

Bible References:

- 1 Chronicles 6:78
- Joshua 2:1-3
- Joshua 7:2-3
- Luke 18:35
- Mark 10:46-48
- Matthew 20:29-31
- Numbers 22:1

Examples from the Bible stories:

- 15:1 Joshua sent two spies to the Canaanite city of **Jericho**.
- 15:3 After the people crossed the Jordan River, God told Joshua how to attack the powerful city of **Jericho**.
- 15:5 Then the walls around **Jericho** fell down! The Israelites destroyed everything in the city as God had commanded.

Word Data:

- Strong's: H3405, G24100

Matthew References:

20:29

Jerusalem

Definition:

Jerusalem was originally an ancient Canaanite city that later became the most important city in Israel. It is located about 34 kilometers west of the Salt Sea and just north of Bethlehem. It is still the capital city of Israel today.

- The name "Jerusalem" is first mentioned in the book of Joshua. Other Old Testament names for this city include "Salem" "city of Jebus," and "Zion." Both "Jerusalem" and "Salem," have the root meaning of "peace."
- Jerusalem was originally a Jebusite fortress called "Zion" which King David captured and made into his capital city.
- It was in Jerusalem that David's son Solomon built the first temple in Jerusalem, on Mount Moriah, which was the mountain where Abraham had offered his son Isaac to God. The temple was rebuilt there after it was destroyed by the Babylonians.
- Because the temple was in Jerusalem, the major Jewish festivals were celebrated there.
- People normally referred to going "up" to Jerusalem since it is located in the mountains.

(See also: Babylon, Christ, David, **Jebusites**, Jesus, Solomon, temple, Zion)

Bible References:

- **Galatians 4:26-27**
- **John 2:13**
- **Luke 4:9-11**
- **Luke 13:5**
- **Mark 3:7-8**
- **Mark 3:20-22**
- Matthew 3:6
- Matthew 4:23-25
- Matthew 20:17

Examples from the Bible stories:

- **17:5** David conquered **Jerusalem** and made it his capital city.
- **18:2** In **Jerusalem**, Solomon built the Temple for which his father David had planned and gathered materials.

- 20:7 They (Babylonians) captured the city of **Jerusalem**, destroyed the Temple, and took away all the treasures of the city and the Temple.
- 20:12 So, after seventy years in exile, a small group of Jews returned to the city of **Jerusalem** in Judah.
- 38:1 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.
- 38:2 After Jesus and the disciples arrived in **Jerusalem**, Judas went to the Jewish leaders and offered to betray Jesus to them in exchange for money.
- 42:8 "It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in **Jerusalem**, and then go to all people groups everywhere."
- 42:11 Forty days after Jesus rose from the dead, he told his disciples, "Stay in **Jerusalem** until you receive power when the Holy Spirit comes on you."

Word Data:

- Strong's: H3389, H3390, G24140, G24150, G24190

Matthew References:

2:1; 2:3; 3:5; 4:25; 5:35; 15:1; 16:21; 20:17; 20:18; 21:1; 21:10; 23:37

Jesse

Definition:

Jesse was the father of King David and the grandson of Ruth and Boaz.

- Jesse was from the tribe of Judah.
- He was an “Ephrathite,” which means he was from the region of Ephrathah. The town of Bethlehem was located in the region of Ephrathah.
- The prophet Isaiah prophesied about a “shoot” or “branch” that would come from the “root of Jesse” and bear fruit. This refers to Jesus, who was a descendant of Jesse.

(Translation suggestions: How to Translate Names)

(See also: Bethlehem, Boaz, descendant, Jesus, king, prophet, Ruth, twelve tribes of Israel)

Bible References:

- 1 Chronicles 2:12
- 1 Kings 12:16
- 1 Samuel 16:1
- Luke 3:32
- Matthew 1:4-6

Word Data:

- Strong’s: H3448, G24210

Matthew References:

1:5; 1:6

Jesus, Jesus Christ, Christ Jesus

Definition:

Jesus is God's Son. The name "Jesus" means "Yahweh saves." The term "Christ" is a title that means "anointed one" and is another word for Messiah.

- The two names are often combined as "Jesus Christ" or "Christ Jesus." These names emphasize that God's Son is the Messiah, who came to save people from being punished eternally for their sins.
- In a miraculous way, the Holy Spirit caused the eternal Son of God to be born as a human being. His mother was told by an angel to call him "Jesus" because he was destined to save people from their sins.
- Jesus did many miracles that revealed that he is God and that he is the Christ, or the Messiah.

Translation Suggestions:

- In many languages "Jesus" and "Christ" are spelled in a way that keeps the sounds or spelling as close to the original as possible. For example, "Jesucristo," "Jezus Christus," "Yesus Kristus", and "Hesukristo" are some of the ways that these names are translated into different languages.
- For the term "Christ," some translators may prefer to use only some form of the term "Messiah" throughout.
- Also consider how these names are spelled in a nearby local or national language.

(Translation suggestions: How to Translate Names)

(See also: Christ, God, God the Father, high priest, kingdom of God, Mary, Savior, Son of God)

Bible References:

- 1 Corinthians 6:11
- 1 John 2:2
- 1 John 4:15
- 1 Timothy 1:2
- 2 Peter 1:2
- 2 Thessalonians 2:15

- 2 Timothy 1:10
- Acts 2:23
- Acts 5:30
- Acts 10:36
- Hebrews 9:14
- Hebrews 10:22
- Luke 24:20
- Matthew 1:21
- Matthew 4:3
- Philippians 2:5
- Philippians 2:10
- Philippians 4:21-23
- Revelation 1:6

Examples from the Bible stories:

- 22:4 The angel said, “You will become pregnant and give birth to a son. You are to name him **Jesus** and he will be the Messiah.”
- 23:2 “Name him **Jesus** (which means, ‘Yahweh saves’), because he will save the people from their sins.”
- 24:7 So John baptized him (Jesus), even though **Jesus** had never sinned.
- 24:9 There is only one God. But John heard God the Father speak, and saw **Jesus** the Son and the Holy Spirit when he baptized **Jesus**.
- 25:8 **Jesus** did not give in to Satan’s temptations, so Satan left him.
- 26:8 Then **Jesus** went throughout the region of Galilee, and large crowds came to him. They brought many people who were sick or handicapped, including those who could not see, walk, hear, or speak, and **Jesus** healed them.
- 31:3 Then **Jesus** finished praying and went to the disciples. He walked on top of the water across the lake toward their boat!
- 38:2 He (Judas) knew that the Jewish leaders denied that **Jesus** was the Messiah and that they were plotting to kill him.
- 40:8 Through his death, **Jesus** opened a way for people to come to God.
- 42:11 Then **Jesus** was taken up to heaven, and a cloud hid him from their sight. **Jesus** sat down at the right hand of God to rule over all things.
- 50:17 **Jesus** and his people will live on the new earth, and he will reign forever over everything that exists. He will wipe away every tear and there will be no more suffering,

sadness, crying, evil, pain, or death. **Jesus** will rule his kingdom with peace and justice, and he will be with his people forever.

Word Data:

- Strong's: G24240, G55470

Matthew References:

1:1; 1:16; 1:18; 1:21; 1:25; 2:1; 3:13; 3:15; 3:16; 4:1; 4:7; 4:10; 4:17; 7:28; 8:4; 8:10; 8:13; 8:14; 8:18; 8:20; 8:22; 8:34; 9:2; 9:4; 9:9; 9:10; 9:15; 9:19; 9:22; 9:23; 9:27; 9:28; 9:30; 9:35; 10:5; 11:1; 11:4; 11:7; 11:25; 12:1; 12:15; 13:1; 13:34; 13:53; 13:57; 14:1; 14:12; 14:13; 14:16; 14:27; 14:29; 14:31; 15:1; 15:21; 15:28; 15:29; 15:32; 15:34; 16:6; 16:8; 16:13; 16:17; 16:21; 16:24; 17:1; 17:4; 17:7; 17:8; 17:9; 17:17; 17:18; 17:19; 17:22; 17:25; 17:26; 18:1; 18:22; 19:1; 19:14; 19:18; 19:21; 19:23; 19:26; 19:28; 20:17; 20:22; 20:25; 20:30; 20:32; 20:34; 21:1; 21:6; 21:11; 21:12; 21:16; 21:21; 21:24; 21:27; 21:31; 21:42; 22:1; 22:18; 22:29; 22:41; 23:1; 24:1; 24:4; 26:1; 26:4; 26:6; 26:10; 26:17; 26:19; 26:26; 26:31; 26:34; 26:36; 26:49; 26:50; 26:51; 26:52; 26:55; 26:57; 26:59; 26:63; 26:64; 26:69; 26:71; 26:75; 27:1; 27:11; 27:17; 27:20; 27:22; 27:26; 27:27; 27:37; 27:46; 27:50; 27:54; 27:55; 27:57; 27:58; 28:5; 28:9; 28:10; 28:16; 28:18

Jew, Jewish

Definition:

Jews are people who are descendants of Abraham's grandson Jacob. The word "Jew" comes from the word "Judah."

- People began to call the Israelites "Jews" after they returned to Judah from their exile in Babylon.
- Jesus the Messiah was Jewish. However, the Jewish religious leaders rejected Jesus and demanded that he be killed.

(See also: Abraham, Jacob, Israel, Babylon, Jewish leaders)

Bible References:

- Acts 2:5
- Acts 10:28
- Acts 14:5-7
- Colossians 3:11
- John 2:14
- Matthew 28:15

Examples from the Bible stories:

- 20:11 The Israelites were now called **Jews** and most of them had lived their whole lives in Babylon.
- 20:12 So, after seventy years in exile, a small group of **Jews** returned to the city of Jerusalem in Judah.
- 37:10 Many of the **Jews** believed in Jesus because of this miracle.
- 37:11 But the religious leaders of the **Jews** were jealous, so they gathered together to plan how they could kill Jesus and Lazarus.
- 40:2 Pilate commanded that they write, "King of the **Jews**" on a sign and put it on the cross above Jesus' head.
- 46:6 Right away, Saul began preaching to the **Jews** in Damascus, saying, "Jesus is the Son of God!"

Word Data:

- Strong's: H3054, H3061, H3062, H3064, H3066, G24500, G24510, G24520, G24530, G24540

Matthew References:

2:2; 27:11; 27:29; 27:37; 28:15

John (the apostle)

Definition:

John was one of Jesus' twelve apostles and one of Jesus' closest friends.

- John and his brother James were sons of a fisherman named Zebedee.
- In the gospel that he wrote about Jesus' life, John referred to himself as "the disciple whom Jesus loved." This seems to indicate that John was an especially close friend of Jesus.
- The Apostle John wrote five New Testament books: the gospel of John, the Revelation of Jesus Christ, and three letters written to other believers.
- Note that the Apostle John was a different person than John the Baptist.

(Translation suggestions: How to Translate Names)

(See also: apostle, reveal, James (son of Zebedee), John (the Baptist), Zebedee)

Bible References:

- Galatians 2:9-10
- John 1:19-21
- Mark 3:17-19
- Matthew 4:21-22
- Revelation 1:1-3

Examples from the Bible stories:

- 36:1 One day, Jesus took three of his disciples, Peter, James, and **John** with him. (The disciple named **John** was not the same person who baptized Jesus.) They went up on a high mountain by themselves.
- 44:1 One day, Peter and **John** were going to the Temple. As they approached the Temple gate, they saw a crippled man who was begging for money.
- 44:6 The leaders of the Temple were very upset by what Peter and **John** were saying. So they arrested them and put them into prison.
- 44:7 The next day, the Jewish leaders brought Peter and **John** to the high priest and the other religious leaders. They asked Peter and **John**, "By what power did you heal this crippled man?"

- 44:9 The leaders were shocked that Peter and **John** spoke so boldly because they could see that these men were ordinary men who were uneducated. But then they remembered that these men had been with Jesus. After they threatened Peter and **John**, they let them go.

Word Data:

- Strong's: G24910

Matthew References:

4:21; 10:2; 17:1

John (the Baptist)

Definition:

John was the son of Zechariah and Elizabeth. Since "John" was a common name, he is often called "John the Baptist" to distinguish him from the other people named John, such as the Apostle John.

- John was the prophet whom God sent to prepare people to believe in and follow the Messiah.
- John told people to confess their sins, turn to God, and stop sinning, so that they would be ready to receive the Messiah.
- John baptized many people in water as a sign that they were sorry for their sins and were turning away from them.
- John was called "John the Baptist" because he baptized many people.

(Translation suggestions: How to Translate Names)

(See also: baptize, Zechariah (NT))

Bible References:

- John 3:22-24
- Luke 1:11-13
- Luke 1:62-63
- Luke 3:7
- Luke 3:15-16
- Luke 7:27-28
- Matthew 3:13
- Matthew 11:14

Examples from the Bible stories:

- 22:2 The angel said to Zechariah, "Your wife will have a son. You will name him **John**. He will be filled with the Holy Spirit, and will prepare the people for Messiah!"
- 22:7 After Elizabeth gave birth to her baby boy, Zechariah and Elizabeth named the baby **John**, as the angel had commanded.

- 24:1 **John**, the son of Zechariah and Elizabeth, grew up and became a prophet. He lived in the wilderness, ate wild honey and locusts, and wore clothes made from camel hair.
- 24:2 Many people came out to the wilderness to listen to **John**. He preached to them, saying, “Repent, for the kingdom of God is near!”
- 24:6 The next day, Jesus came to be baptized by **John**. When **John** saw him, he said, “Look! There is the Lamb of God who will take away the sin of the world.”

Word Data:

- Strong’s: G09100 G24910

Matthew References:

3:1; 3:4; 3:13; 3:14; 4:12; 9:14; 11:2; 11:4; 11:7; 11:11; 11:12; 11:13; 11:18; 14:2; 14:3; 14:4; 14:8; 14:10; 16:14; 17:13; 21:25; 21:26; 21:32

Jonah

Definition:

Jonah was a Hebrew prophet in the Old Testament.

- The book of Jonah tells the story of what happened when God sent Jonah to preach to the people of Nineveh.
- Jonah refused to go to Nineveh and instead got on a ship headed for a Tarshish.
- God caused a huge storm to overwhelm that ship.
- 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

Matthew References:

12:39; 12:40; 12:41; 16:intro; 16:4

Jordan River, Jordan

Definition:

The Jordan River is a river that flows from north to south, and forms the eastern boundary of the land that was called Canaan.

- Today, the Jordan River separates Israel on its west from Jordan on its east.
- The Jordan River flows through the Sea of Galilee and then empties into the Dead Sea.
- When Joshua led the Israelites into Canaan, they had to cross the Jordan River. It was too deep to cross normally, but God miraculously stopped the river from flowing so they could walk across the river bed.
- Often in the Bible the Jordan River is referred to as “the Jordan.”

(See also: Canaan, Salt Sea, Sea of Galilee)

Bible References:

- Genesis 32:9-10
- John 1:26-28
- John 3:25-26
- Luke 3:3
- Matthew 3:6
- Matthew 3:13-15
- Matthew 4:14-16
- Matthew 19:1-2

Examples from the Bible stories:

- 15:2 The Israelites had to cross the **Jordan River** to enter into the Promised Land.
- 15:3 After the people crossed the **Jordan River**, God told Joshua how to attack the powerful city of Jericho.
- 19:14 Elisha told him (Naaman) to dip himself seven times in the **Jordan River**.

Word Data:

- Strong’s: H3383, G24460

Matthew References:

3:5; 3:6; 3:13; 4:15; 4:25; 19:1

Joseph (NT)

Definition:

Joseph was Jesus' earthly father and raised him as his son. He was a righteous man who worked as a carpenter.

- Joseph became engaged to a Jewish girl named Mary, while they were engaged God chose her to become the mother of Jesus the Messiah.
- An angel told Joseph that the Holy Spirit had miraculously caused Mary to be pregnant, and that Mary's baby was the Son of God.
- After Jesus was born, an angel warned Joseph to take the baby and Mary to Egypt in order to escape from Herod.
- Joseph and his family later lived in the city of Nazareth of Galilee, where he earned a living doing carpentry work.

(Translation suggestions: How to Translate Names)

(See also: Christ, Galilee, Jesus, Nazareth, Son of God, virgin)

Bible References:

- John 1:43-45
- Luke 1:26-29
- Luke 2:4-5
- Luke 2:15-16
- Matthew 1:18-19
- Matthew 1:24-25
- Matthew 2:19-21
- Matthew 13:54-56

Examples from the Bible stories:

- 22:4 She (Mary) was a virgin and was engaged to be married to a man named **Joseph**.
- 23:1 **Joseph**, the man Mary was engaged to, was a righteous man. When he heard that Mary was pregnant, he knew it was not his baby. He did not want to shame her, so he planned to quietly divorce her.

- 23:2 The angel said, "**Joseph**, do not be afraid to take Mary as your wife. The baby in her body is from the Holy Spirit. She will give birth to a son. Name him Jesus (which means, 'Yahweh saves'), because he will save the people from their sins."
- 23:3 So **Joseph** married Mary and took her home as his wife, but he did not sleep with her until she had given birth.
- 23:4 **Joseph** and Mary had to make a long journey from where they lived in Nazareth to Bethlehem because their ancestor was David whose hometown was Bethlehem.
- 26:4 Jesus said, "The words I just read to you are happening right now." All the people were amazed. "Is not this the son of **Joseph**?" they said.

Word Data:

- Strong's: G25010

Matthew References:

1:16; 1:18; 1:19; 1:20; 1:24; 2:13; 2:19

Josiah

Definition:

Josiah was a godly king who reigned over the kingdom of Judah for thirty-one years. He led the people of Judah to repent and worship Yahweh.

- After his father King Amon was killed, Josiah became king over Judah at eight years of age.
- In the eighteenth year of his reign, King Josiah ordered Hilkiah the high priest to rebuild the temple of the Lord. While this was being done, the books of the Law were found.
- When the books of the Law were read to Josiah, he was grieved at how his people were disobeying God. He ordered that all the places of idol worship be destroyed and that the priests of the false gods be killed.
- He also ordered the people to start celebrating the Passover feast again.

(Translation suggestions: Translate Names)

(See also: **false god**, Judah, **law**, Passover, temple)

Bible References:

- **1 Chronicles 3:13-14**
- **2 Chronicles 33:24-25**
- **2 Chronicles 34:3**
- **Jeremiah 1:3**
- Matthew 1:11

Word Data:

- Strong's: H2977, G25020

Matthew References:

1:10; 1:11

Jotham

Definition:

In the Old Testament, there were three men with the name Jotham.

- One man named Jotham was the youngest son of Gideon. Jotham helped defeat his older brother Abimelech, who had killed all the rest of their brothers.
- Another man named Jotham was a king over Judah for sixteen years following the death of his father Uzziah (Azariah).
- Like his father, King Jotham obeyed God and was a good king.
- However, by not removing the places of idol worship he caused the people of Judah to later turn away from God again.
- Jotham is also one of the ancestors listed in the genealogy of Jesus Christ in the book of Matthew.

(See also: **Abimelech**, Ahaz, **Gideon**, Uzziah)

Bible References:

- **2 Chronicles 26:21**
- **2 Kings 15:5**
- **Isaiah 1:1**
- **Judges 9:5-6**

Word Data:

- Strong's: H3147

Matthew References:

1:9

joy, joyful, rejoice, glad

Definition:

joy

The term “joy” refers to a feeling of delight or deep satisfaction. The related term “joyful” describes a person who feels very glad and is full of deep happiness.

- A person feels joy when he has a deep sense that what he is experiencing is very good.
- God is the one who gives true joy to people.
- Having joy does not depend on pleasant circumstances. God can give people joy even when very difficult things are happening in their lives.
- Sometimes places are described as joyful, such as houses or cities. This means that the people who live there are joyful.

rejoice

The term “rejoice” means to be full of joy and gladness.

- This term often refers to being very happy about the good things that God has done.
- It could be translated as “be very happy” or “be very glad” or “be full of joy.”
- When Mary said “my soul rejoices in God my Savior,” she meant “God my Savior has made me very happy” or “I feel so joyful because of what God my Savior has done for me.”

Translation Suggestions:

- The term “joy” could also be translated as “gladness” or “delight” or “great happiness.”
- The phrase, “be joyful” could be translated as “rejoice” or “be very glad” or it could be translated “be very happy in God’s goodness.”
- A person who is joyful could be described as “very happy” or “delighted” or “deeply glad.”
- A phrase such as “make a joyful shout” could be translated as “shout in a way that shows you are very happy.”
- A “joyful city” or “joyful house” could be translated as “city where joyful people live” or “house full of joyful people” or “city whose people are very happy.” (See: metonymy)

Bible References:

- Nehemiah 8:10

- **Psalm 48:2**
- **Isaiah 56:6-7**
- **Jeremiah 15:15-16**
- Matthew 2:9-10
- **Luke 15:7**
- **Luke 19:37-38**
- **John 3:29**
- **Acts 16:32-34**
- **Romans 5:1-2**
- **Romans 15:30-32**
- **Galatians 5:23**
- **Philippians 4:10-13**
- **1 Thessalonians 1:6-7**
- **1 Thessalonians 5:16**
- **Philemon 1:4-7**
- **James 1:2**
- **3 John 1:1-4**

Examples from the Bible stories:

- **33:7** "The rocky ground is a person who hears God's word and accepts it with **joy**."
- **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. He was so filled with **joy**, that he went and sold everything he had and used the money to buy that field."
- **41:7** The women were full of fear and great **joy**. They ran to tell the disciples the good news.

Word Data:

- Strong's: H1523, H1524, H1525, H2302, H2304, H2305, H2654, H2898, H4885, H5937, H5947, H5965, H5970, H6342, H6670, H7440, H7442, H7444, H7445, H7797, H7832, H8055, H8056, H8057, H8342, H8643, G00200, G00210, G21650, G21670, G27440, G46400, G47960, G49130, G54630, G54790

Matthew References:

2:10; 5:12; 13:20; 13:44; 18:13; 25:21; 25:23; 28:8

Judah

Definition:

Judah was Jacob's fourth son. He was Leah's fourth son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the "tribe of Judah" or "Judah."
- His name sounds similar to the Hebrew word meaning "praise."
- The tribe of Judah settled in the southern part of Canaan, including the mountainous area to the south of the city of Jerusalem. When used as the name of a region of land, the term "Judah" refers to the land given to the tribe of Judah.
- In the Old Testament, the name Judah is sometimes used to refer to the whole southern kingdom of Israel (similar to how the name Ephraim is sometimes used to refer to the whole northern kingdom).
- King David, King Solomon, and all the kings of the southern kingdom were descendants of Judah. Jesus, too, was a descendant of Judah.
- The words "Jew" and "Judea" come from the name "Judah."

(Translation suggestions: How to Translate Names)

(See also: twelve tribes of Israel, **Judah (kingdom)**, Jew, Judea, Jacob, **Leah**)

Bible References:

- **1 Chronicles 2:1-2**
- **1 Kings 1:9**
- **Genesis 29:35**
- **Genesis 38:2**
- **Luke 3:33**
- **Ruth 1:2**

Word Data:

- Strong's: H3063

Matthew References:

1:2; 1:3; 2:6

Judas Iscariot

Definition:

Judas Iscariot was one of Jesus' apostles. He was the one who betrayed Jesus to the Jewish leaders.

- The name "Iscariot" may mean "from Kerioth," perhaps indicating that Judas grew up in that city.
- Judas Iscariot managed the apostles' money and regularly stole some of it to use for himself.
- Judas betrayed Jesus by telling the religious leaders where Jesus was so they could arrest him.
- After the religious leaders condemned Jesus to die, Judas regretted that he had betrayed Jesus, so he gave the betrayal money back to the Jewish leaders and then killed himself.
- One of the other apostles of Jesus was Judas son of James. He was not the same person as Judas Iscariot.
- One of Jesus' brothers was named Judas. He was later known as "Jude." He was not the same person as Judas Iscariot.

(Translation suggestions: Translate Names)

(See also: apostle, betray, **Jewish leaders**, **Judas the son of James**)

Bible References:

- **Luke 6:14-16**
- **Luke 22:47-48**
- **Mark 3:19**
- **Mark 14:10-11**
- Matthew 26:23-25

Examples from the Bible stories:

- **38:2** One of Jesus' disciples was a man named **Judas**. … After Jesus and the disciples arrived in Jerusalem, **Judas** went to the Jewish leaders and offered to betray Jesus to them in exchange for money.
- **38:3** The Jewish leaders, led by the high priest, paid **Judas** thirty silver coins to betray Jesus.

- 38:14 **Judas** came with the Jewish leaders, soldiers, and a large crowd. They were all carrying swords and clubs. **Judas** came to Jesus and said, “Greetings, teacher,” and kissed him.
- 39:8 Meanwhile, **Judas**, the betrayer, saw that the Jewish leaders had condemned Jesus to die. He became full of sorrow and went away and killed himself.

Word Data:

- Strong’s: G24550, G24690

Matthew References:

10:4; 26:14; 26:25; 26:47; 27:3

Judea, Judah

Definition:

The term “Judea” refers to an area of land in ancient Israel. It is sometimes used in a narrow sense and other times in a broad sense.

- Sometimes “Judea” is used in a narrow sense to refer only to the province located in the southern part of ancient Israel just west of the Dead Sea. Some translations call this province “Judah.”
- Other times “Judea” has a broad sense and refers to all the provinces of ancient Israel, including Galilee, Samaria, Perea, Idumea and Judea (Judah).
- If translators want to make the distinction clear, the broad sense of Judea could be translated as “Judea Country” and the narrow sense could be translated as “Judea Province,” or “Judah Province” since this is the part of ancient Israel where the tribe of Judah had originally lived.

(Translation suggestions: How to Translate Names)

(See also: Galilee, Edom, Judah, Judah, Samaria)

Bible References:

- 1 Thessalonians 2:14
- Acts 2:9
- Acts 9:32
- Acts 12:19
- John 3:22-24
- Luke 1:5
- Luke 4:44
- Luke 5:17
- Mark 10:1-4
- Matthew 2:1
- Matthew 2:5
- Matthew 2:22-23
- Matthew 3:1-3
- Matthew 19:1

Word Data:

- Strong's: G24530

Matthew References:

2:1; 2:5; 2:22; 3:1; 3:5; 4:25; 19:1; 24:16

judge

Definition:

A judge is a person who decides what is right or wrong when there are disputes between people, usually in matters that pertain to the law.

- In the Bible, God is often referred to as a judge because he is the one perfect judge who makes the final decisions about what is right or wrong.
- After the people of Israel entered the land of Canaan and before they had kings to rule them, God appointed leaders called "judges" to lead them in times of trouble. Often these judges were military leaders who rescued the Israelites by defeating their enemies.
- The term "judge" could also be called "decision-maker" or "leader" or "deliverer" or "governor," depending on the context.

(See also: governor, judge, law)

Bible References:

- 2 Timothy 4:8
- Acts 7:27
- Luke 11:19
- Luke 12:14
- Luke 18:1-2
- Matthew 5:25
- Ruth 1:1

Word Data:

- Strong's: H0148, H0430, H1777, H1778, H1779, H1781, H1782, H6414, H6416, H6419, H8199, G03500, G12520, G13480, G29190, G29220, G29230

Matthew References:

5:25; 12:27

judge, judgment

Definition:

The terms “judge” and “judgment” often refer to making a decision about whether or not something is good, wise, or right. However, these terms can also refer to actions performed by a person as the result of a decision, usually in the context of deciding that something is bad, wrong, or evil.

- The terms “judge” and “judgment” can also mean “to cause harm to” (usually because God has decided a person or nation’s actions are wicked).
- The “judgment of God” often refers to his decision to condemn something or someone as sinful.
- God’s judgment usually includes punishing people for their sin.
- The term “judge” can also mean “condemn.” God instructs his people not to judge each other in this way.
- Another meaning is “arbitrate between” or “judge between,” as in deciding which person is right in a dispute between them.
- In some contexts, God’s “judgments” are what he has decided is right and just. They are similar to his decrees, laws, or precepts.
- “Judgment” can refer to wise decision-making ability. A person who lacks “judgment” does not have the wisdom to make wise decisions.

Translation Suggestions:

- Depending on the context, ways to translate to “judge” could include to “decide” or to “condemn” or to “punish” or to “decree.”
- The term “judgment” could be translated as “punishment” or “decision” or “verdict” or “decree” or “condemnation.”
- In some contexts, the phrase “in the judgment” could also be translated as “on judgment day” or “during the time when God judges people.”

(See also: **decree**, judge, **judgment day**, just, **law**, law)

Bible References:

- **1 John 4:17**
- **1 Kings 3:9**
- **Acts 10:42-43**

- Isaiah 3:14
- James 2:4
- Luke 6:37
- Micah 3:9-11
- Psalm 54:1

Examples from the Bible stories:

- 19:16 The prophets warned the people that if they did not stop doing evil and start obeying God, then God would **judge** them as guilty, and he would punish them.
- 21:8 A king is someone who rules over a kingdom and **judges** the people. The Messiah would come would be the perfect king who would sit on the throne of his ancestor David. He would reign over the whole world forever, and who would always **judge** honestly and make the right decisions.
- 39:4 The high priest tore his clothes in anger and shouted to the other religious leaders, "We do not need any more witnesses! You have heard him say that he is the Son of God. What is your **judgment**?"
- 50:14 But God will **judge** everyone who does not believe in Jesus. He will throw them into hell, where they will weep and grind their teeth in anguish forever.

Word Data:

- Strong's: H0148, H0430, H1777, H1778, H1779, H1780, H1781, H1782, H2940, H4055, H4941, H6414, H6415, H6416, H6417, H6419, H6485, H8196, H8199, H8201, G01440, G03500, G09680, G11060, G12520, G13410, G13450, G13480, G13490, G29170, G29190, G29200, G29220, G29230, G42320

Matthew References:

5:21; 5:22; 5:40; 7:1; 7:2; 10:15; 11:22; 11:24; 12:36; 12:41; 12:42; 19:28; 23:33

just, justice, unjust, injustice, justify, justification

Definition:

"Just" and "justice" refer to treating people fairly according to God's laws. Human laws that reflect God's standard of right behavior toward others are also just.

- To be "just" is to act in a fair and right way toward others. It also implies honesty and integrity to do what is morally right in God's eyes.
- To act "justly" means to treat people in a way that is right, good, and proper according to God's laws.
- To receive "justice" means to be treated fairly under the law, either being protected by the law or being punished for breaking the law.
- Sometimes the term "just" has the broader meaning of "righteous" or "following God's laws."

The terms "unjust" and "unjustly" refer to treating people in an unfair and often harmful manner.

- An "injustice" is something bad that is done to someone that the person did not deserve. It refers to treating people unfairly.
- Injustice also means that some people are treated badly while others are treated well.
- Someone who is acting in an unjust way is being "partial" or "prejudiced" because he is not treating people equally.

The terms "justify" and "justification" refer to causing a guilty person to be righteous. Only God can truly justify people.

- When God justifies people, he forgives their sins and makes it as though they have no sin. He justifies sinners who repent and trust in Jesus to save them from their sins.
- "Justification" refers to what God does when he forgives a person's sins and declares that person to be righteous in his sight.

Translation Suggestions:

- Depending on the context, other ways to translate "just" could include "morally right" or "fair."
- The term "justice" could be translated as "fair treatment" or "deserved consequences."
- To "act justly" could be translated as "treat fairly" or "behave in a just way."

- In some contexts, “just” could be translated as “righteous” or “upright.”
- Depending on the context, “unjust” could also be translated as “unfair” or “partial” or “unrighteous.”
- The phrase “the unjust” could be translated as “the unjust ones” or “unjust people” or “people who treat others unfairly” or “unrighteous people” or “people who disobey God.”
- The term “unjustly” could be translated as “in an unfair manner” or “wrongly” or “unfairly.”
- Ways to translate “injustice” could include, “wrong treatment” or “unfair treatment” or “acting unfairly.” (See: abstractnouns)
- Other ways to translate “justify” could include “declare (someone) to be righteous” or “cause (someone) to be righteous.”
- The term “justification” could be translated as “being declared righteous” or “becoming righteous” or “causing people to be righteous.”
- The phrase “resulting in justification” could be translated as “so that God justified many people” or “which resulted in God causing people to be righteous.”
- The phrase “for our justification” could be translated as “in order that we could be made righteous by God.”

(See also: forgive, guilt, judge, righteous, righteous)

Bible References:

- Genesis 44:16
- 1 Chronicles 18:14
- Isaiah 4:3-4
- Jeremiah 22:3
- Ezekiel 18:16-17
- Micah 3:8
- Matthew 5:43-45
- Matthew 11:19

- Matthew 23:23-24
- **Luke 18:3**
- **Luke 18:8**
- **Luke 18:13-14**
- **Luke 21:20-22**
- **Luke 23:41**
- **Acts 13:38-39**
- **Acts 28:4**
- **Romans 4:1-3**
- **Galatians 3:6-9**
- **Galatians 3:11**
- **Galatians 5:3-4**
- **Titus 3:6-7**
- **Hebrews 6:10**
- **James 2:24**
- **Revelation 15:3-4**

Examples from the Bible stories:

- **17:9** David ruled with **justice** and faithfulness for many years, and God blessed him.
- **18:13** Some of these kings (of Judah) were good men who ruled **justly** and worshiped God.
- **19:16** They (the prophets) all told the people to stop worshiping idols and to start showing **justice** and mercy to others.
- **50:17** Jesus will rule his kingdom with peace and **justice**, and he will be with his people forever.

Word Data:

- Strong's: H0205, H2555, H3477, H4941, H5765, H5766, H5767, H6662, H6663, H6664, H6666, H8003, H8264, H8636, G00910, G00930, G00940, G13420, G13440, G13450, G13460, G13470, G17380

Matthew References:

5:45; 11:19; 12:18; 12:20; 12:37; 23:23

King of the Jews

Definition:

The term "King of the Jews" is a title that refers to Jesus, the Messiah.

- The first time the Bible records this title is when it was used by the wise men who traveled to Bethlehem looking for the baby who was "King of the Jews."
- The angel revealed to Mary that her son, a descendant of King David, would be a king whose reign would last forever.
- Before Jesus was crucified, Roman soldiers mockingly called Jesus "King of the Jews." This title was also written on a piece of wood and nailed to the top of Jesus' cross.
- Jesus truly is the King of the Jews and the king over all creation.

Translation Suggestions:

- The term "King of the Jews" could also be translated as "king over the Jews" or "king who rules over the Jews" or "supreme ruler of the Jews."
- Check to see how the phrase "king of" is translated in other places in the translation.

(See also: descendant, Jew, Jesus, king, kingdom, kingdom of God, wise men)

Bible References:

- Luke 23:3
- Luke 23:38
- Matthew 2:2
- Matthew 27:11
- Matthew 27:35-37

Examples from the Bible stories:

- 23:9 Some time later, wise men from countries far to the east saw an unusual star in the sky. They realized it meant a new **king of the Jews** was born.
- 39:9 Pilate asked Jesus, "Are you the **King of the Jews**?"
- 39:12 The Roman soldiers whipped Jesus and put a royal robe and a crown made of thorns on him. Then they mocked him by saying, "Look, the **King of the Jews**!"
- 40:2 Pilate commanded that they write, "**King of the Jews**" on a sign and put it on the cross above Jesus' head.

Word Data:

- Strong's: G09350, G24530

Matthew References:

2:2; 27:11; 27:29; 27:37

king, kingship

Definition:

In the Bible, the term “king” refers to a man who is the supreme ruler of a particular group of people or a particular region of land (or both).

- In biblical times, a king was usually chosen to rule on the basis of family relation to the previous king(s). When a king died, usually his oldest son became the next king.
- The Bible often refers to God is as a king who rules over the entire universe (in a general sense) and over his people (in a specific sense).
- The New Testament refers to Jesus as a king in various ways, including: “king of the Jews;” “king of Israel;” and “king of kings.”
- Depending on the context, the term “king” might also be translated as “supreme chief” or “sovereign ruler.”
- The phrase “king of kings” might be translated as “king who rules over all other kings” or “supreme ruler who has authority over all other rulers.”

(See also: authority, Herod Antipas, kingdom, kingdom of God)

Bible References:

- 1 Timothy 6:15-16
- 2 Kings 5:18
- 2 Samuel 5:3
- Acts 7:9-10
- Acts 13:22
- John 1:49-51
- Luke 1:5
- Luke 22:24-25
- Matthew 5:35
- Matthew 14:9

Examples from the Bible stories:

- 8:6 One night, the Pharaoh, which is what the Egyptians called their kings, had two dreams that disturbed him greatly.

- 16:1 The Israelites had no **king**, so everyone did what they thought was right for them.
- 16:18 Finally, the people asked God for a **king** like all the other nations had.
- 17:5 Eventually, Saul died in battle, and David became **king** of Israel. He was a good **king**, and the people loved him.
- 21:6 God's prophets also said that the Messiah would be a prophet, a priest, and a **king**.
- 48:14 David was the **king** of Israel, but Jesus is the **king** of the entire universe!

Word Data:

- Strong's: H4427, H4428, H4430, G09350, G09360

Matthew References:

1:6; 2:1; 2:2; 2:3; 2:9; 5:35; 10:18; 11:8; 14:9; 17:25; 18:23; 21:5; 22:2; 22:7; 22:11; 22:13; 25:34; 25:40; 27:11; 27:29; 27:37; 27:42

kingdom

Definition:

A kingdom is a group of people ruled by a king. It also refers to the realm or political regions over which a king or other ruler has control and authority.

- A kingdom can be of any geographical size. A king might govern a nation or country or only one city.
- The term “kingdom” can also refer to a spiritual reign or authority, as in the term “kingdom of God.”
- God is the ruler of all creation, but the term “kingdom of God” especially refers to his reign and authority over the people who have believed in Jesus and who have submitted to his authority.
- The Bible also talks about Satan having a “kingdom” in which he temporarily rules over many things on this earth. His kingdom is evil and is referred to as “darkness.”

Translation Suggestions:

- When referring to a physical region that is ruled over by a king, the term “kingdom” could be translated as “country (ruled by a king)” or “king’s territory” or “region ruled by a king.”
- In a spiritual sense, “kingdom” could be translated as “ruling” or “reigning” or “controlling” or “governing.”
- One way to translate “kingdom of priests” might be “spiritual priests who are ruled by God.”
- The phrase “kingdom of light” could be translated as “God’s reign that is good like light” or “when God, who is light, rules people” or “the light and goodness of God’s kingdom.” It is best to keep the word “light” in this expression since that is a very important term in the Bible.
- Note that the term “kingdom” is different from an empire, in which an emperor rules over several countries.

(See also: authority, king, kingdom of God, **kingdom of Israel**, Judah, **Judah**, priest)

Bible References:

- **1 Thessalonians 2:12**
- **2 Timothy 4:17-18**
- **Colossians 1:13-14**

- John 18:36
- Mark 3:24
- Matthew 4:7-9
- Matthew 13:19
- Matthew 16:28
- Revelation 1:9

Examples from the Bible stories:

- 13:2 God said to Moses and the people of Israel, “If you will obey me and keep my covenant, you will be my prized possession, a **kingdom** of priests, and a holy nation.”
- 18:4 God was angry with Solomon and, as a punishment for Solomon’s unfaithfulness, he promised to divide the nation of Israel in two **kingdoms** after Solomon’s death.
- 18:7 Ten of the tribes of the nation of Israel rebelled against Rehoboam. Only two tribes remained faithful to him. These two tribes became the **kingdom** of Judah.
- 18:8 The other ten tribes of the nation of Israel that rebelled against Rehoboam appointed a man named Jeroboam to be their king. They set up their **kingdom** in the northern part of the land and were called the **kingdom** of Israel.
- 21:8 A king is someone who rules over a **kingdom** and judges the people.

Word Data:

- Strong’s: H4410, H4437, H4438, H4467, H4468, H4474, H4475, G09320

Matthew References:

front:intro; 4:8; 12:25; 12:26; 13:44; 24:7

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

Matthew References:

front:intro; 3:2; 4:17; 4:23; 5:3; 5:10; 5:19; 5:20; 6:10; 6:33; 7:21; 8:11; 8:12; 9:35; 10:7; 11:11; 11:12; 12:28; 13:11; 13:19; 13:24; 13:31; 13:33; 13:38; 13:41; 13:43; 13:44; 13:45; 13:47; 13:52; 16:19; 16:28; 18:1; 18:3; 18:4; 18:23; 19:12; 19:14; 19:23; 19:24; 20:1; 20:21; 21:31; 21:43; 22:2; 23:13; 24:14; 25:1; 25:34; 26:29

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

Matthew References:

26:intro; 26:48; 26:49

know, knew, knowledge, known, unknown, distinguish

Definition:

Used in this sense the term “know” and “knowledge” mean generally to understand something. It can also mean to be aware of a fact. The expression “to make known” means to tell information.

- The term “knowledge” refers to information that people know. It can apply to knowing physical concepts or abstract concepts.
- To “know about” God means to understand facts about him because of what he has revealed to us.
- To “know the Law” means to be aware of what God has commanded or to understand what God has instructed in the laws he gave to Moses.
- Sometimes “knowledge” is used as a synonym for “wisdom,” which includes living in a way that is pleasing to God.
- The “knowledge of God” is sometimes used as a synonym for the “fear of Yahweh.”

Translation Suggestions

- Depending on the context, ways to translate “know” could include “understand” or “be familiar with” or “be aware of” or “be acquainted with.”
- In the context of understanding the difference between two things, the term is usually translated as “distinguish.” When used in this way, the term is often followed by the preposition “between.”
- The term “make known” could be translated as “cause people to know” or “reveal” or “tell about” or “explain.”
- To “know about” something could be translated as “be aware of” or “be familiar with.”
- The expression “know how to” means to understand the process or method of getting something done. It could also be translated as “be able to” or “have the skill to.”
- The term “knowledge” could also be translated as “what is known” or “wisdom” or “understanding,” depending on the context.
- Some languages have two different words for “know,” one for knowing facts and one for knowing a person and having a relationship with that person. The word for knowing facts should be used when translating this sense of the word “know.”

(See also: know-relationship, law, reveal, understand, wise)

Bible References:

Word Data:

- Strong's: H1844, H1847, H3045, H3046, H3318, G00500, G00560, G03190, G10970, G11070, G11080, G11100, G14920, G19210, G19220, G19870, G42670

Matthew References:

1:25; 6:3; 6:8; 6:32; 7:11; 7:16; 7:20; 7:23; 9:6; 9:30; 10:26; 11:27; 12:7; 12:15; 12:25; 12:33; 14:35; 15:12; 16:8; 17:12; 20:22; 20:25; 21:27; 21:45; 22:16; 22:18; 22:29; 24:32; 24:33; 24:36; 24:39; 24:42; 24:43; 24:50; 25:12; 25:13; 25:24; 25:26; 26:2; 26:10; 26:70; 26:72; 26:74; 27:18; 27:65; 28:5

labor, labors, labored, laboring, laborer, work, hard work

Definition:

The term “labor” refers to doing hard work of any kind.

- In general, labor is any task which uses energy. It is often implied that the task is difficult.
- A laborer is a person who does any type of labor.
- Ways to translate “labor” could include “work” or “toil” or “hard work” or “difficult work” or to “work hard.”

(See also: hard)

Bible References:

Word Data:

- Strong’s: H3021, H4399, H4522, H4639, H5647, H5656, H5998, H6001, H6089, G20380, G20400, G20410, G28720, G28730

Matthew References:

6:28; 7:23; 9:37; 9:38; 10:10; 11:28; 20:1; 20:2; 20:8; 21:28; 25:16

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

Matthew References:

5:15; 6:22; 25:intro; 25:1; 25:3; 25:4; 25:7; 25:8

lampstand

Definition:

In the Bible, the term “lampstand” refers to a structure on which a lamp is placed in order to provide light to a room.

- The lampstand would be tall enough so that the light of the lamp could shine throughout the room.
- The lampstand could be made of wood or metal and could hold one or more lamps.
- Ordinary lamps were made of clay, and lamps for special purposes, such as for the temple, were made of metal (such as bronze, silver, or gold.)
- The lamps were in the shape of a bowl with a raised lip on one side that held a wick. The lamps were filled with olive oil that soaked the wick and burned when the wick was lighted.
- In the Jerusalem temple there was a special gold lampstand that had seven branches for holding seven lamps.

Translation Suggestions

- This term could be also translated as “lamp pedestal” or “structure for holding a lamp” or “lamp holder.”
- For the temple lampstand, this could be translated as “seven-lamp lampstand” or “gold pedestal with seven lamps.”
- It would also be helpful in a translation to include pictures of a simple lampstand and a seven-branch lampstand in the relevant Bible passages.

(See also: bronze, gold, lamp, light, silver, temple)

Bible References:

- Daniel 5:5-6
- Exodus 37:17
- Mark 4:21-23
- Matthew 5:15-16
- Revelation 1:12-13
- Revelation 1:20

Word Data:

- Strong's: H4501, G30870

Matthew References:

5:15

law, law of Moses, law of Yahweh, law of God

Definition:

Most simply, the term “law” refers to a rule or instruction that should be followed. In the Bible, the term “law” is often used generally to refer to anything and everything God wants his people to obey and do. The specific term “law of Moses” refers to the commandments and instructions that God gave Moses for the Israelites to obey.

- Depending on the context, the “law” can refer to:
  - the Ten Commandments that God wrote on stone tablets for the Israelites
  - all the laws given to Moses
  - the first five books of the Old Testament
  - the entire Old Testament (also referred to as “scriptures” in the New Testament).
  - all of God’s instructions and will
- The phrase “the Law and the Prophets” is used in the New Testament to refer to the Hebrew scriptures (or “Old Testament”)

Translation Suggestions:

- These terms could be translated using the plural, “laws,” since they refer to many instructions.
- The term “law of Moses” could be translated as “the laws that God told Moses to give to the Israelites.”
- Depending on the context, “the law of Moses” could also be translated as “the law that God told to Moses” or “God’s laws that Moses wrote down” or “the laws that God told Moses to give to the Israelites.”
- Ways to translate “the law” or “law of God” or “God’s laws” could include “laws from God” or “God’s commands” or “laws that God gave” or “everything that God commands” or “all of God’s instructions.”
- The phrase “law of Yahweh” could also be translated as “Yahweh’s laws” or “laws that Yahweh said to obey” or “laws from Yahweh” or “things Yahweh commanded.”

(See also: instruct, Moses, Ten Commandments, lawful, Yahweh)

Bible References:

- Acts 15:6

- Daniel 9:13
- Exodus 28:42-43
- Ezra 7:25-26
- Galatians 2:15
- Luke 24:44
- Matthew 5:18
- Nehemiah 10:29
- Romans 3:20

Examples from the Bible stories:

- 13:7 God also gave many other **laws** and rules to follow. If the people obeyed these **laws**, God promised that he would bless and protect them. If they disobeyed them, God would punish them.
- 13:9 Anyone who disobeyed **God's law** could bring an animal to the altar in front of the Tent of Meeting as a sacrifice to God.
- 15:13 Then Joshua reminded the people of their obligation to obey the covenant that God had made with the Israelites at Sinai. The people promised to remain faithful to God and follow **his laws**.
- 16:1 After Joshua died, the Israelites disobeyed God and did not drive out the rest of the Canaanites or obey **God's laws**.
- 21:5 In the New Covenant, God would write **his law** on the people's hearts, the people would know God personally, they would be his people, and God would forgive their sins.
- 27:1 Jesus answered, "What is written in **God's law**?"
- 28:1 Jesus said to him, "Why do you call me 'good?' There is only one who is good, and that is God. But if you want to have eternal life, obey **God's laws**."

Word Data:

- Strong's: H0430, H1881, H1882, H2706, H2710, H3068, H4687, H4872, H4941, H8451, G23160, G35510, G35650

Matthew References:

5:17; 5:18; 7:12; 11:13; 12:5; 22:36; 22:40; 23:23

lawful, unlawful, not lawful, lawless, lawlessness

Definition:

The term “lawful” refers to something that is permitted to be done according to a law or other requirement. The opposite of this is “unlawful,” which simply means “not lawful.”

- In the Bible, something was “lawful” if it was permitted by God’s moral law, or by the Law of Moses and other Jewish laws. Something that was “unlawful” was “not permitted” by those laws.
- To do something “lawfully” means to do it “properly” or “in the right way.”
- Many of the things that the Jewish laws considered lawful or not lawful were not in agreement with God’s laws about loving others.
- Depending on the context, ways to translate “lawful” could include “permitted” or “according to God’s law” or “following our laws” or “proper” or “fitting.”
- The phrase “Is it lawful?” could also be translated as “Do our laws allow?” or “Is that something our laws permit?”

The terms “unlawful” and “not lawful” are used to describe actions that break a law.

- In the New Testament, the term “unlawful” is not only used to refer to breaking God’s laws, but also often refers to breaking Jewish man-made laws.
- Over the years, the Jews added to the laws that God gave to them. The Jewish leaders would call something “unlawful” if it did not conform to their man-made laws.
- When Jesus and his disciples were picking grain on a Sabbath day, the Pharisees accused them of doing something “unlawful” because it was breaking the Jewish laws about not working on that day.
- When Peter stated that eating unclean foods was “unlawful” for him, he meant that if he ate those foods he would be breaking the laws God had given the Israelites about not eating certain foods.

The term “lawless” describes a person who does not obey laws or rules. When a country or group of people are in a state of “lawlessness,” there is widespread disobedience, rebellion, or immorality.

- A lawless person is rebellious and does not obey God’s laws.
- The apostle Paul wrote that in the last days there will be a “man of lawlessness,” or a “lawless one,” who will be influenced by Satan to do evil things.

Translation Suggestions:

- This term “unlawful” should be translated using a word or expression that means “not lawful” or “lawbreaking.”
- Other ways to translate “unlawful” could be “not permitted” or “not according to God’s law” or “not conforming to our laws.”
- The expression “against the law” has the same meaning as “unlawful.”
- The term “lawless” could also be translated as “rebellious” or “disobedient” or “law-defying”.
- The term “lawlessness” could be translated as “not obeying any laws” or “rebellion (against God’s laws).”
- The phrase “man of lawlessness” could be translated as “man who does not obey any laws” or “man who rebels against God’s laws.”
- It is important to keep the concept of “law” in this term, if possible.
- Note that the term “unlawful” has a different meaning from this term.

(See also: **law**, law, Moses, Sabbath)

Bible References:

- Matthew 7:21-23
- Matthew 12:2
- Matthew 12:4
- Matthew 12:10
- **Mark 3:4**
- **Luke 6:2**
- **Acts 2:23**
- **Acts 10:28**
- **Acts 22:25**
- **2 Thessalonians 2:3**
- **Titus 2:14**

- 1 John 3:4-6

Word Data:

- Strong's: H6530, G01110, G01130, G02660, G04580, G04590, G18320, G35450

Matthew References:

7:23; 12:2; 12:4; 12:10; 12:12; 13:41; 14:4; 19:3; 20:15; 22:17; 23:28; 24:12; 27:6

locust

Definition:

The term “locust” refers to a type of large, flying grasshopper that sometimes flies with many other of its kind in a very destructive swarm that eats all vegetation.

- Locusts and other grasshoppers are large, straight-winged insects with long, jointed back legs that give them the ability to jump a long distance way.
- In the Old Testament, swarming locusts were referred to figuratively as a symbol or picture of the overwhelming devastation that would come as a result of Israel’s disobedience.
- God sent locusts as one of the ten plagues against the Egyptians.
- The New Testament says that locusts were a main source of food for John the Baptist while he was living in the desert.

(Translation suggestions: How to Translate Names)

(See also: captive, Egypt, Israel, John (the Baptist), plague)

Bible References:

- 2 Chronicles 6:28
- Deuteronomy 28:38-39
- Exodus 10:3-4
- Mark 1:6
- Proverbs 30:27-28

Word Data:

- Strong’s: H0697, H1357, H1462, H1501, H2284, H3218, H5556, H6767, G02000

Matthew References:

3:4

loins

Definition:

The term “loins” refers to the part of the body of an animal or person that is between the lower ribs and the hip bones, also known as the lower abdomen.

- The expression “gird up the loins” refers to preparing to work hard. It comes from the custom of tucking the bottom of one’s robe into a belt around the waist in order to move with ease.
- The term “loins” is often used in the Bible to refer to the lower back part of an animal that was sacrificed.
- In the Bible, the term “loins” often refers figuratively and euphemistically to a man’s reproductive organs as the source of his descendants. (See: euphemism)
- The expression “will come from your loins” could also be translated as “will be your offspring” or “will be born from your seed” or “God will cause to come from you.” (See: euphemism)
- When referring to a part of the body, this could also be translated as “abdomen” or “hips” or “waist,” depending on the context.

(See also: **descendant**, **gird**, **children**)

Bible References:

- **1 Peter 1:13**
- **2 Chronicles 6:9**
- **Deuteronomy 33:11**
- **Genesis 37:34**
- **Job 15:27**

Word Data:

- Strong’s: H2504, H3409, H3689, H4975, G37510

Matthew References:

3:4

lord, Lord, master, sir

Definition:

In the Bible, the term “lord” generally refers to someone who has ownership or authority over other people. In the Bible, however, the term is used to address many different kinds of people, including God.

- This word is sometimes translated as “master” when addressing Jesus or when referring to someone who owns slaves.
- Some English versions translate this as “sir” in contexts where someone is politely addressing someone of higher status.

When “Lord” is capitalized, it is a title that refers to God. (Note, however, that when it is used as a form of addressing someone or it occurs at the beginning of a sentence it may be capitalized and have the meaning of “sir” or “master.”)

- In the Old Testament, this term is also used in expressions such as “Lord God Almighty” or “Lord Yahweh” or “Yahweh our Lord.”
- In the New Testament, the apostles used this term in expressions such as “Lord Jesus” and “Lord Jesus Christ,” which communicate that Jesus is God.
- The term “Lord” in the New Testament is also used alone as a direct reference to God, especially in quotations from the Old Testament. For example, the Old Testament text has “Blessed is he who comes in the name of Yahweh” and the New Testament text has “Blessed is he who comes in the name of the Lord.”
- In the ULT and UST, the title “Lord” is only used to translate the actual Hebrew and Greek words that mean “Lord.” It is never used as a translation of God’s name (Yahweh), as is done in many translations.
- Some languages translate “Lord” as “Master” or “Ruler” or some other term that communicates ownership or supreme rule.
- In the appropriate contexts, many translations capitalize the first letter of this term to make it clear to the reader that this is a title referring to God.

- For places in the New Testament where there is a quote from the Old Testament, the term "Lord God" could be used to make it clear that this is a reference to God.

Translation Suggestions:

- This term can be translated with the equivalent of "master" when it refers to a person who owns slaves. It can also be used by a servant to address the person he works for.
- When it refers to Jesus, if the context shows that the speaker sees him as a religious teacher, it can be translated with a respectful address for a religious teacher, such as "master."
- If the person addressing Jesus does not know him, "lord" could be translated with a respectful form of address such as "sir." This translation would also be used for other contexts in which a polite form of address to a man is called for.
- When referring to God the Father or to Jesus, this term is considered a title, written as "Lord" (capitalized) in English.

(See also: God, Jesus, ruler, Yahweh)

Bible References:

- Genesis 39:2
- Joshua 3:9-11
- Psalms 86:15-17
- Jeremiah 27:4
- Lamentations 2:2
- Ezekiel 18:29
- Daniel 9:9
- Daniel 9:17-19
- Malachi 3:1
- Matthew 7:21-23
- Luke 1:30-33
- Luke 16:13
- Romans 6:23
- Ephesians 6:9
- Philippians 2:9-11
- Colossians 3:23
- Hebrews 12:14

- James 2:1
- 1 Peter 1:3
- Jude 1:5
- Revelation 15:4

Examples from the Bible stories:

- 25:5 But Jesus replied to Satan by quoting from the Scriptures. He said, “In God’s word, he commands his people, ‘Do not test the **Lord** your God.’”
- 25:7 Jesus replied, “Get away from me, Satan! In God’s word he commands his people, ‘Worship only the **Lord** your God and only serve him.’”
- 26:3 This is the year of the **Lord’s** favor.
- 27:2 The law expert replied that God’s law says, “Love the **Lord** your God with all your heart, soul, strength, and mind.”
- 31:5 Then Peter said to Jesus, “**Master**, if it is you, command me to come to you on the water”
- 43:9 “But know for certain that God has caused Jesus to become both **Lord** and Messiah!”
- 47:3 By means of this demon she predicted the future for people, she made a lot of money for her **masters** as a fortuneteller.
- 47:11 Paul answered, “Believe in Jesus, the **Master**, and you and your family will be saved.”

Word Data:

- Strong’s: H0113, H0136, H1167, H1376, H4756, H7980, H8323, G02030, G06340, G09620, G12030, G29620

Matthew References:

1:20; 1:22; 1:24; 2:13; 2:15; 2:19; 3:3; 4:7; 4:10; 5:33; 6:24; 7:21; 7:22; 8:2; 8:6; 8:8; 8:21; 8:25; 9:28; 9:38; 10:24; 10:25; 11:25; 12:8; 13:27; 14:28; 14:30; 15:22; 15:25; 15:27; 16:22; 17:4; 17:15; 18:21; 18:25; 18:26; 18:27; 18:31; 18:32; 18:34; 20:8; 20:11; 20:30; 20:31; 20:33; 21:3; 21:9; 21:30; 21:40; 21:42; 22:37; 22:43; 22:44; 22:45; 23:39; 24:42; 24:43; 24:45; 24:46; 24:48; 24:50; 25:11; 25:18; 25:19; 25:20; 25:21; 25:22; 25:23; 25:24; 25:26; 25:37; 25:44; 26:22; 27:10; 27:63; 28:2

lots, casting lots

Definition:

In the Bible, a “lot” is a marked object(s) used as a way of making a fair and/or random decision, usually for the purpose of selecting a specific person within a group. “Casting lots” refers to the process of using “lots” to make a fair and/or random decision.

- In modern times, some cultures “draw” or “pull out” lots using a bunch of straws. Someone holds the straws so that no one can see how long they are. Each person pulls out a straw and the one who picks the longest (or shortest) straw is the one who is chosen.
- In biblical times, the objects cast (the “lots”) were probably small marked stones. It is unknown how the “lots” actually indicated a decision, but it probably involved dropping or throwing marked stones on the ground.
- The phrase “casting lots” can be translated as “tossing lots” or “throwing lots” or “rolling lots.” The translation of “cast” should not sound like the lots were being thrown a long distance.
- If a decision is made “by lot,” this could be translated as “by casting lots” or “by throwing lots,” etc.

(See also: Elizabeth, priest, Zechariah (OT), Zechariah (NT))

Bible References:

- Jonah 1:7
- Luke 1:8-10
- Luke 23:34
- Mark 15:22
- Matthew 27:35-37
- Psalms 22:18-19

Word Data:

- Strong’s: H1486, H5307, G28190, G29750

Matthew References:

27:35

love, beloved

Definition:

To love another person is to care for that person and do things that will benefit him. There are different meanings for “love” some languages may express using different words:

1. The kind of love that comes from God is focused on the good of others even when it does not benefit oneself. This kind of love cares for others, no matter what they do. God himself is love and is the source of true love.
    - Jesus showed this kind of love by sacrificing his life in order to rescue us from sin and death. He also taught his followers to love others sacrificially.
    - When people love others with this kind of love, they act in ways that show they are thinking of what will cause the others to thrive. This kind of love especially includes forgiving others.
    - In the ULT, the word “love” refers to this kind of sacrificial love, unless a Translation Note indicates a different meaning.
2. Another word in the New Testament refers to brotherly love, or love for a friend or family member.
    - This term refers to natural human love between friends or relatives.
    - The term can also be used in such contexts as, “They love to sit in the most important seats at a banquet.” This means that they “like very much” or “greatly desire” to do that.
3. The word “love” can also refer to romantic love between a man and a woman.

Translation Suggestions:

- Unless indicated otherwise in a Translation Note, the word “love” in the ULT refers to the kind of sacrificial love that comes from God.
- Some languages may have a special word for the kind of unselfish, sacrificial love that God has. Ways to translate this might include, “devoted, faithful caring” or “care for unselfishly” or “love from God.” Make sure that the word used to translate God’s love can include giving up one’s own interests to benefit others and loving others no matter what they do.
- Sometimes the English word “love” describes the deep caring that people have for friends and family members. Some languages might translate this with a word or phrase that means “like very much” or “care for” or “have strong affection for.”

- In contexts where the word “love” is used to express a strong preference for something, this could be translated by “strongly prefer” or “like very much” or “greatly desire.”
- Some languages may also have a separate word that refers to romantic or sexual love between a husband and wife.
- Many languages must express “love” as an action. So for example, they might translate “love is patient, love is kind” as, “when a person loves someone, he is patient with him and kind to him.”

(See also: covenant, **death**, sacrifice, save, sin)

Bible References:

- **1 Corinthians 13:7**
- **1 John 3:2**
- **1 Thessalonians 4:10**
- **Galatians 5:23**
- **Genesis 29:18**
- **Isaiah 56:6**
- **Jeremiah 2:2**
- **John 3:16**
- Matthew 10:37
- **Nehemiah 9:32-34**
- **Philippians 1:9**
- **Song of Songs 1:2**

Examples from the Bible stories:

- **27:2** The law expert replied that God’s law says, “**Love** the Lord your God with all your heart, soul, strength, and mind. And **love** your neighbor as yourself.”
- **33:8** “The thorny ground is a person who hears God’s word, but, as time passes, the cares, riches, and pleasures of life choke out his **love** for God.”
- **36:5** As Peter was talking, a bright cloud came down on top of them and a voice from the cloud said, “This is my Son whom I **love**.”
- **39:10** “Everyone who **loves** the truth listens to me.”
- **47:1** She (Lydia) **loved** and worshiped God.
- **48:1** When God created the world, everything was perfect. There was no sin. Adam and Eve **loved** each other, and they **loved** God.

- 49:3 He (Jesus) taught that you need to **love** other people the same way you love yourself.
- 49:4 He (Jesus) also taught that you need to **love** God more than you **love** anything else, including your wealth.
- 49:7 Jesus taught that God **loves** sinners very much.
- 49:9 But God **loved** everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be punished for his sins, but will live with God forever.
- 49:13 God **loves** you and wants you to believe in Jesus so he can have a close relationship with you.

Word Data:

- Strong's: H0157, H0158, H0159, H0160, H2245, H2617, H2836, H3039, H4261, H5689, H5690, H5691, H7355, H7356, H7453, H7474, G00250, G00260, G53600, G53610, G53620, G53630, G53650, G53670, G53680, G53690, G53770, G53810, G53820, G53830, G53880

Matthew References:

5:43; 5:44; 5:46; 6:5; 6:24; 10:37; 19:19; 22:37; 22:39; 23:6; 24:12

lust, lustful, passion, desire

Definition:

Lust is a very strong desire, usually in the context of wanting something sinful or immoral. To lust is to have lust.

- In the Bible, “lust” usually referred to sexual desire for someone other than one’s own spouse.
- Sometimes this term was used in a figurative sense to refer to worshiping idols.
- Depending on the context, “lust” could be translated as “wrong desire” or “strong desire” or “wrongful sexual desire” or “strong immoral desire” or to “strongly desire to sin.”
- The phrase to “lust after” could be translated as to “wrongly desire” or to “think immorally about” or to “immorally desire.”

(See also: adultery, **false god**)

Bible References:

- **1 John 2:16**
- **2 Timothy 2:22**
- **Galatians 5:16**
- **Galatians 5:19-21**
- **Genesis 39:7-9**
- Matthew 5:28

Word Data:

- Strong’s: H0183, H0185, H0310, H1730, H2181, H2183, H2530, H5178, H5375, H5689, H5691, H5869, H7843, G07660, G19370, G19390, G22370, G37150, G38060

Matthew References:

5:28

manager, steward, stewardship

Definition:

The term “manager” or “steward” in the Bible refers to a servant who was entrusted with taking care of his master’s property and business dealings.

- A steward was given a lot of responsibility, which included supervising the work of other servants.
- The term “manager” is a more modern term for a steward. Both terms refer to someone who manages practical affairs for someone else.

Translation Suggestions:

- This could also be translated as “supervisor” or “household organizer” or “servant who manages” or “person who organizes.”

(See also: servant)

Bible References:

- 1 Timothy 3:4-5
- Genesis 39:4
- Genesis 43:16
- Isaiah 55:10-11
- Luke 8:3
- Luke 16:2
- Matthew 20:8-10
- Titus 1:7

Word Data:

- Strong’s: H0376, H4453, H5057, H6485, G20120, G36210, G36230

Matthew References:

20:8

Manasseh

Definition:

Manasseh was the older son of Joseph. His descendants became one of the tribes of Israel.

- The name Manasseh is similar to the the Hebrew word meaning “to forget.”
- The tribe of Manasseh was often called the “half-tribe of Manasseh” because only part of the tribe settled in the land of Canaan, on the west side of the Jordan River. The other part of the tribe settled on the east side of the Jordan.
- One of the kings of Judah was also named Manasseh. King Manasseh was an evil king who sacrificed his own children as burnt offerings to false gods.
- God punished King Manasseh by allowing him to be captured by an enemy army. Manasseh turned back to God and destroyed the altars where idols were worshiped.
- Three other men named Manasseh are mentioned in the Old Testament. One of them was the grandfather of some Danites who were priests for false gods. The other two were men who lived during the time of Ezra and were required to divorce their pagan wives, who had influenced them to worship false gods.

(Translation suggestions: How to Translate Names)

(See also: Joseph, Ephraim, twelve tribes of Israel)

Bible References:

- 2 Chronicles 15:9
- Deuteronomy 3:12-13
- Genesis 41:51
- Genesis 48:1-2
- Judges 1:27-28

Word Data:

- Strong’s: H4519, H4520, G31280

Matthew References:

1:10

Mary (the mother of Jesus)

Definition:

Mary was a young woman living in the city of Nazareth who was pledged to be married to a man named Joseph. God chose Mary to be the mother of Jesus the Messiah, the Son of God.

- The Holy Spirit miraculously caused Mary to become pregnant while she was a virgin.
- An angel told Mary that the baby to be born to her was the Son of God and that she must name him Jesus.
- Mary loved God and praised him for being gracious to her.
- Joseph married Mary, but she remained a virgin until after the baby was born.
- Mary thought deeply about the amazing things that the shepherds and wise men said about the baby Jesus.
- Mary and Joseph took the baby Jesus to be dedicated at the temple. Later they took him to Egypt to escape King Herod's plot to kill the baby. Eventually they moved back to Nazareth.
- When Jesus was an adult, Mary was with him when he changed water to wine at a wedding in Cana.
- The gospels also mention that Mary was at the cross when Jesus was dying. He told his disciple John to take care of her like his own mother.

(Translation suggestions: How to Translate Names)

(See also: Cana, Egypt, Herod the Great, Jesus, Joseph (NT), Son of God, virgin)

Bible References:

- John 2:4
- John 2:12
- Luke 1:29
- Luke 1:35
- Mark 6:3
- Matthew 1:16
- Matthew 1:19

Examples from the Bible stories:

- 22:4 When Elizabeth was six months pregnant, the same angel appeared to Elizabeth's relative, whose name was **Mary**. She was a virgin and was engaged to be married to a man named Joseph. The angel said, "You will become pregnant and give birth to a son. You are to name him Jesus and he will be the Messiah."
- 22:5 The angel explained, "The Holy Spirit will come to you, and the power of God will overshadow you. So the baby will be holy, the Son of God." **Mary** believed and accepted what the angel said.
- 22:6 Soon after the angel spoke to **Mary**, she went and visited Elizabeth. As soon as Elizabeth heard **Mary's** greeting, Elizabeth's baby jumped inside her.
- 23:2 The angel said, "Joseph, do not be afraid to take **Mary** as your wife. The baby in her body is from the Holy Spirit."
- 23:4 Joseph and **Mary** had to make a long journey from where they lived in Nazareth to Bethlehem because their ancestor was David whose hometown was Bethlehem.
- 49:1 An angel told a virgin named **Mary** that she would give birth to God's Son. So while she was still a virgin, she gave birth to a son and named him Jesus.

Word Data:

- Strong's: G31370

Matthew References:

1:16; 1:18; 1:20; 2:11; 13:55

Mary Magdalene

Definition:

Mary Magdalene was one of several women who believed in Jesus and followed him in his ministry. She was known as the one whom Jesus had healed from seven demons who had controlled her.

- Mary Magdalene and some other women helped support Jesus and his apostles by giving to them.
- She is also mentioned as one of the women who were the first to see Jesus after he rose from the dead.
- As Mary Magdalene stood outside the empty tomb, she saw Jesus standing there and he told her to go tell the other disciples that he was alive again.

(Translation suggestions: How to Translate Names)

(See also: demon, demon-possessed)

Bible References:

- Luke 8:1-3
- Luke 24:8-10
- Mark 15:39-41
- Matthew 27:54-56

Word Data:

- Strong's: G30940, G31370

Matthew References:

27:56; 27:61; 28:1

Matthew, Levi

Definition:

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

Matthew References:

front:intro; 9:9; 10:3

meek, meekness

Definition:

The term “meek” describes a person who is gentle, submissive, and willing to suffer injustice. Meekness is the ability to be gentle even when harshness or force might seem appropriate.

- Meekness is often associated with humility.
- This term could also be translated as “gentle” or “mild-mannered” or “sweet-tempered.”
- The term “meekness” could be translated as “gentleness” or “humility.”

(See also: humble)

Bible References:

- 1 Peter 3:15-17
- 2 Corinthians 10:1-2
- 2 Timothy 2:25
- Matthew 5:5
- Matthew 11:29
- Psalms 37:11

Word Data:

- Strong’s: H6035, H6037, G42350, G42360, G42390, G42400

Matthew References:

5:5; 11:29

member, body part

Definition:

The term “member” refers to one part of a complex body or group.

- The New Testament describes Christians as “members” of the body of Christ. Believers in Christ belong to a group that is made up of many members.
- Jesus Christ is the “head” of the body and individual believers function as the members of the body. The Holy Spirit gives each member of the body a special role to help the entire body to function well.
- Individuals who participate in groups such as the Jewish Council and the Pharisees are also called “members” of these groups.

(See also: body, Pharisee, council)

Bible References:

- 1 Corinthians 6:15
- 1 Corinthians 12:14-17
- Numbers 16:2
- Romans 12:5

Word Data:

- Strong’s: H1004, H1121, H3338, H5315, H8212, G10100, G31960, G36090

Matthew References:

5:29; 5:30

mercy, merciful

Definition:

The terms “mercy” and “merciful” refer to helping people who are in need, especially when they are in a lowly or humbled condition.

- The term “mercy” can also include the meaning of not punishing people for something they have done wrong.
- A powerful person such as a king is described as “merciful” when he treats people kindly instead of harming them.
- Being merciful also means to forgive someone who has done something wrong against us.
- We show mercy when we help people who are in great need.
- God is merciful to us, and he wants us to be merciful to others.

Translation Suggestions:

- Depending on the context, “mercy” could be translated as “kindness” or “compassion” or “pity.”
- The term “merciful” could be translated as “showing pity” or “being kind to” or “forgiving.”
- To “show mercy to” or “have mercy on” could be translated as “treat kindly” or “be compassionate toward.”

(See also: compassion, forgive)

Bible References:

- 1 Peter 1:3-5
- 1 Timothy 1:13
- Daniel 9:17
- Exodus 34:6
- Genesis 19:16
- Hebrews 10:28-29
- James 2:13
- Luke 6:35-36
- Matthew 9:27

- **Philippians 2:25-27**
- **Psalms 41:4-6**
- **Romans 12:1**

Examples from the Bible stories:

- **19:16** They (the prophets) all told the people to stop worshiping idols and to start showing justice and **mercy** to others.
- **19:17** He (Jeremiah) sank down into the mud that was in the bottom of the well, but then the king had **mercy** on him and ordered his servants to pull Jeremiah out of the well before he died.
- **20:12** The Persian Empire was strong but **merciful** to the people it conquered.
- **27:11** Then Jesus asked the law expert, “What do you think? Which one of the three men was a neighbor to the man who was robbed and beaten?” He replied, “The one who was **merciful** to him.”
- **32:11** But Jesus said to him, “No, I want you to go home and tell your friends and family about everything that God has done for you and how he has had **mercy** on you.”
- **34:9** “But the tax collector stood far away from the religious ruler, did not even look up to heaven. Instead, he pounded on his chest and prayed, ‘God, please be **merciful** to me because I am a sinner.’”

Word Data:

- Strong’s: H2551, H2603, H2604, H2616, H2617, H2623, H3722, H3727, H4627, H4819, H5503, H5504, H5505, H5506, H6014, H7349, H7355, H7356, H7359, G16530, G16550, G16560, G24330, G24360, G36280, G36290, G37410, G46980

Matthew References:

5:7; 9:13; 9:27; 12:7; 15:22; 17:15; 18:33; 20:30; 20:31; 23:23

messenger

Definition:

The term “messenger” refers to someone who is given a message to tell others.

- In ancient times, a messenger would be sent from the battlefield to tell people back in the city what was happening.
- An angel is a special kind of messenger whom God sends to give people messages. Some translations translate “angel” as “messenger.”
- John the Baptist was called a messenger who came before Jesus to announce the Messiah’s coming and to prepare people to receive him.
- Jesus’ apostles were his messengers to go share with other people the good news about the kingdom of God.

(See also: angel, apostle, John (the Baptist))

Bible References:

- 1 Kings 19:1-3
- 1 Samuel 6:21
- 2 Kings 1:1-2
- Luke 7:27
- Matthew 11:10

Word Data:

- Strong’s: H1319, H4397, H4398, H5046, H5894, H6735, H6737, H7323, H7971, G00320, G06520

Matthew References:

11:10

might, mighty, mighty works

Definition:

The terms “mighty” and “might” refer to having great strength or power.

- Often the word “might” is another word for “strength.” When talking about God, it can mean “power.”
- The phrase “mighty men” often refers to men who are courageous and victorious in battle. David’s band of faithful men who helped protect and defend him were often called “mighty men.”
- God is also referred to as the “mighty one.”
- The phrase “mighty works” usually refers to the amazing things God does, especially miracles.
- This term is related to the term “almighty,” which is a common description for God, meaning that he has complete power.

Translation Suggestions:

- Depending on the context, the term “mighty” could be translated as “powerful” or “amazing” or “very strong.”
- The phrase “his might” could be translated as “his strength” or “his power.”
- In Acts 7, Moses is described as a man who was “mighty in word and deed.” This could be translated as “Moses spoke powerful words from God and did miraculous things” or “Moses spoke God’s word powerfully and did many amazing things.”
- Depending on the context, “mighty works” could be translated as “amazing things that God does” or “miracles” or “God doing things with power.”
- The term “might” could also be translated as “power” or “great strength.”
- Do not confuse this term with the English word that is used to express a possibility, as in “It might rain.”

(See also: **Almighty**, miracle, **power**, **strength**)

Bible References:

- **Acts 7:22**
- **Genesis 6:4**
- **Mark 9:38-39**
- Matthew 11:23

Word Data:

- Strong's: H0046, H0047, H0117, H0202, H0386, H0410, H0430, H0533, H0650, H1219, H1368, H1369, H1396, H1397, H1419, H2220, H2389, H2428, H3201, H3524, H3581, H3966, H4101, H5794, H5797, H6099, H6105, H6108, H6184, H7227, H7580, H8623, H8624, G14110, G14150, G14980, G24780, G24790, G29000, G29040, G31670, G31730

Matthew References:

3:11

mind, mindful, remind, reminder, likeminded

Definition:

The term “mind” refers to the part of a person that thinks and makes decisions.

- The mind of each person is the total of his or her thoughts and reasoning.
- To “have the mind of Christ” means to be thinking and acting as Jesus Christ would think and act. It means being obedient to God the Father, obeying the teachings of Christ, being enabled to do this through the power of the Holy Spirit.
- To “change his mind” means someone made a different decision or had a different opinion than he had previously.

Translation Suggestions

- The term “mind” could also be translated as “thoughts” or “reasoning” or “thinking” or “understanding.”
- The expression “keep in mind” could be translated as “remember” or “pay attention to this” or “be sure to know this.”
- The expression “heart, soul, and mind” could also be translated as “what you feel, what you believe, and what you think about.”
- The expression “call to mind” could be translated as “remember” or “think about.”
- The expression “changed his mind and went” could also be translated as “decided differently and went” or “decided to go after all” or “changed his opinion and went.”
- The expression “double-minded” could also be translated as “doubting” or “unable to decide” or “with conflicting thoughts.”

(See also: believe, heart, soul)

Bible References:

- Luke 10:27
- Mark 6:51-52
- Matthew 21:29
- Matthew 22:37
- James 4:8

Word Data:

- Strong's: H3629, H3820, H3824, H5162, H7725, G12710, G13740, G33280, G35250, G35400, G35630, G49930, G55900

Matthew References:

16:23; 22:37

miracle, wonder, sign

Definition:

A “miracle” is something amazing that is not possible unless God causes it to happen.

- Examples of miracles that Jesus did include calming a storm and healing a blind man.
- Miracles are sometimes called “wonders” because they cause people to be filled with wonder or amazement.
- The term “wonder” can also refer more generally to amazing displays of God’s power, such as when he created the heavens and the earth.
- Miracles can also be called “signs” because they are used as indicators or evidence that God is the all-powerful one who has complete authority over the universe.
- Some miracles were God’s acts of redemption, such as when he rescued the Israelites from being slaves in Egypt and when he protected Daniel from being hurt by lions.
- Other wonders were God’s acts of judgment, such as when he sent a worldwide flood in Noah’s time and when he brought terrible plagues on the land of Egypt during the time of Moses.
- Many of God’s miracles were the physical healings of sick people or bringing dead people back to life.
- God’s power was shown in Jesus when he healed people, calmed storms, walked on water, and raised people from the dead. These were all miracles.
- God also enabled the prophets and the apostles to perform miracles of healing and other things that were only possible through God’s power.

Translation Suggestions:

- Possible translations of “miracles” or “wonders” could include “impossible things that God does” or “powerful works of God” or “amazing acts of God.”
- The frequent expression “signs and wonders” could be translated as “proofs and miracles” or “miraculous works that prove God’s power” or “amazing miracles that show how great God is.”
- Note that this meaning of a miraculous sign is different from a sign that gives proof or evidence for something. The two can be related.

(See also: power, prophet, apostle, sign)

Bible References:

- 2 Thessalonians 2:8-10
- Acts 4:17

- Acts 4:22
- Daniel 4:1-3
- Deuteronomy 13:1
- Exodus 3:19-22
- John 2:11
- Matthew 13:58

Examples from the Bible stories:

- 16:8 Gideon asked God for two **signs** so he could be sure that God would use him to save Israel.
- 19:14 God did many **miracles** through Elisha.
- 37:10 Many of the Jews believed in Jesus because of this **miracle**.
- 43:6 “Men of Israel, Jesus was a man who did many mighty **signs** and **wonders** by the power of God, as you have seen and already know.”
- 49:2 Jesus did many **miracles** that prove he is God. He walked on water, calmed storms, healed many sick people, drove out demons, raised the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.

Word Data:

- Strong’s: H0226, H0852, H2368, H2858, H4150, H4159, H4864, H5251, H5824, H5953, H6381, H6382, H6383, H6395, H6725, H7560, H7583, H8047, H8074, H8539, H8540, G08800, G12130, G12290, G14110, G15690, G17180, G17700, G18390, G22850, G22960, G22970, G31670, G39020, G45910, G45920, G50590

Matthew References:

7:22; 11:20; 11:21; 11:23; 13:54; 13:58; 21:15

mock, mocker, mockery, ridicule, scoff at, laughingstock

Definition:

The terms “mock,” “ridicule,” and “scoff at” all refer to making fun of someone, especially in a cruel way.

- Mocking often involves imitating people’s words or actions with the intent to embarrass them or show contempt for them.
- The Roman soldiers mocked or ridiculed Jesus when they put a robe on him and pretended to honor him as king.
- A group of young people ridiculed or scoffed at Elisha when they called him a name, making fun of his bald head.
- The term “scoff at” can also refer to ridiculing an idea that is not considered believable or important.
- A “mocker” is someone who mocks and ridicules consistently.

Bible References:

- 2 Peter 3:4
- Acts 2:12-13
- Galatians 6:6-8
- Genesis 39:13-15
- Luke 22:63-65
- Mark 10:34
- Matthew 9:23-24
- Matthew 20:19
- Matthew 27:29

Examples from the Bible stories:

- 21:12 Isaiah prophesied that people would spit on, **mock**, and beat the Messiah.
- 39:5 The Jewish leaders all answered the high priest, “He deserves to die!” Then they blindfolded Jesus, spit on him, hit him, and **mocked** him.
- 39:12 The soldiers whipped Jesus, and put a royal robe and a crown made of thorns on him. Then they **mocked** him by saying, “Look, the King of the Jews!”

- 40:4 Jesus was crucified between two robbers. One of them **mocked** Jesus, but the other said, “Do you have no fear of God?”
- 40:5 The Jewish leaders and the other people in the crowd **mocked** Jesus. They said to him, “If you are the Son of God, come down from the cross and save yourself! Then we will believe you.”

Word Data:

- Strong’s: H1422, H2048, H2049, H2778, H2781, H3213, H3887, H3931, H3932, H3933, H3934, H3944, H3945, H4167, H4485, H4912, H5058, H5607, H6026, H6711, H7046, H7048, H7814, H7832, H8103, H8148, H8437, H8595, G15920, G17010, G17020, G17030, G23010, G26060, G34560, G55120

Matthew References:

20:19; 27:29; 27:31; 27:41

Moses

Definition:

Moses was a prophet and leader of the Israelite people for over 40 years. He was the leader of the Israelite people when they came out of Egypt, as described in the book of Exodus.

- When Moses was a baby, Moses' parents put him in a basket in the reeds of the Nile River to hide him from the Egyptian Pharaoh. Moses' sister Miriam watched over him there. Moses' life was spared when the pharaoh's daughter found him and took him to the palace to raise him as her son.
- God chose Moses to free the Israelites from slavery in Egypt and to lead them to the Promised Land.
- After the Israelites' escape from Egypt and while they were wandering in the desert, God gave Moses two stone tablets with the Ten Commandments written on them.
- Near the end of his life, Moses saw the Promised Land, but did not get to live in it, because he disobeyed God.

(Translation suggestions: How to Translate Names)

(See also: **Miriam**, **Promised Land**, **Ten Commandments**)

Bible References:

- **Acts 7:21**
- **Acts 7:30**
- **Exodus 2:10**
- **Exodus 9:1**
- Matthew 17:4
- **Romans 5:14**

Examples from the Bible stories:

- **9:12** One day while **Moses** was taking care of his sheep, he saw a bush that was on fire.
- **12:5** **Moses** told the Israelites, "Stop being afraid! God will fight for you today and save you."
- **12:7** God told **Moses** to raise his hand over the sea and divide the waters.

- 12:12 When the Israelites saw that the Egyptians were dead, they trusted in God and believed that Moses was a prophet of God.
- 13:7 Then God wrote these Ten Commandments on two stone tablets and gave them to **Moses**.

Word Data:

- Strong's: H4872, H4873, G34750

Matthew References:

8:4; 17:3; 17:4; 19:7; 19:8; 22:24; 23:2

Mount of Olives

Definition:

The Mount of Olives is a mountain or large hill located near the east side of the city of Jerusalem. It is about 787 meters high.

- In the Old Testament, this mountain is sometimes referred to as “the mountain that is east of Jerusalem.”
- The New Testament records several occasions when Jesus and his disciples went to the Mount of Olives to pray and rest.
- Jesus was arrested in the Garden of Gethsemane, which is located on the Mount of Olives.
- This could also be translated as “Olive Hill” or “Olive Tree Mountain.”

(See also: Translate Names)

(See also: Gethsemane, olive)

Bible References:

- Luke 19:29
- Luke 19:37
- Mark 13:3
- Matthew 21:1-3
- Matthew 24:3-5
- Matthew 26:30

Word Data:

- Strong’s: H2022, H2132, G37350, G16360

Matthew References:

21:1; 24:3; 26:30

mourn, mourner, weeping

Definition:

The terms “mourn” and “mourning” refer to expressing deep grief, usually in response to the death of someone.

- In many cultures, mourning includes specific outward behaviors that show this sadness and grief.
- The Israelites and other people groups in ancient times expressed mourning through loud wailing and lamenting. They also wore rough clothing made of sackcloth and put ashes on themselves.
- Hired mourners, usually women, would loudly weep and wail from the time of death until well after the body was put in the tomb.
- The typical period of mourning was seven days, but could last as long as thirty days (as for Moses and Aaron) or seventy days (as for Jacob).
- The Bible also uses the term figuratively to talk about “mourning” because of sin. This refers to feeling deeply grieved because sin hurts God and people.

(See also: sackcloth, sin)

Bible References:

- 1 Samuel 15:34-35
- 2 Samuel 1:11
- Genesis 23:2
- Luke 7:31-32
- Matthew 11:17

Word Data:

- Strong’s: H0056, H0057, H0060, H0205, H0578, H0584, H0585, H1058, H1065, H1068, H1671, H1897, H1899, H4553, H4798, H5092, H5098, H5110, H5594, H6937, H6941, H8386, G23540, G28750, G36020, G39960, G39970

Matthew References:

2:18; 5:4; 9:15; 24:30

multiply, multiplied, multiplication

Definition:

The term “multiply” means to greatly increase in number. It can also mean to cause something to increase in amount, such as causing pain to multiply.

- God told animals and human beings to “multiply” and fill the earth. This was a command to reproduce many more of their own kind.
- Jesus made the bread and fish multiply in order to feed the 5,000 people. The amount of food kept increasing so that there was more than enough food to feed everyone.
- Depending on the context, this term could also be translated as “increase” or “cause to increase” or “greatly increase in number” or “become greater in number” or “become more numerous.”
- The phrase “greatly multiply your pain” could also be translated as “cause your pain to become more severe” or “cause you to experience much more pain.”
- To “multiply horses” means to “greedily keep acquiring more horses” or to “get large numbers of horses.”

Bible References:

- Deuteronomy 8:1
- Genesis 9:7
- Genesis 22:17
- Hosea 4:6-7

Word Data:

- Strong’s: H3254, H3527, H6280, H7231, H7233, H7235, H7680, G40520, G41290

Matthew References:

24:12

myrrh

Definition:

Myrrh is an oil or spice that is made from the resin of a myrrh tree that grows in Africa and Asia. It is related to frankincense.

- Myrrh was also used to make incense, perfume, and medicine, and to prepare dead bodies for burial.
- Myrrh was one of the gifts that the learned men gave to Jesus when he was born.
- Jesus was offered wine mixed with myrrh in order to ease the pain when he was crucified.

(See also: frankincense, learned men)

Bible References:

- Exodus 30:22-25
- Genesis 37:25-26
- John 11:1-2
- Mark 15:23
- Matthew 2:11-12

Word Data:

- Strong's: H3910, H4753, G34640, G46660, G46690

Matthew References:

2:11

mystery, hidden truth

Definition:

In the Bible, the term “mystery” refers to something that we cannot know or understand unless God reveals it or explains it to us.

- The New Testament states that the gospel of Christ was a mystery that was not known in past ages.
- One of the specific points described as a mystery is that Jews and Gentiles would be equal in Christ.
- This term could also be translated as “secret” or “hidden truth” or “previously unknown thing.”

(See also: Christ, Gentile, good news, Jew, true)

Bible References:

- Colossians 4:2-4
- Ephesians 6:19-20
- Luke 8:9-10
- Mark 4:10-12
- Matthew 13:11

Word Data:

- Strong’s: H1219, H7328, G34660

Matthew References:

13:11

Naphtali

Definition:

Naphtali was Jacob's sixth son. He was Bilhah's second son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the "tribe of Naphtali" or "Naphtali" or "Naphtalites."
- The name Naphtali is similar to the Hebrew word meaning "to twist, wrestle."
- The tribe of Naphtali settled in the northern part of Canaan, between the tribes of Manassah and Asher. Its eastern border was on the western shoreline of the Sea of Chinnereth. When used as the name of a region of land, the term "Naphtali" refers to the land given to the tribe of Naphtali.

(Translation suggestions: How to Translate Names)

(See also: twelve tribes of Israel, Jacob, Bilhah)

Bible References:

- 1 Kings 4:15
- Deuteronomy 27:13-14
- Ezekiel 48:1-3
- Genesis 30:8
- Judges 1:33
- Matthew 4:13

Word Data:

- Strong's: H5321, G35080

Matthew References:

4:13; 4:15

nation

Definition:

In the Bible, a nation is a large group of people who share a common identity and speak the same language. The people of a nation often have the same ancestors and share a common ethnicity.

- In the Bible, a nation could be a country with an extensive government structure and defined boundaries (such as Egypt or Ethiopia), but usually it is more general and refers to a people group.
- Nations in the Bible included the Israelites, the Philistines, the Assyrians, the Babylonians, the Canaanites, the Romans, and the Greeks, among many others.
- Sometimes the word "nation" was used figuratively to refer to the ancestor of a certain people group, as when Rebekah was told by God that her unborn sons were "nations" that would fight against each other. This could be translated as "the founders of two nations" or the "ancestors of two people groups."
- When used in the plural in a general way, the word translated as "nations" often referred to the people who were not Israelites, that is, to Gentiles, the people who do not worship Yahweh. The context usually makes the meaning clear.

Translation Suggestions:

- Depending on the context, the word "nation" could also be translated as "people group" or "people" or "country."
- If a language has a term for "nation" that is distinct from these other terms, then that term can be used wherever it occurs in the Bible text, as long as it is natural and accurate in each context.
- The plural term "nations" can often be translated as "people groups."
- In certain contexts, this term could also be translated as "Gentiles" or "non-Jews."

(See also: **Assyria**, Babylon, Canaan, Gentile, **Greek**, **people group**, **Philistines**, **Rome**)

Bible References:

- **1 Chronicles 14:15-17**
- **2 Chronicles 15:6**
- **2 Kings 17:11-12**
- **Acts 2:5**

- **Acts 13:19**
- **Acts 17:26**
- **Acts 26:4**
- **Daniel 3:4**
- **Genesis 10:2-5**
- **Genesis 27:29**
- **Genesis 35:11**
- **Genesis 49:10**
- **Luke 7:5**
- **Mark 13:7-8**
- Matthew 21:43
- **Romans 4:16-17**

Word Data:

- Strong's: H0523, H0524, H0776, H1471, H3816, H4940, H5971, G02460, G10740, G10850, G14840

Matthew References:

21:43; 24:7; 24:9; 24:14; 25:32; 28:19

Nazareth, Nazarene

Definition:

Nazareth is a town in the region of Galilee in northern Israel. It is about 100 kilometers north of Jerusalem, and it takes about three to five days to travel there on foot.

- Joseph and Mary were from Nazareth, and this is where they raised Jesus. That is why Jesus was known as "the Nazarene."
- Many of the Jews living in Nazareth did not respect Jesus' teaching because he had grown up among them, and they thought he was just an ordinary person.
- Once, when Jesus was teaching in the synagogue at Nazareths, the Jews there tried to kill him because he claimed to be the Messiah and had rebuked them for rejecting him.
- The remark Nathaniel made when he heard that Jesus was from Nazareth indicated that this city was not thought of very highly.

(See also: Christ, Galilee, Joseph (NT), Mary)

Bible References:

- Acts 26:9-11
- John 1:43-45
- Luke 1:26-29
- Mark 16:5-7
- Matthew 2:23
- Matthew 21:9-11
- Matthew 26:71-72

Examples from the Bible stories:

- 23:4 Joseph and Mary had to make a long journey from where they lived in **Nazareth** to Bethlehem because their ancestor was David whose hometown was Bethlehem.
- 26:2 Jesus went to the town of **Nazareth** where he had lived during his childhood.
- 26:7 The people of **Nazareth** dragged Jesus out of the place of worship and brought him to the edge of a cliff to throw him off of it in order to kill him.

Word Data:

- Strong's: G34780, G34790, G34800

Matthew References:

2:23; 4:13; 21:11; 26:71

neighbor, neighborhood, neighboring

Definition:

The term “neighbor” usually refers to a person who lives nearby. It can also refer more generally to someone who lives in the same community or people group.

- A “neighbor” is someone who would be protected and treated kindly because he is part of the same community.
- In the New Testament parable of the Good Samaritan, Jesus used the term “neighbor” figuratively, expanding its meaning to include all human beings, even someone who is considered an enemy.
- If possible, it is best to translate this term literally with a word or phrase that means “person who lives nearby.”

(See also: adversary, parable, **people group**, Samaria)

Bible References:

- **Acts 7:26-28**
- **Ephesians 4:25-27**
- **Galatians 5:14**
- **James 2:8**
- **John 9:8-9**
- **Luke 1:58**
- Matthew 5:43
- Matthew 19:19
- Matthew 22:39

Word Data:

- Strong’s: H5997, H7138, H7453, H7468, H7934, G10690, G20870, G40400, G41390

Matthew References:

5:43; 19:19; 22:39

Nineveh, Ninevite

Definition:

Nineveh was the capital city of Assyrian empire. A “Ninevite” was a person who lived in Nineveh.

- God sent the prophet Jonah to warn the Ninevites to turn from their wicked ways. The people stopped acting so violently and God did not destroy them at that time.
- The prophets Nahum and Zephaniah both prophesied that God would destroy Nineveh as judgment for their sin.

(Translation suggestions: How to Translate Names)

(See also: Assyria, Jonah, repent, turn)

Bible References:

- Genesis 10:11-14
- Jonah 1:3
- Jonah 3:3
- Luke 11:32
- Matthew 12:41

Word Data:

- Strong’s: H5210, G35350, G35360

Matthew References:

12:41

Noah

Definition:

Noah was a man who lived over 4,000 years ago, at the time when God sent a worldwide flood to destroy all the evil people in the world. God told Noah to build a gigantic ark in which he and his family could live while the flood waters covered the earth.

- Noah was a righteous man who obeyed God in everything.
- When God told Noah how to build the gigantic ark, Noah built it exactly the way God told him to.
- Inside the ark, Noah and his family were kept safe, and later their children and grandchildren filled the earth with people again.
- Everyone born since the time of the flood is a descendant of Noah.

(Translation suggestions: How to Translate Names)

(See also: descendant, ark)

Bible References:

- Genesis 5:30-31
- Genesis 5:32
- Genesis 6:8
- Genesis 8:1
- Hebrews 11:7
- Matthew 24:37

Examples from the Bible stories:

- 3:2 But **Noah** found favor with God.
- 3:4 **Noah** obeyed God. He and his three sons built the boat just the way God had told them.
- 3:13 Two months later God said to **Noah**, “You and your family and all the animals may leave the boat now. Have many children and grandchildren and fill the earth.” So **Noah** and his family came out of the boat.

Word Data:

- Strong's: H5146, G35750

Matthew References:

24:37; 24:38

oath, vow, swear, swearing, swear by, sworn

Definition:

The term “oath” in the Bible refers to a formal promise, usually made in a legal or religious context, in which the person making the oath accepts some kind of accountability or punishment if he does not fulfill his promise. In the Bible, the term “swear” means to make an oath. A “vow” is a solemn promise or oath that a person makes to God.

- In a court of law, a witness often gives an oath to promise that whatever he says will be true and factual.
- In modern times, one meaning of the word “swear” is to use foul or vulgar language. This is never its meaning in the Bible.
- The term “swear by” means to use the name of something or someone as the basis or power on which the oath is made.
- Abraham and Abimelech swore an oath when they made a covenant together concerning the use of a well.
- Abraham told his servant to swear (formally promise) that he would find Isaac a wife from among Abraham’s relatives.
- God also made oaths in which he made promises to his people.
- If a person in ancient Israel made a vow to God, that person was obligated to fulfill the vow. The ancient Israelites believed that God might punish a person who did not fulfill a vow that he made.
- In ancient Israel, sometimes a person would ask God to protect him or provide for him in exchange for making the vow. However, the ancient Israelites did not believe that God was obligated to fulfill these requests.

Translation Suggestions:

- Depending on the context, “an oath” could also be translated as “a pledge” or “a solemn promise.”
- To “swear” could be translated as to “formally promise” or to “pledge” or to “commit to do something.”
- Other ways to translate “swear by my name” could include “make a promise using my name to confirm it.”
- To “swear by heaven and earth” could be translated as to, “promise to do something, stating that heaven and earth will confirm it.”
- Make sure the translation of “swear” or “oath” does not refer to cursing. In the Bible it does not have that meaning.

- Depending on the context, the term “vow” can be translated as “solemn promise” or “solemn oath” or “promise made to God.”

(See also: Abimelech, covenant, promise)

Bible References:

- Genesis 21:23
- Genesis 24:3
- Genesis 31:51-53
- Genesis 47:31
- Luke 1:73
- Mark 6:26
- Matthew 5:36
- Matthew 14:6-7
- Matthew 26:72
- 1 Corinthians 7:27-28
- Acts 21:23
- Genesis 28:21
- Genesis 31:12-13
- Jonah 1:14-16
- Jonah 2:9-10
- Proverbs 7:14

Word Data:

- Strong’s: H0422, H0423, H3027, H5375, H7621, H7650, G03320, G36600, G37270, G37280, H5087, H5088, G21710

Matthew References:

5:33; 5:34; 5:36; 14:7; 14:9; 23:16; 23:18; 23:20; 23:21; 23:22; 26:72; 26:74

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

Matthew References:

25:3; 25:4; 25:8; 26:intro; 26:7; 26:12

olive

Definition:

The olive is the small, oval fruit from an olive tree, which is mostly grown in the regions surrounding the Mediterranean Sea.

- Olive trees are a type of large evergreen shrub with tiny white flowers. They grow best in hot weather and can survive well with little water.
- The olive tree's fruit starts out green and changes to black as they ripen. Olives were useful for food and for the oil that could be extracted from them.
- Olive oil was used for cooking in lamps and for religious ceremonies.
- In the Bible, olive trees and branches are sometimes used figuratively to refer to people.

(See also: lamp, the sea, Mount of Olives)

Bible References:

- 1 Chronicles 27:28-29
- Deuteronomy 6:10-12
- Exodus 23:10-11
- Genesis 8:11
- James 3:12
- Luke 16:6
- Psalms 52:8

Word Data:

- Strong's: H2132, H3323, H8081, G00650, G16360, G16370, G25650

Matthew References:

24:3; 26:30

ordain, ordained, ordination, planned long ago, set up, prepared

Definition:

To ordain means to formally appoint a person for a special task or role. It also means to formally make a rule or decree.

- The term “ordain” often refers to formally appointing somebody as a priest, minister, or rabbi.
- For example, God ordained Aaron and his descendants to be priests.
- It can also mean to institute or establish something, such as a religious feast or covenant.
- Depending on the context, to “ordain” could be translated as to “assign” or to “appoint” or to “command” or to “make a rule” or to “institute.”

(See also: command, covenant, decree, law, law, priest)

Bible References:

- 1 Kings 12:31-32
- 2 Samuel 17:13-14
- Exodus 28:40-41
- Numbers 3:3
- Psalms 111:7-9

Word Data:

- Strong’s: H3245, H4390, H6186, H6213, H6680, H7760, H8239, G12990, G25250, G42700, G42820

Matthew References:

21:16

parable

Definition:

The term “parable” usually refers to a short story or object lesson that is used to explain or teach a moral truth.

- Jesus used parables to teach his disciples. Although he also told parables to the crowds of people, he did not always explain the parable.
- A parable could be used to reveal truth to his disciples while hiding that truth from people like the Pharisees who did not believe in Jesus.
- The prophet Nathan told David a parable to show the king his terrible sin.
- The story of the Good Samaritan is an example of a parable that is a story. Jesus’ comparison of old and new wineskins is an example of a parable that was an object lesson to help the disciples understand Jesus’ teachings.

(See also: Samaria)

Bible References:

- Luke 5:36
- Luke 6:39
- Luke 8:4
- Luke 8:9-10
- Mark 4:1
- Matthew 13:3
- Matthew 13:10
- Matthew 13:13

Word Data:

- Strong’s: H1819, H4912, G38500, G39420

Matthew References:

13:3; 13:10; 13:13; 13:18; 13:24; 13:31; 13:33; 13:34; 13:35; 13:36; 13:53; 15:15; 21:33; 21:45; 22:1; 24:32

Passover

Definition:

The “Passover” is the name of a religious festival that the Jews celebrate every year, to remember how God rescued their ancestors, the Israelites, from slavery in Egypt.

- The name of this festival comes from the fact that God “passed over” the houses of the Israelites and did not kill their sons when he killed the firstborn sons of the Egyptians.
- The Passover celebration includes a special meal of a perfect lamb that they have killed and roasted, as well as bread made without yeast. These foods remind them of the meal that the Israelites ate the night before they escaped from Egypt.
- God told the Israelites to eat this meal every year in order to remember and celebrate how God “passed over” their houses and how he set them free from slavery in Egypt.

Translation Suggestions:

- The term “Passover” could be translated by combining the words “pass” and “over” or another combination of words that has this meaning.
- It is helpful if the name of this festival has a clear connection to the words used to explain what the angel of the Lord did in passing by the houses of the Israelites and sparing their sons.

Bible References:

- 1 Corinthians 5:7
- 2 Chronicles 30:13-15
- 2 Kings 23:23
- Deuteronomy 16:2
- Exodus 12:26-28
- Ezra 6:21-22
- John 13:1
- Joshua 5:10-11
- Leviticus 23:4-6
- Numbers 9:3

Examples from the Bible stories:

- 12:14 God commanded the Israelites to remember his victory over the Egyptians and their deliverance from slavery by celebrating the **Passover** every year.
- 38:1 Every year, the Jews celebrated the **Passover**. This was a celebration of how God had saved their ancestors from slavery in Egypt many centuries earlier.
- 38:4 Jesus celebrated the **Passover** with his disciples.
- 48:9 When God saw the blood, he passed over their houses and did not kill their firstborn sons. This event is called the **Passover**.
- 48:10 Jesus is our **Passover** Lamb. He was perfect and sinless and was killed at the time of the **Passover** celebration.

Word Data:

- Strong's: H6453, G39570

Matthew References:

26:2; 26:17; 26:18; 26:19

patient, patience, impatient

Definition:

The terms “patient” and “patience” refer to persevering through difficult circumstances. Often patience involves waiting.

- When people are patient with someone, it means they are loving that person and forgiving whatever faults that person has.
- The Bible teaches God’s people to be patient when facing difficulties and to be patient with each other.
- Because of his mercy, God is patient with people, even though they are sinners who deserve to be punished.

(See also: endure, forgive, persevere)

Bible References:

- 1 Peter 3:20
- 2 Peter 3:8-9
- Hebrews 6:11-12
- Matthew 18:28-29
- Psalms 37:7
- Revelation 2:2

Word Data:

- Strong’s: H0750, H0753, H2342, H3811, H6960, H7114, G04200, G04630, G19330, G31140, G31150, G31160, G52780, G52810

Matthew References:

18:26; 18:29

peace, peaceful, peacemaker

Definition:

The term “peace” refers to a state of being or a feeling of having no conflict, anxiety, or fearfulness. A person who is “peaceful” feels calm and assured of being safe and secure.

- In the Old Testament, the term “peace” often means a general sense of a person’s welfare, wellness, or wholeness.
- “Peace” can also refer to a time when people groups or countries are not at war with each other. These people are said to have “peaceful relations.”
- To “make peace” with a person or a group of people means to take actions to cause fighting to stop.
- A “peacemaker” is someone who does and says things to influence people to live at peace with each other.
- To be “at peace” with other people means being in a state of not fighting against those people.
- A good or right relationship between God and people happens when God saves people from their sin. This is called having “peace with God.”
- The greeting “grace and peace” was used by the apostles in their letters to their fellow believers as a blessing.
- The term “peace” can also refer to being in a good relationship with other people or with God.

Bible References:

- 1 Thessalonians 5:1-3
- Acts 7:26
- Colossians 1:18-20
- Colossians 3:15
- Galatians 5:23
- Luke 7:50
- Luke 12:51
- Mark 4:39
- Matthew 5:9
- Matthew 10:13

Examples from the Bible stories:

- 15:6 God had commanded the Israelites not to make a **peace** treaty with any of the people groups in Canaan.
- 15:12 Then God gave Israel **peace** along all its borders.
- 16:3 Then God provided a deliverer who rescued them from their enemies and brought **peace** to the land.
- 21:13 He (Messiah) would die to receive the punishment for other people's sin. His punishment would bring **peace** between God and people.
- 48:14 David was the king of Israel, but Jesus is the king of the entire universe! He will come again and rule his kingdom with justice and **peace**, forever.
- 50:17 Jesus will rule his kingdom with **peace** and justice, and he will be with his people forever.

Word Data:

- Strong's: H5117, H7961, H7962, H7965, H7999, H8001, H8002, H8003, H8252, G02690, G15140, G15150, G15160, G15170, G15180, G22720

Matthew References:

10:13; 10:34

people of God

Definition:

The concept of the “people of God” in the Bible refers to people with whom God has established a covenant relationship.

- In the Old Testament, the phrase “people of God” refers to the nation of Israel. The nation of Israel was chosen by God and set apart from the other nations of the world in order to serve and obey him.
- In the New Testament, the phrase “people of God” refers to the “Church,” meaning everyone who believes in Jesus. This includes both Jews and Gentiles. In the New Testament, sometimes this group of people is called the “sons of God” or “children of God.”
- When God uses the phrase “my people,” he is referring to people who have a covenant relationship with him. God’s people are chosen by him, and he wants them to live in a way that is pleasing to him.

Translation Suggestions:

- The term “people of God” could be translated as “God’s people” or “the people who worship God” or “people who serve God” or “people who belong to God.”
- When God says “my people” other ways to translate it could include “the people I have chosen” or “the people who worship me” or “the people who belong to me.”
- Similarly, “your people” could be translated as “the people who belong to you” or “the people you chose to belong to you.”
- Also “his people” could be translated as “the people who belong to him” or “the people God chose to belong to himself.”

(See also: Israel, people group)

Bible References:

- 1 Chronicles 11:2
- Acts 7:34
- Acts 7:51-53
- Acts 10:36-38
- Daniel 9:24-25
- Isaiah 2:5-6

- **Jeremiah 6:20-22**
- **Joel 3:16-17**
- **Micah 6:3-5**
- **Revelation 13:7-8**

Word Data:

- Strong's: H0430, H5971, G23160, G29920

Matthew References:

1:21

perfect, complete

Definition:

In the New Testament, the term “perfect” means to be mature in our Christian life. To perfect something means to work at it until it is excellent and without flaws. Old Testament sacrifices needed to be “perfect” or “complete,” that is, without blemish.

- Being perfect and mature means that a Christian is obedient, not sinless.
- The term “perfect” also has the meaning of being “complete” or “whole.”
- The New Testament book of James states that persevering through trials will produce completeness and maturity in the believer.
- When Christians study the Bible and obey it, they will become more spiritually perfect and mature because they will be more like Christ in their character.

Translation Suggestions:

- This term could be translated as “without flaw” or “without error” or “flawless” or “without fault” or “not having any faults.”

(See also: **blemish**)

Bible References:

- **Hebrews 12:2**
- **James 3:2**
- Matthew 5:46-48
- **Psalms 19:7-8**

Word Data:

- Strong’s: H3632, H3634, H4359, H8003, H8503, H8537, H8549, H8552, G01990, G26750, G26760, G36470, G50460, G50470, G50480, G50500

Matthew References:

5:48; 19:21

perish

Definition:

The term “perish” means to die or be destroyed, usually as the result of violence or disaster. In the New Testament, it often has the spiritual meaning of being lost or separated from the people of God.

Spiritual Meaning of “Perish:”

- People who are “perishing” are those who have refused to trust in Jesus for their salvation.
- Those who “perish” will not live eternally with God in heaven. Instead, they will live eternally in hell under God’s punishment.
- Everyone will die physically, but only those who do not trust in Jesus for their salvation will perish eternally.
- When “perish” is used in a spiritual sense, make sure that your translation expresses this differently than dying physically.

Translation Suggestions:

- Depending on the context, ways to translate this term could include “be lost from God’s people,” “die eternally,” “be punished in hell,” or “be destroyed.”
- Try to use a term or expression that does not only mean “die physically” or “cease to exist.”

(See also: death, everlasting)

Bible References:

- 1 Peter 1:23
- 2 Corinthians 2:16-17
- 2 Thessalonians 2:10
- Jeremiah 18:18
- Psalms 49:18-20
- Zechariah 9:5-7
- Zechariah 13:8

Word Data:

- Strong's: H0006, H0007, H0008, H1478, H1820, H1826, H5486, H5595, H6544, H8045, G05990, G06220, G06840, G08530, G13110, G27040, G48810, G53560

Matthew References:

5:29; 5:30; 8:25; 8:32; 9:17; 10:6; 10:28; 10:39; 10:42; 15:24; 16:25; 18:14; 21:41; 22:7; 26:52

persecute

Definition:

The terms “persecute” and “persecution” refer to continually treating a person or a certain group of people in a harsh way that causes harm to them.

- Persecution can be against one person or many people and usually involves repeated, persistent attacks.
- The Israelites were persecuted by many different people groups Who attacked them, captured them, and stole things from them.
- People often persecute other people who have different religious beliefs or who are weaker.
- The Jewish religious leaders persecuted Jesus because they did not like what he was teaching.
- After Jesus went back to heaven, the Jewish religious leaders and the Roman government persecuted his followers.
- The term “persecute” could also be translated as “keep oppressing” or “treat harshly” or “continually mistreat.”
- Ways to translate “persecution” could include, “harsh mistreatment” or “oppression” or “persistent hurtful treatment”

(See also: **Christian**, church, **oppress**, **Rome**)

Bible References:

- **Acts 7:52**
- **Acts 13:50**
- **Galatians 1:13-14**
- **John 5:16-18**
- **Mark 10:30**
- Matthew 5:10
- Matthew 5:43-45
- Matthew 10:22
- Matthew 13:20-21
- **Philippians 3:6**

Examples from the Bible stories:

- 33:7 “The rocky ground is a person who hears God’s word and accepts it with joy. But when he experiences hardship or **persecution**, he falls away.”
- 45:6 That day many people in Jerusalem started **persecuting** the followers of Jesus, so the believers fled to other places.
- 46:2 Saul heard someone say, “Saul! Saul! Why do you **persecute** me?” Saul asked, “Who are you, Master?” Jesus replied to him, “I am Jesus. You are **persecuting** me!”
- 46:4 But Ananias said, “Master, I have heard how this man has **persecuted** the believers.”

Word Data:

- Strong’s: H1814, H7291, H7852, G13750, G13760, G13770, G15590, G23470

Matthew References:

5:10; 5:11; 5:12; 5:44; 10:23; 13:21; 23:34

perverse, perversion, pervert, depraved, malicious, devious, dishonest, distortion

Definition:

The term “perverse” is used to describe a person or action that is morally crooked or twisted. The term “perversely” means “in a perverse manner.” To “pervert” something means to twist it or turn it away from what is right or good.

- Someone or something that is perverse has deviated from what is good and right.
- In the Bible, the Israelites acted perversely when they disobeyed God. They often did this by worshiping false gods.
- Any action which is against God’s standards or behavior is considered perverse.
- Ways to translate “perverse” could include “morally twisted” or “immoral” or “turning away from God’s straight path,” depending on the context.
- “Perverse speech” could be translated as “speaking in an evil way” or “deceitful talk” or “immoral way of talking.”
- “Perverse people” could be described as “immoral people” or “people who are morally deviant” or “people who continually disobey God.”
- The phrase “acting perversely” could be translated as “behaving in an evil way” or “doing things against God’s commands” or “living in a way that rejects God’s teachings.”
- The term “pervert” could also be translated as “cause to be corrupt” or “turn into something evil.”

(See also: corrupt, deceive, disobey, evil, turn)

Bible References:

- 1 Kings 8:47
- 1 Samuel 20:30
- Job 33:27-28
- Luke 23:2
- Psalms 101:4-6

Word Data:

- Strong’s: H1942, H2015, H3868, H4297, H5186, H5557, H5558, H5753, H5766, H5773, H5791, H6140, H6141, H8138, H8397, H8419, G12940

Matthew References:

17:17

Peter, Simon Peter, Cephas

Definition:

Peter was one of Jesus' twelve apostles. He was an important leader of the early Church.

- Before Jesus called him to be his disciple, Peter's name was Simon.
- Later, Jesus also named him "Cephas," which means "stone" or "rock" in the Aramaic language. The name Peter also means "stone" or "rock" in the Greek language.
- God worked through Peter to heal people and to preach the good news about Jesus.
- Two books in the New Testament are letters that Peter wrote to encourage and teach fellow believers.

(Translation suggestions: How to Translate Names)

(See also: disciple, apostle)

Bible References:

- Acts 8:25
- Galatians 2:6-8
- Galatians 2:12
- Luke 22:58
- Mark 3:16
- Matthew 4:18-20
- Matthew 8:14
- Matthew 14:30
- Matthew 26:33-35

Examples from the Bible stories:

- 28:9 **Peter** said to Jesus, "We have left everything and followed you. What will be our reward?"
- 29:1 One day **Peter** asked Jesus, "Master, how many times should I forgive my brother when he sins against me? As many as seven times?"
- 31:5 Then **Peter** said to Jesus, "Master, if it is you, command me to come to you on the water." Jesus told **Peter**, "Come!"
- 36:1 One day, Jesus took three of his disciples, **Peter**, James, and John with him.

- 38:9 **Peter** replied, “Even if all the others abandon you, I will not!” Then Jesus said to **Peter**, “Satan wants to have all of you, but I have prayed for you, **Peter**, that your faith will not fail. Even so, tonight, before the rooster crows, you will deny that you even know me three times.”
- 38:15 As the soldiers arrested Jesus, **Peter** pulled out his sword and cut off the ear of the servant of the high priest.
- 43:11 **Peter** answered them, “Every one of you should repent and be baptized in the name of Jesus Christ so that God will forgive your sins.”
- 44:8 **Peter** answered them, “This man stands before you healed by the power of Jesus the Messiah.”

Word Data:

- Strong’s: G27860, G40740, G46130

Matthew References:

4:18; 8:14; 10:2; 14:28; 14:29; 15:15; 16:16; 16:17; 16:18; 16:22; 16:23; 17:1; 17:4; 17:24; 17:25; 18:21; 19:27; 26:33; 26:35; 26:37; 26:40; 26:58; 26:69; 26:73; 26:75

Pharisee

Definition:

The Pharisees were an important, powerful group of Jewish religious leaders in Jesus' time.

- Many of them were middle class businessmen and some of them were also priests.
- Of all the Jewish leaders, the Pharisees were the most strict in obeying the Laws of Moses and other Jewish laws and traditions.
- They were very concerned about keeping the Jewish people separated from the influence of the Gentiles around them. The name "Pharisee" comes from the word to "separate."
- The Pharisees believed in life after death; they also believed in the existence of angels and other spiritual beings.
- The Pharisees and Sadducees actively opposed Jesus and the early Christians.

(See also: council, Jewish leaders, law, Sadducee)

Bible References:

- Acts 26:4
- John 3:1-2
- Luke 11:44
- Matthew 3:7
- Matthew 5:20
- Matthew 9:11
- Matthew 12:2
- Matthew 12:38
- Philippians 3:5

Word Data:

- Strong's: G53300

Matthew References:

3:7; 5:20; 9:11; 9:14; 9:34; 12:2; 12:14; 12:24; 12:38; 15:1; 15:12; 16:1; 16:6; 16:11; 16:12; 19:3; 21:45; 22:15; 22:34; 22:41; 23:2; 23:13; 23:15; 23:23; 23:25; 23:26; 23:27; 23:29; 27:62

Philip (the apostle)

Definition:

Philip the apostle was one of the original twelve disciples of Jesus. He was from the town of Bethsaida.

- Philip brought Nathanael to meet Jesus.
- Jesus questioned Philip about how to provide food for a crowd of over 5,000 people.
- At the last Passover supper that Jesus ate with his disciples, he talked to them about God, his Father. Philip asked Jesus to show them the Father.
- Some languages may prefer to spell this Philip's name in a different way from the other Philip (the evangelist) to avoid confusion.

(Translation suggestions: How to Translate Names)

(See also: Philip)

Bible References:

- Acts 1:14
- John 1:44
- John 6:6
- Luke 6:14
- Mark 3:17-19

Word Data:

- Strong's: G53760

Matthew References:

10:3

pig, pork, swine

Definition:

A pig is a type of four-legged, hoofed animal that is raised for meat. Its meat is called “pork.” The general term for pigs and related animals is “swine.”

- God told the Israelites not to eat pig meat and to consider it unclean. Jews today still view pigs as unclean and do not eat pork.
- Pigs are raised on farms to be sold to other people for their meat.
- There is a kind of swine that is not raised on farms but rather lives out in the wild; it is called a “wild boar.” Wild boars have tusks and are considered to be very dangerous animals.
- Sometimes large pigs are referred to as “hogs.”

(See also: How to Translate Unknowns)

(See also: clean)

Bible References:

- 2 Peter 2:22
- Mark 5:13
- Matthew 7:6
- Matthew 8:32

Word Data:

- Strong’s: H2386, G55190

Matthew References:

7:6; 8:30; 8:31; 8:32

Pilate

Definition:

Pilate was the governor of the Roman province of Judea who sentenced Jesus to death.

- Because Pilate was the governor, he had the authority to put criminals to death.
- The Jewish religious leaders wanted Pilate to crucify Jesus, so they lied and said that Jesus was a criminal.
- Pilate realized that Jesus was not guilty, but he was afraid of the crowd and wanted to please them, so he ordered his soldiers to crucify Jesus.

(Translation suggestions: How to Translate Names)

(See also: crucify, governor, guilt, Judea, Rome)

Bible References:

- Acts 4:27-28
- Acts 13:28
- Luke 23:2
- Mark 15:2
- Matthew 27:13
- Matthew 27:58

Examples from the Bible stories:

- 39:9 Early the next morning, the Jewish leaders brought Jesus to **Pilate**, the Roman governor. They hoped that **Pilate** would condemn Jesus as guilty and sentenced him to be killed. **Pilate** asked Jesus, “Are you the King of the Jews?”
- 39:10 **Pilate** said, “What is truth?”
- 39:11 After speaking with Jesus, **Pilate** went out to the crowd and said, “I find no guilt in this man.” But the Jewish leaders and the crowd shouted, “Crucify him!” **Pilate** replied, “He is not guilty.” But they shouted even louder. Then **Pilate** said a third time, “He is not guilty!”
- 39:12 **Pilate** became afraid that the crowd would begin to riot, so he ordered his soldiers to crucify Jesus.
- 40:2 **Pilate** commanded that a sign be put above Jesus’ head that read, “King of the Jews.”

- 41:2 **Pilate** said, “Take some soldiers and make the tomb as secure as you can.”

Word Data:

- Strong’s: G40910, G41940

Matthew References:

27:2; 27:13; 27:17; 27:22; 27:24; 27:58; 27:62; 27:65

pit, pitfall, trench, cistern

Definition:

A pit is a deep hole that has been dug in the ground.

- A “cistern” was a hole dug in order to hold water.
- People dig pits for the purpose of trapping animals or finding water.
- A pit can also be used as a temporary place to hold a prisoner.
- Sometimes the phrase “the pit” refers to the grave or to hell. Other times it may refer to “the abyss.”
- The term “pit” is also used figuratively in phrases such as, “pit of destruction” which describes being trapped in a disastrous situation or being deeply involved in sinful, destructive practices.

(See also: **abyss**, hell, **prison**)

Bible References:

- **Genesis 37:21-22**
- **Job 33:18**
- **Luke 6:39**
- **Proverbs 1:12**

Word Data:

- Strong’s: H0875, H0953, H1356, H1475, H2352, H4087, H4113, H4379, H6354, H7585, H7745, H7816, H7825, H7845, H7882, G00120, G09990, G54210

Matthew References:

12:11; 15:14

possess, possessed, possession, dispossess

Definition:

The terms “possess” and “possession” usually refer to owning something. They can also mean to gain control over something or occupy an area of land.

- In the Old Testament, this term is often used in the context of “possessing” or “taking possession of” an area of land.
- When Yahweh commanded the Israelites to “possess” the land of Canaan, it meant that they should go into the land and live there. This involved first conquering the Canaanite peoples who were living on that land.
- Yahweh told the Israelites that he had given them the land of Canaan as “their possession.” This could also be translated as “their rightful place to live.”
- The people of Israel were also called Yahweh’s “special possession.” This means that they belonged to him as his people whom he had specifically called to worship and serve him.

Translation Suggestions:

- The term “possess” could also be translated as “own” or “have” or “have charge over.”
- The phrase “take possession of” could be translated as “take control of” or “occupy” or “live on,” depending on the context.
- When referring to things that people own, “possessions” could be translated as “belongings” or “property” or “owned things” or “things they owned.”
- When Yahweh calls the Israelites, “my special possession” this could also be translated as “my special people” or “people who belong to me” or “my people whom I love and rule.”
- The sentence, “they will become their possession” when referring to land, means “they will occupy the land” or “the land will belong to them.”
- The expression, “found in his possession” could be translated as “that he was holding” or “that he had with him.”
- The phrase “as your possession” could also be translated as “as something that belongs to you” or “as a place where your people will live.”
- The phrase, “in his possession” could be translated as “that he owned” or “which belonged to him.”

(See also: Canaan, worship, inherit)

Bible References:

- 1 Chronicles 6:70

- **1 Kings 9:17-19**
- **Acts 2:45**
- **Deuteronomy 4:5-6**
- **Genesis 31:36-37**
- Matthew 13:44

Word Data:

- Strong's: H0270, H0272, H0834, H2505, H2631, H3027, H3423, H3424, H3425, H3426, H4180, H4181, H4672, H4735, H4736, H5157, H5159, H5459, H7069, G11390, G21920, G26970, G27220, G29320, G29330, G29350, G40470, G52240, G55640

Matthew References:

6:2; 6:5; 6:16; 19:21; 19:22; 21:38; 24:47; 25:14

praise, praised, praiseworthy

Definition:

To praise someone is to express admiration and honor for that person.

- People praise God because of how great he is and because of all the amazing things he has done as the Creator and Savior of the world.
- Praise for God often includes being thankful for what he has done.
- Music and singing is often used as a way to praise God.
- Praising God is part of what it means to worship him.
- The term to "praise" could also be translated as to "speak well of" or to "highly honor with words" or to "say good things about."
- The noun "praise" could be translated as "spoken honor" or "speech that honors" or "speaking good things about."

(See also: worship)

Bible References:

- 2 Corinthians 1:3
- Acts 2:47
- Acts 13:48
- Daniel 3:28
- Ephesians 1:3
- Genesis 49:8
- James 3:9-10
- John 5:41-42
- Luke 1:46
- Luke 1:64-66
- Luke 19:37-38
- Matthew 11:25-27
- Matthew 15:29-31

Examples from the Bible stories:

- 12:13 The Israelites sang many songs to celebrate their new freedom and to **praise** God because he saved them from the Egyptian army.
- 17:8 When David heard these words, he immediately thanked and **praised** God because he had promised David this great honor and many blessings.
- 22:7 Zechariah said, "**Praise** God, because he has remembered his people!"
- 43:13 They (disciples) enjoyed **praising** God together and they shared everything they had with each other.
- 47:8 They put Paul and Silas in the most secure part of the prison and even locked up their feet. Yet in the middle of the night, they were singing songs of **praise** to God.

Word Data:

- Strong's: H1319, H7121, H8416, G29800, G38530

Matthew References:

11:25; 21:16

pray, prayer

Definition:

The terms “pray” and “prayer” refer to talking with God. These terms are also used to refer to people trying to talk to a false god.

- People can pray silently, talking to God with their thoughts, or they can pray aloud, speaking to God with their voice. Sometimes prayers are written down, such as when David wrote his prayers in the Book of Psalms.
- Prayer can include asking God for mercy, for help with a problem, and for wisdom in making decisions.
- Often people ask God to heal people who are sick or who need his help in other ways.
- People also thank and praise God when they are praying to him.
- Praying includes confessing our sins to God and asking him to forgive us.
- Talking to God is sometimes called “communing” with him as our spirit communicates with his spirit, sharing our emotions and enjoying his presence.
- This term could be translated as “talking to God” or “communicating with God.” The translation of this term should be able to include praying that is silent.

(See also: **false god**, forgive, praise)

Bible References:

- **1 Thessalonians 3:9**
- **Acts 8:24**
- **Acts 14:26**
- **Colossians 4:4**
- **John 17:9**
- **Luke 11:1**
- Matthew 5:43-45
- Matthew 14:22-24

Examples from the Bible stories:

- **6:5** Isaac **prayed** for Rebekah, and God allowed her to get pregnant with twins.
- **13:12** But Moses **prayed** for them, and God listened to his **prayer** and did not destroy them.

- 19:8 Then the prophets of Baal **prayed** to Baal, “Hear us, O Baal!”
- 21:7 Priests also **prayed** to God for the people.
- 38:11 Jesus told his disciples to **pray** that they would not enter into temptation.
- 43:13 The disciples continually listened to the teaching of the apostles, spent time together, ate together, and **prayed** with each other.
- 49:18 God tells you to **pray**, to study his word, to worship him with other Christians, and to tell others what he has done for you.

Word Data:

- Strong’s: H0559, H0577, H1156, H2470, H3863, H3908, H4994, H6279, H6293, H6419, H6739, H7592, H7878, H7879, H7881, H8034, H8605, G01540, G11620, G11890, G17830, G20650, G21710, G21720, G38700, G43350, G43360

Matthew References:

5:44; 6:5; 6:6; 6:7; 6:9; 14:23; 19:13; 21:13; 21:22; 24:20; 26:36; 26:39; 26:41; 26:42; 26:44

preach, preaching, preacher, proclaim, proclamation

Definition:

To “preach” means to speak to a group of people, teaching them about God and urging them to obey him. To “proclaim” means to announce or declare something publicly and boldly.

- Often preaching is done by one person to a large group of people. It is usually spoken, not written.
- “Preaching” and “teaching” are similar, but are not exactly the same.
- “Preaching” mainly refers to publicly proclaiming spiritual or moral truth, and urging the audience to respond. “Teaching” is a term that emphasizes instruction, that is, giving people information or teaching them how to do something.
- The term “preach” is usually used with the word “gospel.”
- What a person has preached to others can also be referred to in general as his “teachings.”
- Often in the Bible, “proclaim” means to announce publicly something that God has commanded, or to tell others about God and how great he is.
- In the New Testament, the apostles proclaimed the good news about Jesus to many people in many different cities and regions.
- The term “proclaim” can also be used for decrees made by kings or for denouncing evil in a public way.
- Other ways to translate “proclaim” could include “announce” or “openly preach” or “publicly declare.”
- The term “proclamation” could also be translated as “announcement” or “public preaching.”

(See also: declare, good news, Jesus, kingdom of God)

Strong‘s for preach: H1319, H7121, H7150, G12290, G20970, G26050, G27820, G27830, G27840, G29800, G42830

Strong‘s for proclaim: H1319, H1696, H1697, H2199, H3045, H3745, H4161, H5046, H5608, H6963, H7121, H7440, H8085, G51800, G59100, G12290, G18610, G20970, G26050, G27820, G27840, G29800, G31420, G41350

Bible References:

- 2 Timothy 4:1-2
- Acts 8:4-5

- **Acts 10:42-43**
- **Acts 14:21-22**
- **Acts 20:25**
- **Luke 4:42**
- Matthew 3:1-3
- Matthew 4:17
- Matthew 12:41
- Matthew 24:14
- **Acts 9:20-22**
- **Acts 13:38-39**
- **Jonah 3:1-3**
- **Luke 4:18-19**
- **Mark 1:14-15**
- Matthew 10:26

Examples from the Bible stories:

- **24:2** He (John) **preached** to them, saying, “Repent, for the Kingdom of God is near!”
- **30:1** Jesus sent his apostles to **preach** and to teach people in many different villages.
- **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.
- **45:6** But in spite of this, they **preached** about Jesus everywhere they went.
- **45:7** He (Philip) went to Samaria where he preached about Jesus and many people were saved.
- **46:6** Right away, Saul began **preaching** to the Jews in Damascus, saying, “Jesus is the Son of God!”
- **46:10** Then they sent them off to **preach** the good news of Jesus in many other places.
- **47:14** Paul and other Christian leaders traveled to many cities, **preaching** and teaching people the good news about Jesus.
- **50:2** 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: H1319, H7121, H7150, H1319, H1696, H1697, H2199, H3045, H3745, H4161, H5046, H5608, H6963, H7121, H7440, H8085, G12290, G20970, G26050, G27820, G27830, G27840, G29800, G42830, G51800, G59100, G12290, G18610, G20970, G26050, G27820, G27840, G29800, G31420, G41350

Matthew References:

3:1; 4:17; 4:23; 9:35; 10:7; 10:27; 11:1; 12:41; 24:14; 26:13

priest, priesthood

Definition:

In the Bible, a priest was someone who was chosen to offer sacrifices to God on behalf of God's people. The "priesthood" was the name for the office or condition of being a priest.

- In the Old Testament, God chose Aaron and his descendants to be his priests for the people of Israel.
- The "priesthood" was a right and a responsibility that was passed down from father to son in the Levite clan.
- The Israelite priests had the responsibility of offering the people's sacrifices to God, along with other duties in the temple.
- Priests also offered regular prayers to God on behalf of his people and performed other religious rites.
- The priests pronounced formal blessings on people and taught them God's laws.
- In Jesus' time, there were different levels of priests, including the chief priests and the high priest.
- Jesus is our "great high priest" who intercedes for us in God's presence. He offered himself as the ultimate sacrifice for sin. This means that the sacrifices made by human priests are no longer needed.
- In the New Testament, every believer in Jesus is called a "priest" who can come directly to God in prayer to intercede for himself and other people.
- In ancient times, there were also pagan priests who presented offerings to false gods such as Baal.

Translation Suggestions:

- Depending on the context, the term "priest" could be translated as "sacrifice person" or "God's intermediary" or "sacrificial mediator" or "person God appoints to represent him."
- The translation of "priest" should be different from the translation of "mediator."
- Some translations may prefer to always say something like "Israelite priest" or "Jewish priest" or "Yahweh's priest" or "priest of Baal" to make it clear that this does not refer to a modern-day type of priest.
- The term used to translate "priest" should be different from the terms for "chief priest" and "high priest" and "Levite" and "prophet."

(See also: **Aaron**, high priest, **mediator**, sacrifice)

Bible References:

- 2 Chronicles 6:41
- Genesis 14:17-18
- Genesis 47:22
- John 1:19-21
- Luke 10:31
- Mark 1:44
- Mark 2:25-26
- Matthew 8:4
- Matthew 12:4
- Micah 3:9-11
- Nehemiah 10:28-29
- Nehemiah 10:34-36
- Revelation 1:6

Examples from the Bible stories:

- 4:7 “Melchizedek, the **priest** of God Most High”
- 13:9 Anyone who disobeyed God’s law could bring an animal to the altar in front of the Tent of Meeting as a sacrifice to God. A **priest** would kill the animal and burn it on the altar. The blood of the animal that was sacrificed covered the person’s sin and made that person clean in God’s sight. God chose Moses’ brother, Aaron, and Aaron’s descendants to be his **priests**.
- 19:7 So the **priests** of Baal prepared a sacrifice but did not light the fire.
- 21:7 An Israelite **priest** was someone who made sacrifices to God on behalf of the people as a substitute for the punishment of their sins. **Priests** also prayed to God for the people.

Word Data:

- Strong’s: H3547, H3548, H3549, H3550, G07480, G07490, G24050, G24060, G24070, G24090, G24200

Matthew References:

8:4; 12:4; 12:5

profane, profaned

Definition:

To profane something means to act in a way that defiles, pollutes, or disrespects something that is holy.

- A profane person is one who acts in a way that is unholy and dishonoring of God.
- The verb to “profane” could be translated as to “treat as unholy” or to “be irreverent toward” or to “dishonor.”
- God told the Israelites that they “profaned” themselves with idols, meaning that the people were making themselves “unclean” or “dishonored” by this sin. They were also dishonoring God.
- Depending on the context, the adjective “profane” could be translated as “dishonoring” or “godless” or “unholy.”

(See also: defile, holy, clean)

Bible References:

- 2 Timothy 2:16-18
- Ezekiel 20:9
- Malachi 1:10-12
- Matthew 12:5
- Numbers 18:30-32

Word Data:

- Strong’s: H2455, H2490, H2491, H5234, H8610, G09520, G09530

Matthew References:

12:5

profit, profits, profited, profitable

Definition:

Used in this sense, the terms “profit” and “profitable” refer to gaining some material thing through doing certain actions or behaviors. Something is “profitable” to someone if it enables them to earn or attain good material things.

- More specifically, the term “profit” often refers to money that is gained from doing business. A business is “profitable” if it gains more money than it spends.
- Actions are profitable if they cause material things to be gained for people.

(See also: worthy,profit-spiritual)

Translation Suggestions:

- Depending on the context, the term “profit” could also be translated as “benefit” or “help” or “gain.”
- Depending on context, the term “profits” could be translated as “earnings” when referring to wages earned by working.
- The term “profitable” could be translated as “useful” or “beneficial” or “helpful.”
- The term “profited” could be translated as “gained.”
- To “profit from” something could be translated as “benefit from” or “gain money from.”
- In the context of a business, “profit” could be translated with a word or phrase that means “money gained” or “surplus of money” or “extra money.”

Bible References:

Word Data:

- Strong’s: H1215, H3276, H4195, G12810, G20390, G27700, G27710, G36850, G37860, G48510, G48525, G55390, G56220, G56230, G56240

Matthew References:

5:29; 5:30; 15:5; 16:26; 18:6; 18:15; 19:10; 25:16; 25:17; 25:20; 25:22; 27:24

promise, promised

Definition:

When used as a verb, the term “promise” refers to the action of a person saying that he will do something in such way that he obligates himself to fulfill what he has said. When used as a noun, the term “promise” refers to the thing that a person obligates himself to do.

- The Bible records many promises that God has made for his people.
- Promises are an important part of formal agreements such as covenants.

Translation Suggestions:

- The term “promise” could be translated as “commitment” or “assurance” or “guarantee.”
- To “promise to do something” could be translated as “assure someone that you will do something” or “commit to doing something.”

(See also: covenant, oath, vow)

Bible References:

- Galatians 3:15-16
- Genesis 25:31-34
- Hebrews 11:9
- James 1:12
- Numbers 30:2

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.”Â
- 3:16 God then made the first rainbow as a sign of his **promise**. Every time the rainbow appeared in the sky, God would remember what he **promised** and so would his people.
- 4:8 God spoke to Abram and **promised** again that he would have a son and as many descendants as the stars in the sky. Abram believed God’s **promise**.
- 5:4 “Your wife, Sarai, will have a son—he will be the son of **promise**.”

- 8:15 The covenant **promises** that God gave to Abraham were passed on to Isaac, then to Jacob, and then to Jacob's twelve sons and their families.
- 17:14 Though David had been unfaithful to God, God was still faithful to his **promises**.
- 50:1 Jesus **promised** he would return at the end of the world. Though he has not yet come back, he will keep his **promise**.

Word Data:

- Strong's: H0559, H0562, H1696, H8569, G18430, G18600, G18610, G18620, G36700, G42790

Matthew References:

14:7

prophet, prophecy, prophesy, seer, prophetess

Definition:

A “prophet” is a man who speaks God’s messages to people. A woman who does this is called a “prophetess.”

- Often prophets warned people to turn away from their sins and obey God.
- A “prophecy” is the message that the prophet speaks. To “prophesy” means to speak God’s messages.
- Often the message of a prophecy was about something that would happen in the future.
- Many prophecies in the Old Testament have already been fulfilled.
- In the Bible the collection of books written by prophets are sometimes referred to as “the prophets.”
- For example the phrase, “the law and the prophets” is a way of referring to all the Hebrew scriptures, which are also known as the “Old Testament.”
- An older term for a prophet was “seer” or “someone who sees.”
- Sometimes the term “seer” refers to a false prophet or to someone who practices divination.

Translation Suggestions:

- The term “prophet” could be translated as “God’s spokesman” or “man who speaks for God” or “man who speaks God’s messages.”
- A “seer” could be translated as “person who sees visions” or “man who sees the future from God.”
- The term “prophetess” could be translated as “spokeswoman for God” or “woman who speaks for God” or “woman who speaks God’s messages.”
- Ways to translate “prophecy” could include, “message from God” or “prophet message.”
- The term “prophesy” could be translated as “speak words from God” or “tell God’s message.”
- The figurative expression, “law and the prophets” could also be translated as “the books of the law and of the prophets” or “everything written about God and his people, including God’s laws and what his prophets preached.” (See: synecdoche)
- When referring to a prophet (or seer) of a false god, it may be necessary to translate this as “false prophet (seer)” or “prophet (seer) of a false god” or “prophet of Baal,” for example.

(See also: Baal, divination, false god, false prophet, fulfill, law, vision)

Bible References:

- 1 Thessalonians 2:14-16
- Acts 3:25
- John 1:43-45
- Malachi 4:4-6
- Matthew 1:23
- Matthew 2:18
- Matthew 5:17
- Psalm 51:1

Examples from the Bible stories:

- 12:12 When the Israelites saw that the Egyptians were dead, they trusted in God and believed that Moses was a **prophet** of God.
- 17:13 God was very angry about what David had done, so he sent the **prophet** Nathan to tell David how evil his sin was.
- 19:1 Throughout the history of the Israelites, God sent them **prophets**. The **prophets** heard messages from God and then told the people God's messages.
- 19:6 All the people of the entire kingdom of Israel, including the 450 **prophets** of Baal, came to Mount Carmel.
- 19:17 Most of the time, the people did not obey God. They often mistreated the **prophets** and sometimes even killed them.
- 21:9 The **prophet** Isaiah **prophesied** that the Messiah would be born from a virgin.
- 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.'"
- 48:12 Moses was a great **prophet** who proclaimed the word of God. But Jesus is the greatest **prophet** of all. He is the Word of God.

Word Data:

- Strong's: H2372, H2374, H4853, H5012, H5013, H5016, H5017, H5029, H5030, H5031, H5197, G24950, G43940, G43950, G43960, G43970, G43980, G55780

Matthew References:

1:22; 2:5; 2:15; 2:17; 2:23; 3:3; 4:14; 5:12; 5:17; 7:12; 7:22; 8:17; 10:41; 11:9; 11:13; 12:17; 12:39; 13:14; 13:17; 13:35; 13:57; 14:5; 15:7; 16:14; 21:4; 21:11; 21:26; 21:46; 22:40; 23:29; 23:30; 23:31; 23:34; 23:37; 24:15; 26:56; 26:68; 27:9

prostitute, harlot, whored

Definition:

The terms “prostitute” and “harlot” both refer to a person who performs sexual acts for money or for religious rites. Prostitutes or harlots were usually female, but some were male.

- In the Bible, the word “prostitute” is sometimes used figuratively to refer to a person who worships false gods or who practices witchcraft.
- The expression “play the harlot” means to act like a harlot by being sexually immoral. This expression is also used in the Bible to refer to a person who worships idols.
- To “prostitute oneself” to something means to be sexually immoral or when used figuratively, to be unfaithful to God by worshiping false gods.
- In ancient times, some pagan temples used male and female prostitutes as part of their rituals.
- This term could be translated by the word or phrase that is used in the project language to refer to a prostitute. Some languages may have a euphemistic term that is used for this. (See: euphemism)

(See also: adultery, **false god**, sexual immorality, **false god**)

Bible References:

- **Genesis 34:31**
- **Genesis 38:21**
- **Luke 15:30**
- Matthew 21:31

Word Data:

- Strong’s: H2154, H2181, H2183, H2185, H6945, H6948, H8457, G42040

Matthew References:

21:31; 21:32

prostrate, bow down, worship

Definition:

To “prostrate” oneself means to lie flat on the ground, usually in submission to a person of authority such as a king or some other powerful person. This same term can also mean to “worship,” referring to the actions of honoring, praising, and obeying God.

- This term often means literally “bow down” or “prostrate oneself” to humbly honor someone.
- We worship God when we serve and honor him, by praising him and obeying him.
- When the Israelites worshiped God, it often included sacrificing an animal on an altar.
- This term can be used both of people who worship Yahweh as the One True God and others who worship false gods.

Translation Suggestions:

- The term “worship” could be translated as “bow down to” or “honor and serve” or “honor and obey.”
- In some contexts, it could also be translated as “humbly praise” or “give honor and praise.”

(See also: bow, fear, sacrifice, praise, honor)

Bible References:

- Colossians 2:18-19
- Deuteronomy 29:18
- Exodus 3:11-12
- Luke 4:7
- Matthew 2:2
- Matthew 2:8

Examples from the Bible stories:

- 13:4 Then God gave them the covenant and said, “I am Yahweh, your God, who saved you from slavery in Egypt. Do not **worship** other gods.”
- 14:2 The Canaanites did not **worship** or obey God. They **worshiped** false gods and did many evil things.

- 17:6 David wanted to build a temple where all the Israelites could **worship** God and offer him sacrifices.
- 18:12 All of the kings and most of the people of the kingdom of Israel **worshiped** idols.
- 25:7 Jesus replied, “Get away from me, Satan! In God’s word he commands his people, ‘**Worship** only the Lord your God and only serve him.’”
- 26:2 On the Sabbath, he (Jesus) went to the place of **worship**.
- 47:1 There they met a woman named Lydia who was a merchant. She loved and **worshiped** God.
- 49:18 God tells you to pray, to study his word, to **worship** him with other Christians, and to tell others what he has done for you.

Word Data:

- Strong’s: H5457, H5647, H6087, H7812, G13910, G14790, G21510, G23180, G23230, G23560, G30000, G35110, G43520, G43530, G45730, G45740, G45760

Matthew References:

2:2; 2:8; 2:11; 4:9; 4:10; 8:2; 14:33; 15:9; 15:25; 18:26; 28:9; 28:17

punish, punished, punishment, unpunished

Definition:

The term “punish” means to cause someone to suffer a negative consequence for doing something wrong. The term “punishment” refers to the negative consequence that is given as a result of that wrong behavior.

- Often punishment is intended to motivate a person to stop sinning.
- God punished the Israelites when they disobeyed him, especially when they worshiped false gods. Because of their sin, God allowed their enemies to attack and capture them.
- God is righteous and just, so he has to punish sin. Every human being has sinned against God and deserves punishment.
- Jesus was punished for all the evil things that every person has ever done. He received each person’s punishment on himself even though he did nothing wrong and did not deserve that punishment.
- The expressions “go unpunished” and “leave unpunished” mean to decide not to punish people for their wrongdoing. God often allows sin to go unpunished as he waits for people to repent.

(See also: just, repent, righteous, sin)

Bible References:

- 1 John 4:18
- 2 Thessalonians 1:9
- Acts 4:21
- Acts 7:59-60
- Genesis 4:15
- Luke 23:16
- Matthew 25:46

Examples from the Bible stories:

- 13:7 God also gave many other laws and rules to follow. If the people obeyed these laws, God promised that he would bless and protect them. If they disobeyed them, God would **punish** them.
- 16:2 Because the Israelites kept disobeying God, he **punished** them by allowing their enemies to defeat them.

- 19:16 The prophets warned the people that if they did not stop doing evil and start obeying God, then God would judge them as guilty, and he would **punish** them.
- 48:6 Jesus was the perfect high priest because he took the **punishment** for every sin that anyone has ever committed.
- 48:10 When anyone believes in Jesus, the blood of Jesus takes away that person's sin, and God's **punishment** passes over him.
- 49:9 But God loved everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be **punished** for his sins, but will live with God forever.
- 49:11 Jesus never sinned, but he chose to be **punished** and die as the perfect sacrifice to take away your sins and the sins of every person in the world.

Word Data:

- Strong's: H3027, H3256, H4148, H4941, H5221, H5414, H6031, H6064, H6213, H6485, H7999, H8011, H8199, G13490, G15560, G15570, G28490, G38110, G50970

Matthew References:

25:46

pure, purify, purification

Definition:

To be “pure” means to have no flaw or to have nothing mixed in that is not supposed to be there. To purify something is to cleanse it and remove anything that contaminates or pollutes it.

- In regard to Old Testament laws, “purify” and “purification” refer mainly to the cleansing from things that make an object or a person ritually unclean, such as disease, body fluids, or childbirth.
- The Old Testament also had laws telling people how to be purified from sin, usually by the sacrifice of an animal. This was only temporary and the sacrifices had to be repeated over and over again.
- In the New Testament, to be purified often refers to being cleansed from sin.
- The only way that people can be completely and permanently purified from sin is through repenting and receiving God’s forgiveness, through trusting in Jesus and his sacrifice.

Translation Suggestions:

- The term “purify” could be translated as “make pure” or “cleanse” or “cleanse from all contamination” or “get rid of all sin.”
- A phrase such as “when the time for their purification was over” could be translated as “when they had purified themselves by waiting the required number of days.”
- The phrase “provided purification for sins” could be translated as “provided a way for people to be completely cleansed from their sin.”
- Other ways to translate “purification” could include “cleansing” or “spiritual washing” or “becoming ritually clean.”

(See also: **atonement**, **clean**, spirit)

Bible References:

- **1 Timothy 1:5**
- **Exodus 31:6-9**
- **Hebrews 9:13-15**
- **James 4:8**
- **Luke 2:22**
- **Revelation 14:4**

Word Data:

- Strong's: H1249, H1252, H1253, H1305, H1865, H2134, H2135, H2141, H2212, H2398, H2403, H2561, H2889, H2890, H2891, H2892, H2893, H3795, H3800, H4795, H5343, H5462, H6337, H6884, H6942, H8562, G00480, G00490, G00530, G00540, G15060, G25110, G25120, G25130, G25140

Matthew References:

5:8

queen

Definition:

A queen is either the female ruler of a country or the wife of a king.

- Esther became the queen of the Persian empire when she married King Ahasuerus.
- Queen Jezebel was the evil wife of King Ahab.
- The Queen of Sheba was a famous ruler who came to visit King Solomon.
- A term such as “queen mother” usually referred to the mother or grandmother of a ruling king or the widow of the previous king. A queen mother had much influence; Athaliah, for example, influenced the people to worship idols.

(See also: **Ahasuerus**, **Athaliah**, **Esther**, king. **Persia** ruler, **Sheba**)

Bible References:

- **1 Kings 10:10**
- **1 Kings 11:18-19**
- **2 Kings 10:12-14**
- **Acts 8:27**
- **Esther 1:17**
- **Luke 11:31**
- Matthew 12:42

Word Data:

- Strong’s: H1404, H1377, H4410, H4427, H4433, H4436, H4438, H4446, H7694, H8282, G09380

Matthew References:

12:42

quench, quenched, unquenchable

Definition:

The term “quench” means to put out or stop something that is demanding to be satisfied.

- This term is usually used in the context of quenching thirst and means to stop being thirsty by drinking something.
- It can also be used to refer to putting out a fire.
- Both thirst and fire are quenched with water.
- Paul uses the term “quench” in a figurative way when he instructs believers to not “quench the Holy Spirit.” This means to not discourage people from allowing the Holy Spirit from produce his fruits and gifts in them. Quenching the Holy Spirit means preventing the Holy Spirit from freely manifesting his power and work in people…

(See also: fruit, gift, Holy Spirit)

Bible References:

- 1 Thessalonians 5:19
- Ezekiel 20:47
- Isaiah 1:31
- Jeremiah 21:12

Word Data:

- Strong’s: H1846, H3518, H7665, G07620, G45700

Matthew References:

12:20

Rabbi

Definition:

The term “Rabbi” literally means “my master” or “my teacher.”

- It was a title of respect that was used to address a man who was a Jewish religious teacher, especially a teacher of God’s laws.
- Both John the Baptist and Jesus were sometimes called “Rabbi” by their disciples.

Translation Suggestions:

- Ways to translate this term could include “My Master” or “My Teacher” or “Honorable Teacher” or “Religious Teacher.” Some languages may capitalize a greeting like this, while others may not.
- The project language may also have a special way that teachers are normally addressed.
- Make sure the translation of this term does not indicate that Jesus was a schoolteacher.
- Also consider how “Rabbi” is translated in a Bible translation in a related language or a national language.

(See: How to Translate Unknowns)

(See also: teacher)

Bible References:

- John 1:49-51
- John 6:24-25
- Mark 14:43-46
- Matthew 23:8-10

Word Data:

- Strong’s: G44610

Matthew References:

23:7; 23:8; 26:25; 26:49

Rachel

Definition:

Rachel was one of Jacob's wives. She was the mother of Joseph and Benjamin, whose descendants became three of the twelve tribes of Israel.

- Rachel and her sister Leah were the daughters of Laban, Jacob's uncle.
- For many years, Rachel was not able to have any children. Then God enabled her to give birth to Joseph.
- Years later, Rachel died as she gave birth to Benjamin. Jacob buried her near Bethlehem.

(Translation suggestions: How to Translate Names)

(See also: Bethlehem, Jacob, Laban, Leah, Joseph (OT), twelve tribes of Israel)

Bible References:

- Genesis 29:6
- Genesis 29:19-20
- Genesis 29:30
- Genesis 31:6
- Genesis 33:1-3
- Matthew 2:18

Word Data:

- Strong's: H7354, G44780

Matthew References:

2:18

Rahab

Definition:

Rahab was a woman who lived in Jericho when Israel attacked the city. Rahab was also the name of a mythical monster of primeval chaos.

- Rahab was a prostitute who hid the two Israelites who came to spy on Jericho before the Israelites attacked it. She helped the spies escape back to the Israelite camp.
- Rahab became a believer in Yahweh.
- She and her family came to live with the Israelites after the Israelites destroyed Jericho and spared Rahab and her family.
- The mythical sea monster was pictured as ruling the chaotic sea and God was pictured as defeating that sea monster when he brought order into the world during creation.
- The sea monster Rahab was pictured as a serpent or dragon, and may have been considered the same as the mythical creature called Leviathan.

(Translation suggestions: How to Translate Names)

(See also: Israel, Jericho, prostitute)

Bible References:

- Hebrews 11:29-31
- James 2:25
- Joshua 2:21
- Joshua 6:17-19
- Matthew 1:5
- Psalms 87:4
- Psalms 89:10
- Job 9:13

Examples from the Bible stories:

- 15:1 In that city there lived a prostitute named **Rahab** who hid the spies and later helped them to escape. She did this because she believed God. They promised to protect **Rahab** and her family when the Israelites would destroy Jericho.

- 15:5 The Israelites destroyed everything in the city as God had commanded. **Rahab** and her family were the only people in the city that they did not kill. They became part of the Israelites.

Word Data:

- Strong's: H7343, G44600

Matthew References:

1:5

Ramah

Definition:

Ramah was an ancient Israelite city located about 8 kilometers from Jerusalem. It was in the region where the tribe of Benjamin lived.

- Ramah was where Rachel died after giving birth to Benjamin.
- When the Israelites were taken captive to Babylon, they were first brought to Ramah before being moved to Babylon.
- Ramah was the home of Samuel's mother and father.

(Translation suggestions: How to Translate Names)

(See also: Benjamin, twelve tribes of Israel)

Bible References:

- 1 Chronicles 27:27
- 1 Samuel 2:11
- 2 Chronicles 16:1
- Jeremiah 31:15
- Joshua 18:25-28
- Matthew 2:17-18

Word Data:

- Strong's: H7414, G44710

Matthew References:

2:18

ransom, ransomed

Definition:

The term “ransom” refers to a sum of money or other payment that is demanded or paid for the release of a person who is held captive.

- As a verb, to “ransom” means to make a payment or to do something self-sacrificially in order to rescue someone who has been captured, enslaved or imprisoned. This meaning of “buy back” is similar to the meaning of “redeem.”
- Jesus allowed himself to be killed as a ransom to free sinful people from their enslavement to sin. This act of God buying back his people through paying the penalty of their sin is also called “redemption” in the Bible.

Translation Suggestions:

- The term to “ransom” could also be translated as to “pay to release” or to “pay a price to free” or to “buy back.”
- The phrase to “pay a ransom” could be translated as to “pay the price (of freedom)” or to “pay the penalty (to free people)” or to “make the required payment.”
- The noun “ransom” could be translated as “a buying back” or “a penalty paid” or “the price paid” (to free or buy back people or land).
- The terms a “ransom” and a “redemption” have the same meaning in English but are sometimes used slightly differently. Other languages may have only one term for this concept.
- Make sure this is translated differently from “atonement.”

(See also: **atonement**, **redeem**)

Bible References:

- **1 Timothy 2:6**
- **Isaiah 43:3**
- **Job 6:23**
- **Leviticus 19:20**
- Matthew 20:28
- **Psalms 49:7**

Word Data:

- Strong's: H1350, H3724, H6299, H6306, G04870, G30830

Matthew References:

20:28

rebuke, reprove

Definition:

The term “rebuke” refers to correcting someone verbally, usually with sternness or force.

- The New Testament commands Christians to rebuke other believers when they are clearly disobeying God.
- The book of Proverbs instructs parents to rebuke their children when they are disobedient.
- A rebuke is typically given to prevent those who committed a wrong from further involving themselves in sin.
- This could be translated by “sternly correct” or “admonish.”
- The phrase “a rebuke” could be translated by “a stern correction” or “a strong criticism.”
- “Without rebuke” could be translated as “without admonishing” or “without criticism.”

(See also **admonish**, **disobey**)

Bible References:

- **Genesis 21:25**
- **Mark 1:23-26**
- **Mark 16:14**
- Matthew 8:26-27
- Matthew 17:17-18

Word Data:

- Strong’s: H1605, H1606, H2778, H2781, H3198, H4045, H4148, H8156, H8433, G16490, G16510, G19690, G20080, G36790

Matthew References:

8:26; 16:22; 17:18; 18:15; 19:13; 20:31

receive, welcome, taken up, acceptance

Definition:

The term “receive” generally means to get or accept something that is given, offered, or presented.

- To “receive” can also mean to suffer or experience something, as in “he received punishment for what he did.”
- There is also a special sense in which we can “receive” a person. For example, to “receive” guests or visitors means to welcome them and treat them with honor in order to build a relationship with them.
- To “receive the gift of the Holy Spirit” means we are given the Holy Spirit and welcome him to work in and through our lives.
- To “receive Jesus” means to accept God’s offer of salvation through Jesus Christ.
- When a blind person “receives his sight” means that God has healed him and enabled him to see.

Translation Suggestions:

- Depending on the context, “receive” could be translated as “accept” or “welcome” or “experience” or “be given.”
- The expression “you will receive power” could be translated as “you will be given power” or “God will give you power” or “power will be given to you (by God)” or “God will cause the Holy Spirit to work powerfully in you.”
- The phrase “received his sight” could be translated as “was able to see” or “became able to see again” or “was healed by God so that he was able to see.”

(See also: Holy Spirit, Jesus, lord, save)

Bible References:

- 1 John 5:9
- 1 Thessalonians 1:6
- 1 Thessalonians 4:1
- Acts 8:15
- Jeremiah 32:33
- Luke 9:5
- Malachi 3:10-12

- Psalms 49:14-15

Examples from the Bible stories:

- 21:13 The prophets also said that the Messiah would be perfect, having no sin. He would die to **receive** the punishment for other people's sin. His punishment would bring peace between God and people.
- 45:5 As Stephen was dying, he cried out, "Jesus, **receive** my spirit."
- 49:6 He (Jesus) taught that some people will receive him and be saved, but others will not.
- 49:10 When Jesus died on the cross, he **received** your punishment.
- 49:13 God will save everyone who believes in Jesus and **receives** him as their Master.

Word Data:

- Strong's: H3557, H3947, H6901, H6902, H8254, G03080, G03240, G03530, G03540, G05680, G05880, G06180, G11830, G12090, G15230, G16530, G19260, G28650, G29830, G30280, G33350, G33360, G35490, G38580, G38800, G43270, G43550, G43560, G46870, G52640, G55620

Matthew References:

7:8; 10:8; 10:14; 10:40; 10:41; 11:14; 13:20; 17:25; 18:5; 19:11; 19:12; 19:29; 20:9; 20:10; 20:11; 21:22; 21:34; 25:16; 25:18; 25:20; 25:24; 25:27

reconcile, reconciled, reconciliation

Definition:

To “reconcile” and “reconciliation” refer to “make peace” between people who were formerly enemies of each other. “Reconciliation” is that act of making peace

- In the Bible, this term usually refer to Gods reconciling people to himself through the sacrifice of his Son, Jesus Christ.
- Because of sin, all human beings are God’s enemies. But because of his compassionate love, God provided a way for people to be reconciled to him through Jesus.
- Through trusting in Jesus’ sacrifice as payment for their sin, people can be forgiven and have peace with God.

Translation Suggestions:

- The term “reconcile” could be translated as “make peace” or “restore good relations” or “cause to be friends.”
- The term “reconciliation” could be translated as “restoring good relations” or “making peace” or “causing peaceful relating.”

(See also: peace, sacrifice)

Bible References:

- 2 Corinthians 5:19
- Colossians 1:18-20
- Matthew 5:24
- Proverbs 13:17-18
- Romans 5:10

Word Data:

- Strong’s: H2398, H3722, G06040, G12590, G24330, G26430, G26440

Matthew References:

5:24

reed

Definition:

The term “reed” refers to a plant with a long stalk that grows in the water, usually along the edge of a river or stream.

- The reeds in the Nile River where Moses was hidden as a baby were also called “bulrushes.” They were tall, hollow stalks growing in dense clumps in the river water.
- These fibrous plants were used in ancient Egypt for making paper, baskets, and boats.
- The stalk of the reed plant is flexible and is easily bent over by the wind.

(Translation suggestions: Translate Names)

(See also: Egypt, Moses, Nile River)

Bible References:

- 1 Kings 14:15
- Luke 7:24
- Matthew 11:7
- Matthew 12:20
- Psalm 68:30

Word Data:

- Strong’s: H0098, H0100, H0260, H5488, H6169, H7070, G25630

Matthew References:

11:7; 12:20; 27:48

Rehoboam

Definition:

Rehoboam was one of the sons of King Solomon, and he became the king of the nation of Israel after Solomon died.

- At the beginning of his reign, Rehoboam was severe with his people, so ten of the tribes of Israel rebelled against him and formed the "kingdom of Israel" in the north.
- Rehoboam continued as king of the southern kingdom of Judah, which consisted of the remaining two tribes, Judah and Benjamin.
- Rehoboam was a wicked king who did not obey Yahweh, but worshiped false gods.

(Translation suggestions: How to Translate Names)

(See also: **kingdom of Israel**, **Judah**, Solomon)

Bible References:

- **1 Chronicles 3:10**
- **1 Kings 11:41-43**
- **1 Kings 14:21**
- Matthew 1:7

Examples from the Bible stories:

- **18:5** After Solomon died, his son, **Rehoboam**, became king. **Rehoboam** was a foolish man.
- **18:6** **Rehoboam** answered foolishly and told them, "You thought my father Solomon made you work hard, but I will make you work harder than he did, and I will punish you more harshly than he did."
- **18:7** Ten of the tribes of the nation of Israel rebelled against **Rehoboam**. Only two tribes remained faithful to him.

Word Data:

- Strong's: H7346, G44970

Matthew References:

1:7

reign, rule

Definition:

The term to “reign” means to rule over the people of a particular country or kingdom. The reign of a king is the time period during which he is ruling.

- The term “reign” is also used to refer to God reigning as king over the entire world.
- God allowed human kings to reign over Israel after the people rejected him as their king.
- When Jesus Christ returns, he will openly reign as king over the whole world, and Christians will reign with Him.
- This term could also be translated as “absolute rule” or “rule as king.”

(See also: kingdom)

Bible References:

- 2 Timothy 2:11-13
- Genesis 36:34-36
- Luke 1:30-33
- Luke 19:26-27
- Matthew 2:22-23

Word Data:

- Strong’s: H3427, H4427, H4437, H4438, H4467, H4468, H4475, H4791, H4910, H6113, H7287, H7786, G07570, G09360, G22310, G48210

Matthew References:

2:22

reject, rejected, rejection

Definition:

To “reject” someone or something means to refuse to accept that person or thing.

- The term “reject” can also mean to “refuse to believe in” something.
- To reject God also means to refuse to obey him.
- When the Israelites rejected Moses’ leadership, it means that they were rebelling against his authority. They did not want to obey him.
- The Israelites showed that they were rejecting God when they worshiped false gods.
- The term “push away” is the literal meaning of this word. Other languages may have a similar expression that means to reject or refuse to believe someone or something.

Translation Suggestions

- Depending on the context, the term “reject” could also be translated by “not accept” or “stop helping” or “refuse to obey” or “stop obeying.”
- In the expression “stone that the builders rejected,” the term “rejected” could be translated as “refused to use” or “did not accept” or “threw away” or “got rid of as worthless.”
- In the context of people who rejected God’s commandments, rejected could be translated as “refused to obey” his commands or “stubbornly chose to not accept” God’s laws.

(See also: **command**, **disobey**, **obey**, **stiff-necked**)

Bible References:

- **Galatians 4:12-14**
- **Hosea 4:6-7**
- **Isaiah 41:9**
- **John 12:48-50**
- **Mark 7:9**

Word Data:

- Strong’s: H0947, H0959, H2186, H2310, H3988, H5006, H5034, H5186, H5203, H5307, H5541, H5800, G01140, G04830, G05500, G05790, G05800, G05930, G06830, G07200, G16090, G38680

Matthew References:

21:42

repent, repentance

Definition:

The terms “repent” and “repentance” refer to turning away from sin and turning back to God.

- To “repent” literally means to “change one’s mind.”
- In the Bible, “repent” usually means to turn away from a sinful, human way of thinking and acting, and to turn to God’s way of thinking and acting.
- When people truly repent of their sins, God forgives them and helps them start obeying him.

Translation Suggestions:

- The term “repent” can be translated with a word or phrase that means “turn back (to God)” or “turn away from sin and toward God” or “turn toward God, away from sin.”
- Often the term “repentance” can be translated using the verb “repent.” For example, “God has given repentance to Israel” could be translated as “God has enabled Israel to repent.”
- Other ways to translate “repentance” could include “turning away from sin” or “turning to God and away from sin.”

(See also: forgive, sin, turn)

Bible References:

- Acts 3:19-20
- Luke 3:3
- Luke 3:8
- Luke 5:32
- Luke 24:47
- Mark 1:14-15
- Matthew 3:3
- Matthew 3:11
- Matthew 4:17
- Romans 2:4

Examples from the Bible stories:

- 16:2 After many years of disobeying God and being oppressed by their enemies, the Israelites **repented** and asked God to rescue them.
- 17:13 David **repented** of his sin and God forgave him.
- 19:18 They (prophets) warned people that God would destroy them if they did not **repent**.
- 24:2 Many people came out to the wilderness to listen to John. He preached to them, saying, "**Repent**, for the kingdom of God is near!"
- 42:8 "It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to **receive** forgiveness for their sins."
- 44:5 "So now, **repent** and turn to God so that your sins will be washed away."

Word Data:

- Strong's: H5150, H5162, H5164, G02780, G33380, G33400, G33410

Matthew References:

3:2; 3:8; 3:11; 4:17; 11:20; 11:21; 12:41; 21:29; 21:32; 27:3

report, reported, tell, reputation

Definition:

The term to “report” means to tell people about something that happened, often giving details about that event. A “report” is what is told, and can be spoken or written.

- “Report” could also be translated as “tell” or “explain” or “tell the details of.”
- The expression “Report this to no one” could be translated as “Do not talk about this with anyone” or “Do not tell anyone about this.”
- Ways to translate “a report” could include “an explanation” or “a story” or “a detailed account,” depending on the context.

Bible References:

- Acts 5:22-23
- John 12:38
- Luke 5:15
- Luke 8:34-35
- Matthew 28:15

Word Data:

- Strong’s: H1681, H1696, H1697, H5046, H7725, H8034, H8052, H8085, H8088, H8089, G01890, G01910, G03120, G05180, G09870, G12250, G13100, G18340, G20360, G21630, G30040, G30560, G31400, G33770

Matthew References:

2:8; 8:33; 9:26; 11:4; 14:12; 18:31; 28:8; 28:10; 28:11; 28:15

resurrection

Definition:

The term “resurrection” refers to the act of becoming alive again after having died.

- To resurrect someone means to bring that person back to life again. Only God has the power to do this.
- The word “resurrection” often refers to Jesus’ coming back to life after he died.
- When Jesus said, “I am the Resurrection and the Life” he meant that he is the source of resurrection, and the one who causes people to come back to life.

Translation Suggestions:

- A person’s “resurrection” could be translated as his “coming back to life” or his “becoming alive again after being dead.”
- The literal meaning of this word is “a rising up” or “the act of being raised (from the dead).” These would be other possible ways to translate this term.

(See also: **life**, **death**, **raise**)

Bible References:

- **1 Corinthians 15:13**
- **1 Peter 3:21**
- **Hebrews 11:35**
- **John 5:28-29**
- **Luke 20:27**
- **Luke 20:36**
- Matthew 22:23
- Matthew 22:30
- **Philippians 3:11**

Examples from the Bible stories:

- **21:14** Through the Messiah’s death and **resurrection**, God would accomplish his plan to save sinners and start the New Covenant.

- 37:5 Jesus replied, “I am the **Resurrection** and the Life. Whoever believes in me will live, even though he dies.”

Word Data:

- Strong’s: G03860, G14540, G18150

Matthew References:

22:23; 22:28; 22:30; 22:31; 27:53

reward, prize, deserve

Definition:

The term “reward” refers to what a person receives because of something he has done, either good or bad. To “reward” someone is to give someone something he deserves. However, this is different than the concept of “wages,” which refers to payment (often money) given in exchange for work performed.

- A reward can be a good or positive thing that a person receives because he has done something well or because he has obeyed God.
- Sometimes a reward can refer to negative things that may result from bad behavior, such as the statement “the reward of the wicked.” In this context “reward” refers to the punishment or negative consequences they receive because of their sinful actions.

Translation Suggestions:

- Depending on the context, the term “reward” could be translated as “payment” or “something that is deserved” or “punishment.”
- To “reward” someone could be translated by to “repay” or to “punish” or to “give what is deserved.”
- Make sure the translation of this term does not refer to wages. A reward is not specifically about earning money as part of a job.

(See also: punish)

Bible References:

- Deuteronomy 32:6
- Isaiah 40:10
- Luke 6:35
- Mark 9:40-41
- Matthew 5:11-12
- Matthew 6:3-4
- Psalms 127:3-5
- Revelation 11:18

Word Data:

- Strong's: H0319, H0866, H0868, H1576, H1578, H1580, H4909, H4991, H5023, H6118, H6468, H6529, H7938, H7939, H7999, G04690, G05140, G05910, G26030, G34050, G34060, G34080

Matthew References:

5:12; 5:46; 6:1; 6:2; 6:4; 6:5; 6:6; 6:16; 6:18; 10:41; 10:42

righteous, righteousness, unrighteous, unrighteousness, upright, uprightness

Definition:

The term “righteousness” refers to God’s absolute goodness, justice, faithfulness, and love. Having these qualities makes God “righteous.” Because God is righteous, he must condemn sin.

- These terms are also often used to describe a person who obeys God and is morally good. However, because all people have sinned, no one except God is completely righteous.
- Examples of people the Bible who were called “righteous” include Noah, Job, Abraham, Zachariah, and Elisabeth.
- When people trust in Jesus to save them, God cleanses them from their sins and declares them to be righteous because of Jesus’ righteousness.

The term “unrighteous” means to be sinful and morally corrupt. “Unrighteousness” refers to sin or the condition of being sinful.

- These terms especially refer to living in a way that disobeys God’s teachings and commands.
- Unrighteous people are immoral in their thoughts and actions.
- Sometimes “the unrighteous” refers specifically to people who do not believe in Jesus.

The terms “upright” and “uprightness” refer to acting in a way that follows God’s laws.

- The meaning of these words includes the idea of standing up straight and looking directly ahead.
- A person who is “upright” is someone who obeys God’s rules and does not do things that are against his will.
- Terms such as “integrity” and “righteous” have similar meanings and are sometimes used in parallelism constructions, such as “integrity and uprightness.” (See: parallelism)

Translation Suggestions:

- When it describes God, the term “righteous” could be translated as “perfectly good and just” or “always acting rightly.”
- God’s “righteousness” could also be translated as “perfect faithfulness and goodness.”

- When it describes people who are obedient to God, the term “righteous” could also be translated as “morally good” or “just” or “living a God-pleasing life.”
- The phrase “the righteous” could also be translated as “righteous people” or “God-fearing people.”
- Depending on the context, “righteousness” could also be translated with a word or phrase that means “goodness” or “being perfect before God” or “acting in a right way by obeying God” or “doing perfectly good.”
- The term “unrighteous” could simply be translated as “not righteous.”
- Depending on the context, other ways to translate this could include “wicked” or “immoral” or “people who rebel against God” or “sinful.”
- The phrase “the unrighteous” could be translated as “unrighteous people.”
- The term “unrighteousness” could be translated as “sin” or “evil thoughts and actions” or “wickedness.”
- If possible, it is best to translate this in a way that shows its relationship to “righteous, righteousness.”
- Ways to translate “upright” could include “acting rightly” or “one who acts rightly” or “following God’s laws” or “obedient to God” or “behaving in a way that is right.”
- The term “uprightness” could be translated as “moral purity” or “good moral conduct” or “rightness.”
- The phrase “the upright” could be translated as “people who are upright” or “upright people.”

(See also: evil, faithful, good, holy, **integrity**, just, **law**, law, **obey**, pure, righteous, sin, unlawful)

Bible References:

- **Deuteronomy 19:16**
- **Job 1:8**

- Psalms 37:30
- Psalms 49:14
- Psalms 107:42
- Ecclesiastes 12:10-11
- Isaiah 48:1-2
- Ezekiel 33:13
- Malachi 2:6
- Matthew 6:1
- Acts 3:13-14
- Romans 1:29-31
- 1 Corinthians 6:9
- Galatians 3:7
- Colossians 3:25
- 2 Thessalonians 2:10
- 2 Timothy 3:16
- 1 Peter 3:18-20
- 1 John 1:9
- 1 John 5:16-17

Examples from the Bible stories:

- 3:2 But Noah found favor with God. He was a **righteous** man, living among wicked people.
- 4:8 God declared that Abram was **righteous** because he believed in God's promise.
- 17:2 David was a humble and **righteous** man who trusted and obeyed God.
- 23:1 Joseph, the man Mary was engaged to, was a **righteous** man.
- 50:10 Then the **righteous** ones will shine like the sun in the kingdom of God their Father.

Word Data:

- Strong's: H0205, H1368, H2555, H3072, H3474, H3476, H3477, H3483, H4334, H4339, H4749, H5228, H5229, H5324, H5765, H5766, H5767, H5977, H6662, H6663, H6664, H6665, H6666, H6968, H8535, H8537, H8549, H8552, G00930, G00940, G04580, G13410, G13420, G13430, G13440, G13450, G13460, G21180, G37160, G37170

Matthew References:

1:19; 3:15; 5:6; 5:10; 5:20; 6:1; 6:33; 9:13; 10:41; 13:17; 13:43; 13:49; 20:4; 21:32; 23:28; 23:29; 23:35; 25:37; 25:46; 27:19

robe, robed

Definition:

A robe is an outer garment with long sleeves that can be worn by a man or a woman. It is similar to a coat.

- Robes are open in the front and are tied shut with a sash or belt.
- They can be long or short.
- Purple robes were worn by kings as a sign of royalty, wealth, and prestige.

(See also: royal, tunic)

Bible References:

- Exodus 28:4-5
- Genesis 49:11-12
- Luke 15:22
- Luke 20:46
- Matthew 27:27-29

Word Data:

- Strong's: H0145, H0155, H0899, H1545, H2436, H2684, H3671, H3801, H3830, H3847, H4060, H4254, H4598, H5497, H5622, H6614, H7640, H7757, H7897, H8071, G17460, G20670, G24400, G47490, G40160, G55110

Matthew References:

27:28; 27:31

rule, reign, ruler, prefect, official, leader

Definition:

The term “ruler” is a general reference to a person who has authority over other people, such as a leader of a country, kingdom, or religious group. A ruler is one who “rules,” and his authority is his “rule.”

- In the Old Testament, a king was sometimes referred to generally as a “ruler,” as in the phrase “appointed him ruler over Israel.”
- God was referred to as the ultimate ruler, who rules over all other rulers.
- In the New Testament, the leader of a synagogue was called a “ruler.”
- Another type of ruler in the New Testament was a “governor.”
- Depending on the context, “ruler” could be translated as “leader” or “person who has authority over.”
- The action to “rule” means to “lead” to “have authority over.” It means the same thing as “reign” when it refers to the ruling of a king.

(See also: authority, governor, king, synagogue)

Bible References:

- Acts 3:17-18
- Acts 7:35-37
- Luke 12:11
- Luke 23:35
- Mark 10:42
- Matthew 9:32-34
- Matthew 20:25
- Titus 3:1

Word Data:

- Strong’s: H0995, H1166, H1167, H1404, H2708, H2710, H3027, H3548, H3920, H4043, H4410, H4427, H4428, H4438, H4467, H4474, H4475, H4623, H4910, H4941, H5057, H5065, H5387, H5401, H5461, H5715, H6113, H6213, H6485, H6957, H7101, H7218, H7287, H7300, H7336, H7786, H7860, H7980, H7981, H7985, H7989, H7990, H8199, H8269, H8323, H8451, G07460, G07520, G07550, G07570, G07580, G09320, G09360,

G10180, G12030, G12990, G17780, G17850, G18490, G22320, G22330, G25250, G25830, G28880, G29610, G35450, G38410, G41650, G41730, G42910

Matthew References:

9:18; 9:23; 9:34; 12:24; 20:25

Ruth

Definition:

Ruth was a Moabite woman who lived during the time when judges were leading Israel. In Moab, she married an Israelite man named Mahlon after his family had moved there because of a famine in Israel. Mahlon died, and some time after that she left Moab with her mother-in-law Naomi to return to the city of Bethlehem in Israel.

- Ruth was loyal to Naomi and worked hard to provide food for her.
- She also committed herself to serving the one true God of Israel.
- Ruth married an Israelite man named Boaz and gave birth to a son named Obed. Obed became the grandfather of King David, and King David was an ancestor of Jesus.

(Translation suggestions: How to Translate Names)

(See also: Bethlehem, Boaz, David, judge)

Bible References:

- Matthew 1:5
- **Ruth 1:3-5**
- **Ruth 3:9**
- **Ruth 4:6**

Word Data:

- Strong's: H7327, G45030

Matthew References:

1:5

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

Matthew References:

12:intro; 12:1; 12:2; 12:5; 12:8; 12:10; 12:11; 12:12; 24:20; 28:1

sackcloth

Definition:

Sackcloth was a coarse, scratchy type of cloth that was made from goat hair or camel hair.

- A person who wore clothing made from it would be uncomfortable. Sackcloth was worn to show mourning, grief, or humble repentance.
- The phrase “sackcloth and ashes” was a common term referring to a traditional expression of grief and repentance.

Translation Suggestions:

- This term could also be translated as “coarse cloth from animal hair” or “clothes made of goat hair” or “rough, scratchy clothing.”
- Another way to translate this term could be “rough, scratchy mourning clothes.”
- The phrase “sit in sackcloth and ashes” could be translated as “show mourning and humility by wearing scratchy cloth and sitting in ashes.”

(See also: How to Translate Unknowns)

(See also: ash, camel, goat, humble, mourn, repent, sign)

Bible References:

- 2 Samuel 3:31
- Genesis 37:34
- Joel 1:8-10
- Jonah 3:5
- Luke 10:13
- Matthew 11:21

Word Data:

- Strong’s: H8242, G45260

Matthew References:

11:21

sacrifice, offering

Definition:

In the Bible, the terms “sacrifice” and “offering” refer to special gifts given to God as an act of worshiping him. People also offered sacrifices to false gods.

sacrifice

- Sacrifices to God often involved the killing of an animal.
- Only the sacrifice of Jesus, God’s perfect sinless Son, can completely cleanse people from sin; animal sacrifices could never do that.

offering

- The word “offering” generally refers to anything that is offered or given. The term “sacrifice” refers to something that is given or done at great cost to the giver.
- Offerings to God were specific things that he commanded the Israelites to give in order to express devotion and obedience to him.
- The names of the different offerings, such as “burnt offering” and “peace offering,” indicated what kind of offering was being given.

Translation Suggestions

- The term “offering” could also be translated as “a gift to God” or “something given to God” or “something valuable that is presented to God.”
- Depending on the context, the term “sacrifice” could also be translated as “something valuable given in worship” or “a special animal killed and presented to God.”
- The action to “sacrifice” could be translated as to “give up something valuable” or to “kill an animal and give it to God.”
- Another way to translate “present yourself as a living sacrifice” could be “as you live your life, offer yourself to God as completely as an animal is offered on an altar.”

(See also: altar, **burnt offering**, **drink offering**, **false god**, **fellowship offering**, **freewill offering** **peace offering**, priest, **sin offering**, worship)

Bible References:

- **2 Timothy 4:6**
- **Acts 7:42**

- Acts 21:25
- Genesis 4:3-5
- James 2:21-24
- Mark 1:43-44
- Mark 14:12
- Matthew 5:23

Examples from the Bible stories:

- 3:14 After Noah got off the boat, he built an altar and **sacrificed** some of each kind of animal which could be used for a **sacrifice**. God was happy with the **sacrifice** and blessed Noah and his family.
- 5:6 "Take Isaac, your only son, and kill him as a **sacrifice** to me." Again Abraham obeyed God and prepared to **sacrifice** his son.
- 5:9 God had provided the ram to be the **sacrifice** instead of Isaac.
- 13:9 Anyone who disobeyed God's law could bring an animal to the Tent of Meeting as a **sacrifice** to God. A priest would kill the animal and burn it on the altar. The blood of the animal that was **sacrificed** covered the person's sin and made that person clean in God's sight.
- 17:6 David wanted to build a temple where all the Israelites could worship God and offer him **sacrifices**.
- 48:6 Jesus is the Great High Priest. Unlike other priests, he offered himself as the only **sacrifice** that could to take away the sin of all the people in the world.
- 48:8 But God provided Jesus, the Lamb of God, as a **sacrifice** to die in our place.
- 49:11 Because Jesus **sacrificed** himself, God can forgive any sin, even terrible sins.

Word Data:

- Strong's: H0801, H0817, H0819, H1685, H1890, H1974, H2076, H2077, H2281, H2282, H2398, H2401, H2402, H2403, H2409, H3632, H4394, H4503, H4504, H5066, H5068, H5071, H5257, H5258, H5261, H5262, H5927, H5928, H5930, H6453, H6944, H6999, H7133, H7311, H8002, H8426, H8548, H8573, H8641, G02660, G03340, G10490, G14350, G14940, G23780, G23800, G36460, G43760, G54850

Matthew References:

9:13; 12:7

Sadducee

Definition:

The Sadducees were a political group of Jewish priests during the time of Jesus Christ. They supported Roman rule and did not believe in the resurrection.

- Many Sadducees were wealthy, upper-class Jews who held powerful leadership positions such as chief priest and high priest.
- The duties of the Sadducees included taking care of the temple complex and priestly tasks such as offering sacrifices.
- The Sadducees and the Pharisees strongly influenced the Roman leaders to crucify Jesus.
- Jesus spoke against these two religious groups because of their selfishness and hypocrisy.

(See also: chief priests, council, high priest, hypocrite, Jewish leaders, Pharisee, priest)

Bible References:

- Acts 4:3
- Acts 5:17-18
- Luke 20:27
- Matthew 3:7
- Matthew 16:1

Word Data:

- Strong's: G45230

Matthew References:

3:7; 16:1; 16:6; 16:11; 16:12; 22:23; 22:34

saint

Definition:

The term “saints” literally means “holy ones” and refers to believers in Jesus.

- Later in church history, a person known for his good works was given the title “saint,” but that was not how this term was used during New Testament times.
- Believers in Jesus are saints or holy ones, not because of what they have done, but rather because of their faith in the saving work of Jesus Christ. He is the one who makes them holy.

Translation Suggestions:

- Ways to translate “saints” could include “holy ones” or “holy people” or “holy believers in Jesus” or “set apart ones.”
- Be careful not to use a term that refers to people of only one Christian group.

(See also: holy)

Bible References:

- 1 Timothy 5:10
- 2 Corinthians 9:12-15
- Revelation 16:6
- Revelation 20:9-10

Word Data:

- Strong’s: H2623, H6918, H6922, G00400

Matthew References:

27:52

Samaria, Samaritan

Definition:

Samaria was the name of a city and its surrounding region in the northern part of Israel. The region was located between the Plain of Sharon on its west and the Jordan River on its east.

- In the Old Testament, Samaria was the capital city of the northern kingdom of Israel. Later the region surrounding it was also called Samaria.
- When the Assyrians conquered the northern kingdom of Israel, they captured the city of Samaria and forced most of the northern Israelites to leave the region, moving them far away to different cities in Assyria.
- The Assyrians also brought many foreigners into the region of Samaria to replace the Israelites who had been moved.
- Some of the Israelites who remained in that region married the foreigners who had moved there, and their descendants were called Samaritans.
- The Jews despised the Samaritans because they were only partly Jewish and because their ancestors had worshiped pagan gods.
- In New Testament times, the region of Samaria was bordered by the region of Galilee on its north and the region of Judea on its south.

(See also: **Assyria**, Galilee, Judea, **Sharon**, **kingdom of Israel**)

Bible References:

- **Acts 8:1-3**
- **Acts 8:5**
- **John 4:4-5**
- **Luke 9:51-53**
- **Luke 10:33**

Examples from the Bible stories:

- **20:4** Then the Assyrians brought foreigners to live in the land where the kingdom of Israel had been. The foreigners rebuilt the destroyed cities and married the Israelites who were left there. The descendants of the Israelites who married foreigners were called **Samaritans**.
- **27:8** “The next person to walk down that road was a **Samaritan**. (**Samaritans** were the descendants of Jews who had married people from other nations. **Samaritans** and Jews hated each other.)”

- 27:9 “The **Samaritan** then lifted the man onto his own donkey and took him to a roadside inn where he took care of him.”
- 45:7 He (Philip) went to **Samaria** where he preached about Jesus and many people were saved.

Word Data:

- Strong’s: H8111, H8115, H8118, G45400, G45410, G45420

Matthew References:

10:5

sanctify, sanctification

Definition:

To sanctify is to set apart or to make holy. Sanctification is the process of being made holy.

- In the Old Testament, certain people and things were sanctified, or set apart, for service to God.
- The New Testament teaches that God sanctifies people who believe in Jesus. That is, he makes them holy and sets them apart to serve him.
- Believers in Jesus are also commanded to sanctify themselves to God, to be holy in everything they do.

Translation Suggestions:

- Depending on the context, the term “sanctify” can be translated as “set apart” or “make holy” or “purify.”
- When people sanctify themselves, they purify themselves and dedicate themselves to God’s service. Often the word “consecrate” is used in the Bible with this meaning.
- When its meaning is “consecrate,” this term could be translated as “dedicate someone (or something) to God’s service.”
- Depending on the context, the phrase “your sanctification” could be translated as “making you holy” or “setting you apart (for God)” or “what makes you holy.”

(See also: consecrate, holy, set apart)

Bible References:

- 1 Thessalonians 4:3-6
- 2 Thessalonians 2:13
- Genesis 2:1-3
- Luke 11:2
- Matthew 6:8-10

Word Data:

- Strong’s: H6942, G00370, G00380

Matthew References:

6:9; 23:17; 23:19

sandal

Definition:

A sandal is a simple shoe with a flat sole that is held onto the foot by straps that go around the foot or ankle. Sandals are worn by both men and women.

- In ancient Israel, a sandal was sometimes used to confirm a legal transaction, such as the selling of property. One person would take off a sandal and give it to the other person to show that the transaction was legal and binding.
- John said that he was not worthy to even untie Jesus' sandals, which was a normal task for the servant or slave with the lowest status in a Jewish household.

Bible References:

- Acts 7:33
- Deuteronomy 25:10
- John 1:27
- Joshua 5:15
- Mark 6:7-9

Word Data:

- Strong's: H5274, H5275, H8288, G45470, G52660

Matthew References:

3:11; 10:10

Satan, devil, evil one

Definition:

Although the devil is a spirit being that God created, he rebelled against God and became God's enemy. The devil is also called "Satan" and "the evil one."

- The devil hates God and all that God created because he wants to take the place of God and be worshiped as God.
- Satan tempts people to rebel against God.
- God sent his Son, Jesus, to rescue people from Satan's control.
- The name "Satan" means "adversary" or "enemy."
- The word "devil" means "accuser."

Translation Suggestions:

- The word "devil" could also be translated as "the accuser" or "the evil one" or "the king of evil spirits" or "the chief evil spirit."
- "Satan" could be translated as "Opponent" or "Adversary" or some other name that shows that he is the devil.
- These terms should be translated differently from demon and evil spirit.
- Consider how these terms are translated in a local or national language.

(See: How to Translate Unknowns)

(Translation suggestions: How to Translate Names)

(See also: demon, evil, kingdom of God, tempt)

Bible References:

- 1 John 3:8
- 1 Thessalonians 2:17-20
- 1 Timothy 5:15
- Acts 13:10
- Job 1:8
- Mark 8:33
- Zechariah 3:1

Examples from the Bible stories:

- 21:1 The snake who deceived Eve was **Satan**. The promise meant that the Messiah who would come would defeat **Satan** completely.
- 25:6 Then **Satan** showed Jesus all the kingdoms of the world and all their glory and said, “I will give you all this if you bow down and worship me.”
- 25:8 Jesus did not give in to **Satan’s** temptations, so **Satan** left him.
- 33:6 So Jesus explained, “The seed is the word of God. The path is a person who hears God’s word, but does not understand it, and the **devil** takes the word from him.”
- 38:7 After Judas took the bread, **Satan** entered into him.
- 48:4 God promised that one of Eve’s descendants would crush **Satan’s** head, and **Satan** would wound his heel. This meant that **Satan** would kill the Messiah, but God would raise him to life again, and then the Messiah will crush the power of **Satan** forever.
- 49:15 God has taken you out of **Satan’s** kingdom of darkness and put you into God’s kingdom of light.
- 50:9 “The weeds represent the people who belong to the **evil one**. The enemy who planted the weeds represents the **devil**.”
- 50:10 “When the world ends, the angels will gather together all the people who belong to the **devil** and throw them into a raging fire, where they will cry and grind their teeth in terrible suffering.”
- 50:15 When Jesus returns, he will completely destroy **Satan** and his kingdom. He will throw **Satan** into hell where he will burn forever, along with everyone who chose to follow him rather than to obey God.

Word Data:

- Strong’s: H7700, H7854, H8163, G11390, G11400, G11410, G11420, G12280, G41900, G45660, G45670

Matthew References:

4:1; 4:5; 4:8; 4:10; 4:11; 6:13; 12:26; 13:19; 13:38; 13:39; 16:23; 25:41

save, saved, safe, salvation, rescue

Definition:

The term “save” refers to keeping someone from experiencing something bad or harmful. To “be safe” means to be protected from harm or danger.

- In a physical sense, people can be saved or rescued from harm, danger, or death.
- In a spiritual sense, if a person has been “saved,” then God, through Jesus’ death on the cross, has forgiven him and rescued him from being punished in hell for his sin.
- People can save or rescue people from danger, but only God can save people from being punished eternally for their sins.

The term “salvation” refers to being saved or rescued from evil and danger.

- In the Bible, “salvation” usually refers to the spiritual and eternal deliverance granted by God to those who repent of their sins and believe in Jesus.
- The Bible also talks about God saving or delivering his people from their physical enemies.

Translation Suggestions:

- Ways to translate “save” could include “deliver” or “keep from harm” or “take out of harm’s way” or “keep from dying.”
- In the expression “whoever would save his life,” the term “save” could also be translated as “preserve” or “protect.”
- The term “safe” could be translated as “protected from danger” or “in a place where nothing can harm.”
- The term “salvation” could also be translated using words related to “save” or “rescue,” as in “God’s saving people (from being punished for their sins)” or “God’s rescuing his people (from their enemies).”
- “God is my salvation” could be translated as “God is the one who saves me.”
- “You will draw water from the wells of salvation” could be translated as “You will be refreshed as with water because God is rescuing you.”

(See also: cross, deliver, punish, sin, Savior)

Bible References:

- Genesis 49:18
- Genesis 47:25-26
- Psalms 80:3
- Jeremiah 16:19-21
- Micah 6:3-5
- Luke 2:30
- Luke 8:36-37
- Acts 4:12
- Acts 28:28
- Acts 2:21
- Romans 1:16
- Romans 10:10
- Ephesians 6:17
- Philippians 1:28
- 1 Timothy 1:15-17
- Revelation 19:1-2

Examples from the Bible stories:

- 9:8 Moses tried to **save** his fellow Israelite.
- 11:2 God provided a way to **save** the firstborn son of anyone who believed in him.
- 12:5 Moses told the Israelites, “Stop being afraid! God will fight for you today and **save** you.”
- 12:13 The Israelites sang many songs to celebrate their new freedom and to praise God because he **saved** them from the Egyptian army.
- 16:17 This pattern repeated many times: the Israelites would sin, God would punish them, they would repent, and God would send a deliverer to **save** them.
- 44:8 “You crucified Jesus, but God raised him to life again! You rejected him, but there is no other way to be **saved** except through the power of Jesus!”

- 47:11 The jailer trembled as he came to Paul and Silas and asked, “What must I do to be **saved**?” Paul answered, “Believe in Jesus, the Master, and you and your family will be **saved**.”
- 49:12 Good works cannot **save** you.
- 49:13 God will **save** everyone who believes in Jesus and receives him as their Master. But he will not **save** anyone who does not believe in him.

Word Data:

- Strong’s: H0983, H2421, H2502, H3444, H3467, H3468, H4190, H4422, H4931, H5338, H6308, H6403, H7682, H7951, H7965, H8104, H8199, H8668, G08030, G08040, G08060, G12950, G15080, G49820, G49910, G49920, G51980

Matthew References:

1:21; 8:25; 10:22; 14:30; 16:25; 19:25; 24:13; 24:22; 27:40; 27:42; 27:49

scribe

Definition:

Scribes were officials who were responsible for writing or copying important government or religious documents by hand. Another name for a Jewish scribe was “expert in Jewish law.”

- Scribes were responsible for copying and preserving the books of the Old Testament.
- They also copied, preserved, and interpreted religious opinions and commentary on the law of God.
- At times, scribes were important government officials.
- Important biblical scribes include Baruch and Ezra.
- In the New Testament, the term translated “scribes” was also translated as “teachers of the Law.”
- In the New Testament, scribes were usually part of the religious group called the “Pharisees,” and the two groups were frequently mentioned together.

(See also: law, Pharisee)

Bible References:

- Acts 4:5
- Luke 7:29-30
- Luke 20:47
- Mark 1:22
- Mark 2:16
- Matthew 5:19-20
- Matthew 7:28
- Matthew 12:38
- Matthew 13:52

Word Data:

- Strong’s: H5608, H5613, H7083, G11220

Matthew References:

2:4; 5:20; 7:29; 8:19; 9:3; 12:38; 13:52; 15:1; 16:21; 17:10; 20:18; 21:15; 23:2; 23:13; 23:15; 23:23; 23:25; 23:27; 23:29; 23:34; 26:57; 27:41

Sea of Galilee, Sea of Kinnereth, lake of Gennesaret, Sea of Tiberias

Definition:

The “Sea of Galilee” is a lake in eastern Israel. In the Old Testament it was called the “Sea of Kinnereth.”

- The water of this lake flows south through the Jordan River down to the Salt Sea.
- Capernaum, Bethsaida, Gennesaret, and Tiberias were some of the towns located on the Sea of Galilee during New Testament times.
- Many events of Jesus’ life took place on or near the Sea of Galilee.
- The Sea of Galilee was also referred to as the “Sea of Tiberias” and the “lake of Gennesaret.”
- This term could also be translated as “lake in the region of Galilee” or “Lake Galilee” or “lake near Tiberias (Gennesaret).”

(Translation suggestions: How to Translate Names)

(See also: Capernaum, Galilee, Jordan River, Salt Sea)

Bible References:

- John 6:1-3
- Luke 5:1
- Mark 1:16-18
- Matthew 4:12-13
- Matthew 4:18-20
- Matthew 8:18-20
- Matthew 13:1-2
- Matthew 15:29-31

Word Data:

- Strong’s: H3220, H3672, G10560, G10820, G22810, G30410, G50850

Matthew References:

4:18; 8:24; 8:26; 8:27; 8:32; 13:1; 14:25; 14:26; 15:29; 17:27

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

Matthew References:

27:intro; 27:66

seed

Definition:

A “seed” is the part of a plant that gets planted in the ground to reproduce more of the same kind of plant.

- The term “seed” can also refer to what a man plants into a woman that allows them to reproduce.
- Related to this, “seed” is also used to refer to a man‘s or woman‘s offspring or descendants.
- This word often has a plural meaning, referring to more than one seed grain or more than one descendant.
- In the parable of the farmer planting seeds, Jesus compared his seeds to the Word of God, which is planted in people’s hearts in order to produce good spiritual fruit.
- The apostle Paul also uses the term “seed” to refer to the Word of God.

Translation Suggestions:

- For the seed of a plant, use a general term that can apply to all plants, if possible.
- When “seed” refers to people who are of the same family line, it may be more clear to use the word “descendant” or “descendants” instead of “seed.” Some languages may have a word that means “children and grandchildren.”
- For a man or woman’s “seed,” consider how the target expresses this in a way that will not offend or embarrass people.

(See also: **children**, **descendant**)

Bible References:

- **1 Kings 18:32**
- **Genesis 1:11**
- **Jeremiah 2:21**
- Matthew 13:8

Word Data:

- Strong’s: H2232, H2233, H3610, H6507, G46150, G46870, G46900, G47010, G47030

Matthew References:

13:24; 13:27; 13:32; 13:37; 13:38; 22:24; 22:25

seek, search, look for

Definition:

The term “seek” means to look for something or someone. In the past tense, the verb is “sought.” This term is sometimes used figuratively, meaning to “attempt” or “make an effort” to do something or to ask for something.

- To “seek” or “look for” an opportunity to do something can mean to “try to find a time” to do it.
- To “seek Yahweh” means to “spend time and energy getting to know Yahweh and learning to obey him.”
- To “seek protection” means to “try to find a person or place that will protect you from danger.”
- To “seek justice” means to “make an effort to see that people are treated justly or fairly.”
- To “seek the truth” means to “make an effort to find out what the truth is.”
- To “seek favor” means to “urgently ask for favor” or to “do things to cause someone to help you.”

(See also: just, true)

Bible References:

- 1 Chronicles 10:14
- Acts 17:26-27
- Hebrews 11:6
- Luke 11:9
- Psalms 27:8

Word Data:

- Strong’s: H0579, H1156, H1239, H1243, H1245, H1556, H1875, H2470, H2603, H2658, H2664, H3289, H7125, H7592, H7836, H8446, G03270, G15670, G19340, G20520, G22120

Matthew References:

2:13; 2:20; 6:32; 6:33; 7:7; 7:8; 12:39; 12:43; 12:46; 12:47; 13:45; 16:4; 18:12; 21:46; 26:16; 26:59; 28:5

seize, seizure, capture

Definition:

The term “seize” means to take or capture someone or something by force. It can also mean to overpower and control someone.

- When a city was taken by means of military force, the soldiers would seize the valuable property of the people they had conquered.
- When used figuratively, a person can be described as being “seized with fear.” This means that the person was suddenly “overcome by fear.” If a person was “seized with fear” it could also be stated that the person “suddenly became very afraid.”
- In the context of labor pains that “seize” a woman, the meaning is that the pains are sudden and overpowering. This could be translated by saying that the pains “overcome” or “suddenly come upon” the woman.
- This term could also be translated as “take control of” or “suddenly take” or “grab.”
- The expression “seized and slept with her” could be translated as “forced himself on her” or “violated her” or “raped her.” Make sure the translation of this concept is acceptable.

(See: euphemism)

Bible References:

- Acts 16:19-21
- Exodus 15:14
- John 10:37-39
- Luke 8:29
- Matthew 26:48

Word Data:

- Strong’s: H0270, H1497, H2388, H3027, H3920, H3947, H4672, H5377, H5860, H6031, H7760, H8610, G07240, G19490, G26380, G29020, G29830, G48150, G48840

Matthew References:

11:12; 12:29; 13:19; 14:3; 18:28; 21:46; 22:6; 26:4; 26:48; 26:50; 26:55; 26:57

serpent, snake, viper

Definition:

These terms all refer to a kind of reptile that has a long, thin body and large, fanged jaws, and that moves by slithering back and forth across the ground. The term “serpent” usually refers to a large snake and “viper” refers to a type of snake that has venom which it uses to poison its prey.

- This animal is also used figuratively to refer to a person who is evil, especially someone who is deceitful.
- Jesus called the religious leaders “offspring of vipers” because they pretended to be righteous but deceived people and treated them unfairly.
- In the garden of Eden, Satan took the form of a serpent when he talked to Eve and tempted her to disobey God.
- After the serpent tempted Eve to sin, and both Eve and her husband Adam did sin, God cursed the snake, saying that from then on, all snakes would slither along the ground, implying that before then they had had legs.

(Translation suggestions: How to Translate Names)

(See also: curse, deceive, disobey, Eden, evil, prey, Satan, sin, tempt)

Bible References:

- Genesis 3:3
- Genesis 3:4-6
- Genesis 3:12-13
- Mark 16:17-18
- Matthew 3:7
- Matthew 23:33

Word Data:

- Strong’s: H0660, H2119, H5175, H6620, H6848, H8314, H8577, G21910, G20620, G37890

Matthew References:

3:7; 7:10; 10:16; 12:34; 23:33

servant, serve, maidservant, young man, young women

Definition:

A “servant” refers to a person who works for (or obeys) another person, either by choice or by force. A servant was under his master’s direction. In the Bible, “servant” and “slave” are mostly interchangeable terms. The term “serve” generally means to do work for someone, and the concept can be applied in a wide variety of contexts.

- In the Bible the words “young man” or “young woman” often mean “servant” or “slave.” This meaning will be discerned from context. One indicator of this situation is if the possessive is used, eg. “her young women” which could be translated as “her servants” or “her slaves.”

Translation Suggestions

- The term “serve” can also be translated as “minister to” or “work for” or “take care of” or “obey,” depending on the context.
- To “serve God” can be translated as to “worship and obey God” or to “do the work that God has commanded.”
- In the Old Testament, God’s prophets and other people who worshiped God were often called his “servants.”
- In the New Testament, people who obeyed God through faith in Christ were often called his “servants.”
- To “serve tables” means to bring food to people who are sitting at tables, or more generally, to “distribute food.”
- In the context of a person serving guests, this term means “care for” or “serve food to” or “provide food for.” When Jesus told the disciples to “serve” the fish to the people, this could be translated as, “distribute” or “hand out” or “give.”
- People who teach others about God are said to serve both God and the ones they are teaching.
- The apostle Paul wrote to the Corinthian Christians about how they used to “serve” the old covenant. This refers to obeying the laws of Moses. Now they “serve” the new covenant. That is, because of Jesus’ sacrifice on the cross, believers in Jesus are enabled by the Holy Spirit to please God and live holy lives.
- Paul talks about their actions in terms of their “service” to either the old or new covenant. This could be translated as “serving” or “obeying” or “devotion to.”
- Often, when a person referred to himself as “your servant” he was showing respect to the person addressed. That person may have had higher social status, or the speaker may be showing humility. It did not mean that the person speaking was an actual servant.

(See also: enslave, works, obey, house, lord)

Bible References:

Examples from the Bible stories:

- 6:1 When Abraham was very old and his son, Isaac, had grown to be a man, Abraham sent one of his **servants** back to the land where his relatives lived to find a wife for his son, Isaac.
- 19:10 Then Elijah prayed, “O Yahweh, God of Abraham, Isaac, and Jacob, show us today that you are the God of Israel and that I am your **servant**.”
- 29:3 “Since the **servant** could not pay the debt, the king said, ‘Sell this man and his family as **slaves** to make payment on his debt.’”
- 35:6 “All my father’s **servants** have plenty to eat, and yet here I am starving.”
- 47:4 The **slave** girl kept yelling as they walked, “These men are servants of the Most High God.”
- 50:4 Jesus also said, “A **servant** is not greater than his master.”

Word Data:

- Strong’s for Servant: H0519, H5288, H5647, H5649, H5650, H5657, H7916, H8198, H8334, G12490, G14010, G14020, G23240, G34070, G34110, G36100, G38160, G49830, G52570

Strong’s for Serve: H3547, H4929, H4931, H5647, H5656, H5673, H5975, H6213, H6399, H6402, H6440, H6633, H6635, H7272, H8104, H8120, H8199, H8278, H8334, G12470, G12480, G13980, G14020, G14380, G19830, G20640, G22120, G23230, G29990, G30000, G30090, G43370, G43420, G47540, G50870, G52560

Matthew References:

4:10; 6:24; 8:6; 8:8; 8:9; 8:13; 10:24; 10:25; 12:18; 13:27; 13:28; 14:2; 18:23; 18:26; 18:27; 18:28; 18:29; 18:31; 18:32; 18:33; 20:27; 21:34; 21:35; 21:36; 22:3; 22:4; 22:6; 22:8; 22:10; 24:45; 24:46; 24:48; 24:49; 24:50; 25:14; 25:19; 25:21; 25:23; 25:26; 25:30; 26:51; 26:69

sexual immorality, immorality, immoral, fornication

Definition:

The term “sexual immorality” refers to sexual activity that takes place outside the marriage relationship of a man and a woman. This is against God’s plan. Older English Bible versions call this “fornication.”

- This term can refer to any kind of sexual activity that is against God’s will, including homosexual acts and pornography.
- One type of sexual immorality is adultery, which is sexual activity specifically between a married person and someone who is not that person’s spouse.
- Another type of sexual immorality is “prostitution,” which involves being paid to have sex with someone.
- This term is also used figuratively to refer to Israel’s unfaithfulness to God when they worshiped false gods.

Translation Suggestions:

- The term “sexual immorality” could be translated as “immorality” as long as the correct meaning of the term is understood.
- Other ways to translate this term could include “wrong sexual acts” or “sex outside of marriage.”
- This term should be translated in a different way from the term “adultery.”
- The translation of this term’s figurative uses should retain the literal term if possible since there is a common comparison in the Bible between unfaithfulness to God and unfaithfulness in the sexual relationship.

(See also: adultery, false god, prostitute, faithful)

Bible References:

- Acts 15:20
- Acts 21:25-26
- Colossians 3:5-8
- Ephesians 5:3
- Genesis 38:24-26
- Hosea 4:13-14

- Matthew 5:31-32
- Matthew 19:7-9

Word Data:

- Strong's: H2181, H8457, G16080, G42020, G42030

Matthew References:

5:32; 15:19; 19:9

shame, ashamed, disgrace, humiliate, reproach

Definition:

The term “shame” refers to the painful feeling of being disgraced or humiliated that a person feels when they do something that others consider dishonorable or improper.

- Something that is “shameful” is “improper” or “dishonorable.”
- The term “ashamed” describes how a person feels when he has done something improper or dishonorable.
- The term “humiliate” means to cause someone to feel shamed or disgraced, usually publicly. The act of shaming someone is called “humiliation.”
- To “reproach” someone means to criticize or disapprove of that person’s character or behavior.
- The phrase “put to shame” means to defeat people or expose their actions so that they feel ashamed of themselves. The prophet Isaiah said that those who make and worship idols will be put to shame.
- The term “disgraceful” can be used to describe a sinful act or the person who did it. When a person does something sinful, it can cause him to be in a state of disgrace or dishonor.
- Sometimes a person who is doing good things is treated in a way that causes him disgrace or shame. For example, when Jesus was killed on a cross, this was a disgraceful way to die. Jesus had done nothing wrong to deserve this disgrace.
- When God humbles someone, it means that he is causing a prideful person to experience failure to help him overcome his pride. This is different from humiliating someone, which is often done in order to hurt that person.
- Saying that a person is “above reproach” or “beyond reproach” or “without reproach” means that this person behaves in a God-honoring way and there is little or nothing that could be said in criticism of him.

Translation Suggestions

- Ways to translate “disgrace” could include “shame” or “dishonor.”
- Ways to translate “disgraceful” could include “shameful” or “dishonoring.”
- To “humiliate” could also be translated as to “shame” or to “cause to feel shame” or to “embarrass.”
- Depending on the context, ways to translate “humiliation” could include “shame” or “degrading” or “disgrace.”
- The word “reproach” could also be translated as “accusation” or “shame” or “disgrace.”
- To “reproach” could also be translated as to “rebuke” or to “accuse” or to “criticize,” depending on the context.

(See also: dishonor, accuse, rebuke, false god, humble, Isaiah, worship)

Bible References:

- 1 Peter 3:15-17
- 2 Kings 2:17
- 2 Samuel 13:13
- Luke 20:11
- Mark 8:38
- Mark 12:4-5
- 1 Timothy 3:7
- Genesis 34:7
- Hebrews 11:26
- Lamentations 2:1-2
- Psalms 22:6
- Deuteronomy 21:14
- Ezra 9:5
- Proverbs 25:7-8
- Psalms 6:8-10
- Psalms 123:3
- 1 Timothy 5:7-8
- 1 Timothy 6:13-14
- Jeremiah 15:15-16
- Job 16:9-10
- Proverbs 18:3

Word Data:

- Strong's: H0937, H0954, H0955, H1317, H1322, H1421, H1442, H1984, H2490, H2616, H2617, H2659, H2778, H2781, H2865, H3001, H3637, H3639, H3640, H3971, H5007, H5034, H5039, H6030, H6031, H6172, H6256, H7022, H7034, H7036, H7043, H7511, H7817, H8103, H8213, H8216, H8217, H8589, G01520, G01530, G04100, G04220, G04230, G08080, G08180, G08190, G08210, G17880, G17910, G18700, G26170, G30590, G36790, G36800, G36810, G38560, G50140, G51950, G51960, G54840

Matthew References:

5:11; 11:20; 27:44

shepherd, herder, pastor

Definition:

A “shepherd” is a person who takes care of sheep. In the Old Testament, this word can also refer to a “herder” who takes care of other kinds of domestic livestock such as goats or cattle.

- As a verb, the term “shepherd” means to lead sheep (or other livestock) to places with good food and water, protect them from wild animals, keep them from getting lost and other duties necessary to keep livestock alive and healthy.
- In the Bible, this term is often used figuratively to refer to taking care of the needs of people (not only animals), both physical and spiritual.
- In the Old Testament, God was called the “shepherd” of his people because he took care of them. In the New Testament, Jesus called himself the “good shepherd,” and in other places Jesus is called the “great shepherd” of the Church.
- The term “shepherd” is also used in the New Testament to refer to a person who is a spiritual leader over other believers. The word translated as “pastor” is the same word that is translated as “shepherd.” Elders and overseers are also called shepherds.

Translation Suggestions

- The noun “shepherd” can be translated as “person who takes care of sheep” or “sheep tender” or “sheep caregiver.”
- When referring to someone who cares for livestock other than sheep, the term can be translated as “herder,” “tender of livestock” or “person who takes care of livestock.”
- When used as a verb, the term “shepherd” could be translated as “take care of sheep” or “watch over sheep.”
- In some contexts, the term “shepherd” could be translated as “leader” or “guide” or “caregiver.”
- When used figuratively, the noun “shepherd” could be translated in different ways, including “spiritual shepherd” or “spiritual leader” or “one who is like a shepherd” or “one who cares for his people like a shepherd cares for his sheep” or “one who leads his people like a shepherd guides his sheep” or “one who takes care of God’s sheep.”
- When used figuratively, the verb “shepherd” could be translated as to “take care of” or to “spiritually nourish” or to “guide and teach” or to “lead and take care of (like a shepherd cares for sheep).”

(See also: sheep, **livestock**, **pastor**)

Bible References:

- **Genesis 13:7**

- Genesis 49:24
- Luke 2:9
- Mark 6:34
- Mark 14:26-27
- Matthew 2:6
- Matthew 9:36
- Matthew 25:32
- Matthew 26:31

Examples from the Bible stories:

- 9:11 Moses became a **shepherd** in the wilderness far away from Egypt.to
- 17:2 David was a **shepherd** from the town of Bethlehem. At different times while he was watching his father's sheep, David had killed both a lion and a bear that had attacked the sheep.
- 23:6 That night, there were some **shepherds** in a nearby field guarding their flocks.
- 23:8 The **shepherds** soon arrived at the place where Jesus was and they found him lying in a feeding trough, just as the angel had told them.
- 30:3 To Jesus, these people were like sheep without a **shepherd**.

Word Data:

- Strong's: H6629, H7462, H7469, H7473, G07500, G41650, G41660

Matthew References:

2:6; 9:36; 25:32; 26:31

Sidon, Sidonians

Definition:

Sidon was the oldest son of Canaan. There is also a Canaanite city called Sidon, probably named after Canaan's son.

- The city of Sidon was located northwest of Israel on the coast of the Mediterranean Sea in a region that is part of the present-day country of Lebanon.
- The "Sidonians" were a Phoenician people group who lived in ancient Sidon and the region surrounding it.
- In the Bible, Sidon is closely associated with the city of Tyre, and both cities were known for their wealth and for immoral behavior of their people.

(Translation suggestions: How to Translate Names)

(See also: Canaan, Noah, Phoenicia, the sea, Tyre)

Bible References:

- Acts 12:20
- Acts 27:3-6
- Genesis 10:15-18
- Genesis 10:19
- Mark 3:7-8
- Matthew 11:22
- Matthew 15:22

Word Data:

- Strong's: H6721, H6722, G46050, G46060

Matthew References:

11:21; 11:22; 15:21

sign, proof, reminder

Definition:

The term “sign” usually refers an object, event, or action that communicates a special meaning.

- In the Bible, signs are sometimes given in connection to a promise or covenant that God has made:
  - The book of Genesis describes the rainbow God created in the sky as a sign (or reminder) to himself that he has promised he will never again destroy all life with a worldwide flood.
  - In the book of Genesis, God commanded the Israelites to circumcise their sons as a sign (or indicator) of the fact that he had made his covenant with them.
- Signs can reveal or point to something:
  - The book of Luke describes that an angel gave shepherds a sign that would help them know which baby in Bethlehem was the newborn Messiah.
  - Judas kissed Jesus as a sign to the religious leaders that Jesus was the one they should arrest.
- Signs can prove that something is true:
  - The book of Exodus describes the plagues that destroyed Egypt as signs that showed who Yahweh was and proved that he was greater than Pharaoh and the Egyptian gods.
  - The book of Acts describes the miracles performed by the prophets and apostles as signs that proved they were speaking God’s message.
  - The book of John describes the miracles that Jesus performed as signs that proved he was truly the Messiah.

Translation Suggestions:

- The frequent expression “signs and wonders” could be translated as “proofs and miracles” or “miraculous works that prove God’s power” or “amazing miracles that show how great God is.”
- Depending on its context, “sign” could also be translated as “signal” or “symbol” or “mark” or “evidence” or “proof” or “gesture.”
- To “make signs with the hands” could also be translated as “motion with the hands” or “gesture with the hands” or “make gestures.”

- In some languages, there may be one word for a “sign” that proves something and a different word for a “sign” that is a miracle.

(See also: miracle, apostle, Christ, covenant, circumcise)

Bible References:

- Acts 2:18-19
- Exodus 4:8-9
- Exodus 31:12-15
- Genesis 1:14
- Genesis 9:12
- John 2:18
- Luke 2:12
- Mark 8:12
- Psalms 89:5-6

Word Data:

- Strong’s: H0226, H0852, H2368, H2858, H4150, H4159, H4864, H5251, H5824, H6161, H6725, H6734, H7560, G03640, G08800, G12130, G12290, G17180, G17300, G17320, G17700, G39020, G41020, G45910, G45920, G49530, G49730, G52800

Matthew References:

12:38; 12:39; 16:1; 16:4; 24:3; 24:24; 24:30; 26:48

silver

Definition:

Silver is a shiny, gray precious metal used to make coins, jewelry, containers, and ornaments.

- The various containers that are made from silver include silver cups and bowls, and other things used for cooking, eating, or serving.
- Silver and gold were used in the building of the tabernacle and the temple. The temple in Jerusalem had containers made of silver.
- In Bible times, a shekel was a unit of weight, and a purchase was often priced at a certain number of shekels of silver. By New Testament times there were silver coins of various weights that were measured in shekels.
- Joseph's brothers sold him as a slave for twenty shekels of silver.
- Judas was paid thirty silver coins for betraying Jesus.
- If your culture does not have silver you could translate this term as "precious metal"

(See also: tabernacle, temple)

Bible References:

- 1 Chronicles 18:9-11
- 1 Samuel 2:36
- 2 Kings 25:13-15
- Acts 3:6
- Matthew 26:15

Word Data:

- Strong's: H3701, H3702, H7192, G06930, G06940, G06950, G06960, G14060

Matthew References:

10:9; 25:18; 25:27; 26:15; 27:3; 27:5; 27:6; 27:9; 28:12; 28:15

Simon the Zealot

Definition:

Simon the Zealot was one of Jesus' twelve disciples.

- Simon is mentioned three times in the listing of Jesus' disciples, but little else is known about him.
- Simon was one of the Eleven who met to pray together in Jerusalem after Jesus went back up into heaven.
- The term "zealot" may mean that Simon was a member of "the Zealots," a Jewish religious party that was very zealous in upholding the Law of Moses while strongly opposing the Roman government.
- Or, "zealot" may simply mean "the zealous one," referring to Simon's religious zeal.

(Translation suggestions: How to Translate Names)

(See also: apostle, disciple, the twelve)

Bible References:

- Acts 1:12-14
- Luke 6:14-16
- Mark 3:17-19

Word Data:

- Strong's: G22080, G25810, G46130

Matthew References:

10:4

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 do not 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 do not 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

Matthew References:

1:21; 3:6; 9:intro; 9:2; 9:5; 9:6; 9:10; 9:11; 9:13; 11:19; 12:31; 18:15; 18:21; 26:28; 26:45; 27:4

skin disease, leper, leprosy

Definition:

The term “leprosy” is used in the Bible to refer to several different skin diseases. A “leper” is a person who has leprosy. The term “leprous” describes a person or body part that is infected with leprosy.

- Certain kinds of leprosy cause the skin to become discolored with white patches, as when Miriam and Naaman had leprosy.
- In modern times, leprosy often causes hands, feet, and other body parts to become damaged and deformed.
- According to the instructions that God gave to the Israelites, when a person had leprosy, he was considered “unclean” and had to stay away from other people so that they would not become infected with the disease.
- A leper would often call out “unclean” so that others would be warned not to come near him.
- Jesus healed many lepers, and also people who had other kinds of diseases.

Translation Suggestions:

- The term “leprosy” in the Bible can be translated as “skin disease” or “dreaded skin disease.”
- Ways to translate “leprous” could include “full of leprosy” or “infected with skin disease” or “covered with skin sores.”

(See also: **Miriam**, **Naaman**, **clean**)

Bible References:

- **Luke 5:13**
- **Luke 17:12**
- **Mark 1:40**
- **Mark 14:3**
- Matthew 8:3
- Matthew 10:8-10
- Matthew 11:5

Word Data:

- Strong's: H6879, H6883, G30140, G30150

Matthew References:

8:2; 8:3; 10:8; 11:5; 26:6

snare, ensnare, entrap, trap, trapped, pitfall

Definition:

The terms “snare” and “trap” refer to devices that are used to catch animals and keep them from escaping. To “snare” or “ensnare” is to catch with a snare, and to “trap” or “entrap” is to catch with a trap. In the Bible, these terms were also used figuratively to talk about how sin and temptation are like hidden traps that catch people and harm them.

- A “snare” is a loop of rope or wire that suddenly pulls tight when an animal steps into it, ensnaring its leg.
- A “trap” is usually made of metal or wood and has two parts that suddenly and powerfully close together, catching an animal so it can not get away. Sometimes a trap can be a deep hole that has been made in order to get something to fall into it.
- Usually the snare or trap is hidden so that its prey is taken by surprise.
- The phrase “set a trap” means to get a trap ready to capture something.
- To “fall into a trap” refers to falling into a deep hole or pit that was dug and hidden in order to catch an animal.
- A person who is starts sinning and cannot stop can be described as “ensnared by sin” in a figurative reference to the way an animal can be ensnared and cannot escape.
- Just as an animal is endangered and hurt by being in a trap, so a person caught in the trap of sin is being harmed by that sin and needs to be set free.

(See also: free, prey, Satan, tempt)

Bible References:

- Ecclesiastes 7:26
- Luke 21:34
- Mark 12:13
- Psalms 18:5

Word Data:

- Strong’s: H2256, H3353, H3369, H3920, H3921, H4170, H4204, H4434, H4685, H4686, H4889, H5367, H5914, H6341, H6351, H6354, H6679, H6983, H7639, H7845, H8610, G00640, G23390, G23400, G38020, G38030, G39850, G46250

Matthew References:

22:15

snow

Definition:

The term “snow” refers to white flakes of frozen water that can fall from clouds in places where the air temperature is cold.

- Snow falls in places of higher elevation in Israel, but does not always stay on the ground very long before melting. The peaks of mountains tend to have snow that lasts longer. One example of a place mentioned in the Bible as having snow is Mount Lebanon.
- Something that is very white often has its color compared to the color of snow. For example, in the book of Revelation Jesus’ clothing and hair were described as being “white as snow.”
- The whiteness of snow also symbolizes purity and cleanliness. For example, the statement that our “sins will be as white as snow” means that God will completely cleanse his people from their sins.
- Some languages might refer to snow as “frozen rain” or “flakes of ice” or “frozen flakes.”
- “Snow water” refers to the water that comes from melted snow.

(See also: How to Translate Unknowns)

(Translation suggestions: Translate Names)

(See also: Lebanon, pure)

Bible References:

- Exodus 4:6
- Job 37:4-6
- Matthew 28:3
- Psalms 147:16
- Revelation 1:14

Word Data:

- Strong’s: H7949, H7950, H8517, G55100

Matthew References:

28:3

Sodom

Definition:

Sodom was a city in the southern part of Canaan where Abraham's nephew Lot lived with his wife and children.

- The land of the region surrounding Sodom was very well watered and fertile, so Lot chose to live there when he first settled in Canaan.
- The exact location of this city is not known because Sodom and the nearby city of Gomorrah were completely destroyed by God as punishment for the evil things the people there were doing.
- The most significant sin that the people of Sodom and Gomorrah were practicing was homosexuality.

(See also: Canaan, Gomorrah)

Bible References:

- Genesis 10:19
- Genesis 13:12
- Matthew 10:15
- Matthew 11:24

Word Data:

- Strong's: H5467, G46700

Matthew References:

10:15; 11:23; 11:24

soldier, warrior

Definition:

The terms “warrior” and “soldier” both can refer to someone who fights in an army. But there are also some differences.

- Usually the term “warrior” is a general, broad term to refer to a man who is gifted and courageous in battle.
- Yahweh is figuratively described as a “warrior.”
- The term “soldier” more specifically refers to someone who belongs to a certain army or who is fighting in a certain battle.
- Roman soldiers in Jerusalem were there to keep order and to carry out duties such as executing prisoners. They guarded Jesus before crucifying him and some were ordered to stand guard at his tomb.
- The translator should consider whether there are two words in the project language for “warrior” and “soldier” that also differ in meaning and use.

(See also: courage, crucify, Rome, tomb)

Bible References:

- 1 Chronicles 21:5
- Acts 21:33
- Luke 3:14
- Luke 23:11
- Matthew 8:8-10

Word Data:

- Strong’s: H0352, H0510, H1368, H1416, H1995, H2389, H2428, H2502, H3715, H4421, H5971, H6518, H6635, H7273, H7916, G46860, G47530, G47540, G47570, G47580, G49610

Matthew References:

8:9; 27:27; 28:12

Solomon

Definition:

Solomon was one of King David's sons. His mother was Bathsheba.

- When Solomon became king, God told him to ask for anything he wanted. So Solomon asked for wisdom to rule the people justly and well. God was pleased with Solomon's request and gave him both wisdom and much wealth.
- Solomon is also well known for having a magnificent temple built in Jerusalem.
- Although Solomon ruled wisely in the first years of his reign, later on he foolishly married many foreign women and started worshiping their gods.
- Because of Solomon's unfaithfulness, after his death God divided the Israelites into two kingdoms, Israel and Judah. These kingdoms often fought against each other.

(Translation suggestions: How to Translate Names)

(See also: **Bathsheba**, David, Israel, **Judah**, **kingdom of Israel**, temple)

Bible References:

- **Acts 7:47-50**
- **Luke 12:27**
- Matthew 1:7-8
- Matthew 6:29
- Matthew 12:42

Examples from the Bible stories:

- **17:14** Later, David and Bathsheba had another son, and they named him **Solomon**.
- **18:1** After many years, David died, and his son **Solomon** began to rule. God spoke to **Solomon** and asked him what he wanted most. When **Solomon** asked for wisdom, God was pleased and made him the wisest man in the world. **Solomon** learned many things and was a very wise judge. God also made him very wealthy.
- **18:2** In Jerusalem, **Solomon** built the Temple for which his father David had planned and gathered materials.
- **18:3** But **Solomon** loved women from other countries.…When **Solomon** was old, he also worshiped their gods.

- 18:4 God was angry with **Solomon** and, as a punishment for **Solomon's** unfaithfulness, he promised to divide the nation of Israel into two kingdoms after **Solomon's** death.

Word Data:

- Strong's: H8010, G46720

Matthew References:

1:6; 1:7; 6:29; 12:42

Son of God, the Son

Definition:

The term "Son of God" refers to Jesus, the Word of God, who came into the world as a human being. He is also often referred to as "the Son."

- The Son of God has the same nature as God the Father, and is fully God.
- God the Father, God the Son, and God the Holy Spirit are all of one essence.
- Unlike human sons, the Son of God has always existed.
- In the beginning, the Son of God was active in creating the world, along with the Father and the Holy Spirit.

Because Jesus is God's Son, he loves and obeys his Father, and his Father loves him.

Translation Suggestions:

- For the term "Son of God," it is best to translate "Son" with the same word the language would naturally use to refer to a human son.
- Make sure the word used to translate "son" fits with the word used to translate "father" and that these words are the most natural ones used to express a true father-son relationship in the project language.
- Using a capital letter to begin "Son" may help show that this is talking about God.
- The phrase "the Son" is a shortened form of "the Son of God," especially when it occurs in the same context as "the Father."

(Translation suggestions: How to Translate Names)

(See also: Christ, ancestor, God, God the Father, Holy Spirit, Jesus, son, sons of God)

Bible References:

- 1 John 4:10
- Acts 9:20
- Colossians 1:17
- Galatians 2:20
- Hebrews 4:14
- John 3:18

- Luke 10:22
- Matthew 11:27
- Revelation 2:18
- Romans 8:29

Examples from the Bible stories:

- 22:5 The angel explained, “The Holy Spirit will come to you, and the power of God will overshadow you. So the baby will be holy, the **Son of God**.”
- 24:9 God had told John, “The Holy Spirit will come down and rest on someone you baptize. That person is **the Son of God**.”
- 31:8 The disciples were amazed. They worshiped Jesus, saying to him, “Truly, you are **the Son of God**.”
- 37:5 Martha answered, “Yes, Master! I believe you are the Messiah, the **Son of God**.”
- 42:10 “So go, make disciples of all people groups by baptizing them in the name of the Father, **the Son**, and the Holy Spirit, and by teaching them to obey everything I have commanded you.”
- 46:6 Right away, Saul began preaching to the Jews in Damascus, saying, “Jesus is the **Son of God**!”
- 49:9 But God loved everyone in the world so much that he gave his only **Son** so that whoever believes in Jesus will not be punished for his sins, but will live with God forever.

Word Data:

- Strong’s: H0426, H0430, H1121, H1247, G23160, G52070

Matthew References:

2:15; 3:17; 4:3; 4:6; 8:29; 11:27; 14:33; 16:16; 17:5; 24:36; 26:63; 27:40; 27:43; 27:54; 28:19

Son of Man, son of man

Definition:

The title “Son of Man” was used by Jesus to refer to himself. He often used this term instead of saying “I” or “me.”

- In the Bible, “son of man” could be a way of referring to or addressing a man. It could also mean “human being.”
- Throughout the Old Testament book of Ezekiel, God frequently addressed Ezekiel as “son of man.” For example he said, “You, son of man, must prophesy.”
- The prophet Daniel saw a vision of a “son of man” coming with the clouds, which is a reference to the coming Messiah.
- Jesus also said that the Son of Man will be coming back someday on the clouds.
- These references to the Son of Man coming on the clouds reveal that Jesus the Messiah is God.

Translation Suggestions:

- When Jesus uses the term “Son of Man” it could be translated as “the One who became a human being” or “the Man from heaven.”
- Some translators occasionally include “I” or “me” with this title (as in “I, the Son of Man”) to make it clear that Jesus was talking about himself.
- Check to make sure that the translation of this term does not give a wrong meaning (such as referring to an illegitimate son or giving the wrong impression that Jesus was only a human being).
- When used to refer to a person, “son of man” could also be translated as “you, a human being” or “you, man” or “human being” or “man.”

(See also: heaven, **son**, Son of God, **Yahweh**)

Bible References:

- **Acts 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

Matthew References:

front:intro; 8:20; 9:6; 10:23; 11:19; 12:8; 12:32; 12:40; 13:37; 13:41; 16:13; 16:27; 16:28; 17:9; 17:12; 17:22; 19:28; 20:18; 20:28; 24:27; 24:30; 24:37; 24:39; 24:44; 25:31; 26:2; 26:24; 26:45; 26:64

sons of God, children of God

Definition:

The term “sons of God” is a figurative expression that has several possible meanings.

- In the New Testament, the term “sons of God” refers to all believers in Jesus and is often translated as “children of God” since it includes both males and females.
- This use of the term speaks of a relationship with God that is like the relationship between a human son and his father, with all the privileges associated with being sons.
- Some people interpret the term “sons of God” that appears in Genesis 6 to mean fallen angels—evil spirits or demons. Others think it may refer to powerful political rulers or to the descendants of Seth.
- The title “Son of God” is a different term: it refers to Jesus, who is God’s only Son.

Translation Suggestions:

- When “sons of God” refers to believers in Jesus, it could be translated as “children of God.”
- In Genesis 6:2 and 4 ways to translate “sons of God” could include “angels,” “spirit beings,” “supernatural creatures,” or “demons.”
- Also see the link for “son.”

(See also: angel, demon, son, Son of God, ruler, spirit)

Bible References:

- Genesis 6:2
- Genesis 6:4
- Job 1:6
- Romans 8:14

Word Data:

- Strong’s: H0430, H1121, G52070, G50430

Matthew References:

5:9; 5:45

soul, self

Definition:

The term “soul” can either refer generally to the non-physical part of a person or refer specifically to a person’s awareness of themselves as a person distinct from others.

- In the Bible, the terms “soul” and “spirit” may be two different concepts, or they may be two terms that refer to the same concept.
- When a person dies, his soul leaves his body.
- In contrast to the body, the “soul” can be spoken of as the part of a person that “relates to God.”

Translation Suggestions:

- The term “soul” could also be translated as “inner self” or “inner person.”
- In some contexts, “my soul” could be translated as “I” or “me.”
- Usually the phrase “the soul” can be translated as “the person” or “he” or “him,” depending on the context.
- Some languages might only have one word for the concepts “soul” and “spirit.”
- In Hebrews 4:12, the figurative phrase “dividing soul and spirit” could mean “deeply discerning or exposing the inner person.”

(See also: spirit)

Bible References:

- 2 Peter 2:8
- Acts 2:27-28
- Acts 2:41
- Genesis 49:6
- Isaiah 53:10-11
- James 1:21
- Jeremiah 6:16-19
- Jonah 2:7-8
- Luke 1:47
- Matthew 22:37

- **Psalms 19:7**
- **Revelation 20:4**

Word Data:

- Strong's: H5082, H5315, H5397, G55900

Matthew References:

10:28; 11:29; 12:18; 16:26; 22:37; 26:38

sow, sower, plant, planted, replanted, transplanted

Definition:

To “sow” means to put seeds on top of or in the ground in order to grow plants. A “sower” is a person who sows or plants seeds. A “plant” is generally something that grows and is attached to the ground.

- One method of sowing or planting seeds during biblical times was to take handfuls of seeds and scatter them on the ground.
- Farmers would often plow the ground on which they had sown seeds after they had sown the seeds. The reason farmers would plow the ground after they had sown the seed is so that the seed would be covered with soil.
- Sometimes farmers may have plowed the field that they sowed seeds in both before and after sowing seeds.

Translations Suggestions

- The term to “sow” could also be translated as to “plant.” Make sure the word or phrase you use to translate this term refers to, or can include, planting seeds by scattering them because this is the method of sowing that Jesus was referring to in his parable in Matthew 13:3-23, Mark 4:2-20, and Luke 8:4-8 where he describes a sower who sowed seeds.
- Other ways to translate “sower” could include “planter” or “farmer” or “person who plants seeds.”
- In English, “sow” is only used for planting seeds, but the English word “plant” can be used for planting seeds as well as larger things, such as trees. Other languages may also use different words, depending on what is being planted.

(See also: harvest)

Bible References:

- Luke 8:5
- Matthew 6:25-26
- Matthew 13:4
- Matthew 13:19
- Matthew 25:24

Word Data:

- Strong's: H2221, H2232, H2233, H2236, H4218, H4302, H5193, H7971, H8362, G46870, G47030, G54520

Matthew References:

6:26; 13:3; 13:4; 13:18; 13:19; 13:20; 13:22; 13:23; 13:24; 13:25; 13:27; 13:31; 13:37; 13:39; 15:13; 25:24; 25:26

spirit, wind, breath

Definition:

The term “spirit” refers to the non-physical part of a person which cannot be seen. In biblical times, the concept of a person’s spirit was closely related to the concept of a person’s breath. The term can also refer to wind, that is, the movement of air in the natural world.

- The term “spirit” can refer to a being that does not have a physical body, such as an evil spirit.
- In general, the term “spiritual” describes things in the non-physical world.
- The term “spirit of” can also mean “having the characteristics of,” such as in “spirit of wisdom” or “in the spirit of Elijah.” Sometimes the Bible applies this term in the context of a person’s attitude or emotional state, such as “spirit of fear” and “spirit of jealousy.”
- Jesus said that God is a spirit.

Translation Suggestions:

- Depending on the context, some ways to translate “spirit” might include “non-physical being” or “inside part” or “inner being.”
- In some contexts, the term “spirit” could be translated as “evil spirit” or “evil spirit being.”
- Sometimes the term “spirit” is used to express the feelings of a person, as in “my spirit was grieved in my inmost being.” This could also be translated as “I felt grieved in my spirit” or “I felt deeply grieved.”
- The phrase “spirit of” could be translated as “character of” or “influence of” or “attitude of” or “thinking (that is) characterized by.”
- Depending on the context, “spiritual” could be translated as “non-physical” or “from the Holy Spirit” or “God’s” or “part of the non-physical world.”
- The phrase “spiritual maturity” could be translated as “godly behavior that shows obedience to the Holy Spirit.”
- The term “spiritual gift” could be translated as “special ability that the Holy Spirit gives.”
- Sometimes this term can be translated as “wind” when referring to the simple movement of air or “breath” when referring to air movement caused by living beings.

(See also: soul, Holy Spirit, demon, **breath**)

Bible References:

- **1 Corinthians 5:5**

- 1 John 4:3
- 1 Thessalonians 5:23
- Acts 5:9
- Colossians 1:9
- Ephesians 4:23
- Genesis 7:21-22
- Genesis 8:1
- Isaiah 4:4
- Mark 1:23-26
- Matthew 26:41
- Philippians 1:27

Examples from the Bible stories:

- 13:3 Three days later, after the people had prepared themselves **spiritually**, God came down on top of Mount Sinai with thunder, lightning, smoke, and a loud trumpet blast.
- 40:7 Then Jesus cried out, “It is finished! Father, I give my **spirit** into your hands.” Then he bowed his head and gave up his **spirit**.
- 45:5 As Stephen was dying, he cried out, “Jesus, receive my **spirit**.”
- 48:7 All the people groups are blessed through him, because everyone who believes in Jesus is saved from sin, and becomes a **spiritual** descendant of Abraham.

Word Data:

- Strong’s: H0178, H1172, H5397, H7307, H7308, G41510, G41520, G41530, G53260, G54270

Matthew References:

5:3; 26:41; 27:50

staff, clubs

Definition:

A staff is a long wooden stick or rod, often used as a walking stick.

- When Jacob was old, he used a staff to help him walk.
- God turned Moses' staff into a snake to show his power to Pharaoh.
- Shepherds also used a staff to help guide their sheep, or to rescue the sheep when they fell or wandered.
- The shepherd's staff had a hook on the end, so it differed from the shepherd's rod, which was straight and was used to kill wild animals that were trying to attack the sheep.

(See also: **Pharaoh**, **power**, sheep, shepherd)

Bible References:

- **Exodus 4:1-3**
- **Exodus 7:9**
- **Luke 9:3**
- **Mark 6:7-9**
- Matthew 10:8-10
- Matthew 27:29

Word Data:

- Strong's: H4132, H4294, H4731, H4938, H6086, H6418, H7626, G25630, G35860, G44640

Matthew References:

10:10; 27:29; 27:30

stone, stoning

Definition:

A stone is a small rock. To “stone” someone is to throw stones and larger rocks at that person with the intention of killing him. A “stoning” is an event in which someone was stoned.

- In ancient times, stoning was a common method of executing people as punishment for crimes they had committed.
- God commanded the Israelite leaders to stone people for certain sins, such as adultery.
- In the New Testament, Jesus forgave a woman caught in adultery and stopped people from stoning her.
- Stephen, who was the first person in the Bible to be killed for testifying about Jesus, was stoned to death.
- In the city of Lystra, the apostle Paul was stoned, but he did not die from his wounds.

(See also: adultery, commit, crime, death, Lystra, testimony)

Bible References:

- Acts 7:57-58
- Acts 7:59-60
- Acts 14:5
- Acts 14:19-20
- John 8:4-6
- Luke 13:34
- Luke 20:6
- Matthew 23:37-39

Word Data:

- Strong’s: H0068, H0069, H0810, H1382, H1496, H1530, H2106, H2672, H2687, H2789, H4676, H4678, H5553, H5601, H5619, H6344, H6443, H6697, H6864, H6872, H7275, H7671, H8068, G26420, G29910, G30340, G30350, G30360, G30370, G40740, G43480, G55860

Matthew References:

21:35; 23:37

stumble, reeling

Definition:

The term “stumble” means “almost fall” when walking or running. Usually it involves tripping over something.

- Figuratively, to “stumble” can mean to “sin” or to “falter” in believing.
- This term can also refer to faltering or showing weakness when fighting a battle or when being persecuted or punished.

Translation Suggestions

- In contexts where the term “stumble” means to physically trip over something, it should be translated with a term that means “almost fall” or “trip over.”
- This literal meaning could also be used in a figurative context, if it communicates the correct meaning in that context.
- For figurative uses where the literal meaning would not make sense in the project language, “stumble” could be translated as “sin” or “falter” or “stop believing” or “become weak,” depending on the context.
- Another way to translate this term could be, “stumble by sinning” or “stumble by not believing.”
- The phrase “made to stumble” could be translated as “caused to become weak” or “caused to falter.”

(See also: believe, persecute, sin, stumbling block)

Bible References:

- 1 Peter 2:8
- Hosea 4:5
- Isaiah 31:3
- Matthew 11:4-6
- Matthew 18:8

Word Data:

- Strong’s: H1762, H3782, H4383, H5062, H5063, H5307, H6328, H6761, H8058, G06790, G43480, G43500, G44170, G46240, G46250

Matthew References:

5:29; 5:30; 18:6; 18:8; 18:9

suffer, suffering

Definition:

The terms “suffer” and “suffering” refer to experiencing something very unpleasant, such as illness, pain, or other hardships.

- When people are persecuted or when they are sick, they suffer.
- Sometimes people suffer because of wrong things they have done; other times they suffer because of sin and disease in the world.
- Suffering can be physical, such as feeling pain or sickness. It can also be emotional, such as feeling fear, sadness, or loneliness.
- The phrase “suffer me” means “bear with me” or “hear me out” or “listen patiently.”

Translation Suggestions:

- The term “suffer” can be translated as “feel pain” or “endure difficulty” or “experience hardships” or “go through difficult and painful experiences.”
- Depending on the context, “suffering” could be translated as “extremely difficult circumstances” or “severe hardships” or “experiencing hardship” or “time of painful experiences.”
- The phrase “suffer thirst” could be translated as “experience thirst” or “suffer with thirst.”
- To “suffer violence” could also be translated as “undergo violence” or “be harmed by violent acts.”

Bible References:

- 1 Thessalonians 2:14-16
- 2 Thessalonians 1:3-5
- 2 Timothy 1:8
- Acts 7:11-13
- Isaiah 53:11
- Jeremiah 6:6-8
- Matthew 16:21
- Psalms 22:24
- Revelation 1:9
- Romans 5:3-5

Examples from the Bible stories:

- 9:13 God said, “I have seen the **suffering** of my people.”
- 38:12 Jesus prayed three times, “My Father, if it is possible, please let me not have to drink this cup of **suffering**.”
- 42:3 He (Jesus) reminded them that the prophets said the Messiah would **suffer** and be killed, but would rise again on the third day.
- 42:7 He (Jesus) said, “It was written long ago that the Messiah would **suffer**, die, and rise from the dead on the third day.”
- 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.”
- 46:4 God said, “I have chosen him (Saul) to declare my name to the unsaved. I will show him how much he must **suffer** for my sake.”
- 50:17 He (Jesus) will wipe away every tear and there will be no more **suffering**, sadness, crying, evil, pain, or death.

Word Data:

- Strong’s: H0943, H1741, H1934, H4531, H5142, H5375, H5999, H6031, H6040, H6041, H6064, H6090, H6770, H6869, H6887, H7661, G00910, G09410, G09710, G22100, G23460, G23470, G25520, G25530, G25610, G38040, G39580, G43100, G47780, G47770, G48410, G50040

Matthew References:

16:21; 17:12; 27:19

sweep

Definition:

To “sweep” usually means to remove dirt by making broad, quick movements with a broom or brush. “Swept” is the past tense of “sweep.” These words are also used figuratively.

- The term “sweep” is used figuratively to describe how an army attacks with swift, decisive, wide-reaching movements.
- For example, Isaiah prophesied that the Assyrians would “sweep through” the Kingdom of Judah. This means they would destroy Judah and capture its people.
- The term “sweep” can also be used to describe the manner in which rapidly flowing water pushes things and forces them away.
- When overwhelming, difficult things are happening to a person, it can be said that they are “sweeping over” him.

(See also: Assyria, Isaiah, Judah, prophet)

Bible References:

- 1 Kings 16:3
- Daniel 11:40-41
- Genesis 18:24
- Proverbs 21:7-8
- Psalms 90:5

Word Data:

- Strong’s: H0622, H0857, H1640, H2498, H2894, H3261, H5500, H5595, H7857, G42160, G45630, G49510

Matthew References:

12:44

sword, swordsmen

Definition:

A sword is a flat-bladed metal weapon used to cut or stab. It has a handle and a long, pointed blade with a very sharp cutting edge.

- In ancient times the length of a sword's blade was about 60 to 91 centimeters.
- Some swords have two sharp edges and are called "double-edged" or "two-edged" swords.
- Jesus' disciples had swords for self defense. With his sword, Peter cut off the ear of the high priest's servant.
- Both John the Baptist and the apostle James were beheaded with swords.

Translation Suggestions

- A sword is used as a metaphor for God's word. God's teachings in the Bible exposed people's innermost thoughts and convicted them of their sin. In a similar way, a sword cuts deeply, causing pain. (See: Metaphor)
- One way to translate this figurative use would be, "God's word is like a sword, which cuts deeply and exposes sin."
- Another figurative use of this term occurred in the book of Psalms, where the tongue or speech of a person was compared to a sword, which can injure people. This could be translated as "the tongue is like a sword that can badly injure someone."
- If swords are not known in your culture, this word could be translated with the name of another long-bladed weapon that is used to cut or stab.
- A sword could also be described as a "sharp weapon" or "long knife." Some translations could include a picture of a sword.

(See also: How to Translate Unknowns)

(See also: James (brother of Jesus), John (the Baptist), tongue, word of God)

Bible References:

- Acts 12:2
- Genesis 27:40
- Genesis 34:25
- Luke 2:33-35

- **Luke 21:24**
- Matthew 10:34
- Matthew 26:55
- **Revelation 1:16**

Word Data:

- Strong's: H0019, H1300, H2719, H4380, H6609, H7524, H7973, G31620, G45010

Matthew References:

10:34; 26:47; 26:51; 26:52; 26:55

synagogue

Definition:

A synagogue is a building where Jewish people meet together to worship God.

- Since ancient times, a synagogue's services have included times of prayer, scripture reading, and teaching about the scriptures.
- The Jews originally started building synagogues as places to pray and worship God in their own cities, because many of them lived far away from the temple in Jerusalem.
- Jesus often taught in synagogues and healed people there.
- The word "synagogue" can be used figuratively to refer to the group of people meeting there.

(See also: heal, Jerusalem, Jew, pray, temple, word of God, worship)

Bible References:

- Acts 6:9
- Acts 14:1-2
- Acts 15:21
- Acts 24:10-13
- John 6:59
- Luke 4:14
- Matthew 6:1-2
- Matthew 9:35-36
- Matthew 13:54

Word Data:

- Strong's: H4150, G06560, G07520, G48640

Matthew References:

4:23; 6:2; 6:5; 9:35; 10:17; 12:9; 13:54; 23:6; 23:34

Syria, Ashur

Definition:

Syria is a country located northeast of Israel. During the time of the New Testament, it was a province under the rule of the Roman Empire.

- In the Old Testament time period, the Syrians were strong military enemies of the Israelites.
- Naaman was a commander of the Syrian army who was cured of leprosy by the prophet Elisha.
- Many inhabitants of Syria are descendants of Aram, who was descended from Noah's son Shem.
- Damascus, the capital city of Syria, was mentioned many times in the Bible.
- Saul went to the city of Damascus with plans to persecute Christians there, but Jesus stopped him.

(Translation suggestions: How to Translate Names)

(See also: **Aram**, **commander**, **Damascus**, **descendant**, **Elisha**, leprosy, **Naaman**, persecute, prophet)

Bible References:

- **Acts 15:23**
- **Acts 15:41**
- **Acts 20:3**
- **Galatians 1:21-24**
- Matthew 4:23-25

Word Data:

- Strong's: H0758, H0804, G49470, G49480

Matthew References:

4:24

Tamar

Definition:

Tamar is the name of several different women in the Old Testament. There are also several cities or other places that are named Tamar in the Old Testament.

- Tamar was the daughter-in-law of Judah. After Tamar became a widow, Judah fathered a son with Tamar, who continued the family name of her dead husband. The son's name was Perez, who became an ancestor of King David and of Jesus Christ.
- One of King David's daughters was named Tamar; she was the sister of Absalom. Her half-brother Amnon raped her and left her desolate.
- Absalom also had a daughter named Tamar.
- A city called "Hazezon Tamar" was the same as the city of Engedi on the western shore of the Salt Sea. There is also a "Baal Tamar," and general references to a place called "Tamar" which may have been different from the cities.

(See also: Absalom, ancestor, Amnon, David, ancestor, Judah, Salt Sea)

(Translation suggestions: How to Translate Names)

Bible References:

- 1 Chronicles 2:4
- 2 Samuel 13:2
- 2 Samuel 14:25-27
- Genesis 38:6-7
- Genesis 38:24
- Ruth 4:12
- Matthew 1:1-3

Word Data:

- Strong's: H1193, H2688, H8412, H8559

Matthew References:

1:3

tax, tribute, taxation, taxpayer, tax collector

Definition:

The terms “tax” and “taxes” refer to money or goods that people pay to a government that is in authority over them. A “tax collector” was a government worker whose job was to receive money that people were required to pay the government in taxes.

- The amount of money that is paid as a tax is usually based on the value of an item or on how much a person’s property is worth.
- In the time of Jesus and and the apostles, the Roman government required taxes from everyone living in the Roman empire, including the Jews.
- If taxes are not paid, the government can take legal action against a person to get the money that is owed.
- Joseph and Mary traveled to Bethlehem to be counted in the census held to tax everyone living in the Roman empire.
- The term “tax” could also be translated as “required payment” or “government money” or “temple money,” depending on the context.
- To “pay taxes” could also be translated as to “pay money to the government” or “receive money for the government” or “make the required payment.” To “collect taxes” could be translated as to “receive money for the government.”
- A “tax collector” is someone who works for the government and receives the money that people are required to pay it.
- The people who collected taxes for the Roman government would often demand more money from the people than the government required. The tax collectors would keep the extra amount for themselves.
- Because tax collectors cheated people in this way, the Jews considered them to be among the worst of sinners.
- The Jews also considered Jewish tax collectors to be traitors to their own people because they worked for the Roman government which was oppressing the Jewish people.
- The phrase, “tax collectors and sinners” was a common expression in the New Testament, showing how much the Jews despised tax collectors.

(See also: Jew, Rome, sin)

Strong’s for Tax: H2670, H4060, H4371, H4522, H4864, H6186, G13230, G27780, G50550, G54110

Strong’s for Tax Collector: H5065, H5674, G50570, G50580

Bible References:

- Luke 20:21-22
- Mark 2:13-14
- Matthew 9:7-9
- Numbers 31:28-29
- Romans 13:6-7
- Luke 3:12-13
- Luke 5:27-28
- Matthew 5:46-48
- Matthew 9:10-11
- Matthew 11:18-19
- Matthew 17:26-27
- Matthew 18:17

Examples from the Bible stories:

- 34:6 He said, “Two men went to the Temple to pray. One of them was a tax collector, and the other was a religious leader.”
- 34:7 “The religious leader prayed like this, ‘Thank you, God, that I am not a sinner like other men—such as robbers, unjust men, adulterers, or even like that tax collector.’”
- 34:9 “But the tax collector stood far away from the religious ruler, did not even look up to heaven. Instead, he pounded on his chest and prayed, ‘God, please be merciful to me because I am a sinner.’”
- 34:10 Then Jesus said, “I tell you the truth, God heard the tax collector’s prayer and declared him to be righteous.”
- 35:1 One day, Jesus was teaching many tax collectors and other sinners who had gathered to hear him.

Word Data:

- Strong’s: H2670, H4060, H4371, H4522, H4864, H6186, G13230, H5065, H5674, G27780, G50550, G54110, G50570, G50580

Matthew References:

5:46; 9:9; 9:10; 9:11; 10:3; 11:19; 17:25; 18:17; 21:31; 21:32

teacher, Teacher

Definition:

A teacher is a person who gives other people new information. Teachers help others to obtain and use both knowledge and skills.

- In the Bible, the word “teacher” is used in a special sense to refer to someone who teaches about God.
- People who learn from a teacher are called “students” or “disciples.”
- In some Bible translations, this term is capitalized (“Teacher”) when it is used as a title for Jesus.

Translation Suggestions:

- The usual word for a teacher can be used to translate this term, unless that word is only used for a school teacher.
- Some cultures may have a special title that is used for religious teachers, such as “Sir” or “Rabbi” or “Preacher.”

(See also: disciple, preach)

Bible References:

- Ecclesiastes 1:12-15
- Ephesians 4:11-13
- Galatians 6:6-8
- Habakkuk 2:18
- James 3:2
- John 1:37-39
- Luke 6:40
- Matthew 12:38-40

Examples from the Bible stories:

- 27:1 One day, an expert in the Jewish law came to Jesus to test him, saying, “**Teacher**, what must I do to inherit eternal life?”
- 28:1 One day a rich young ruler came up to Jesus and asked him, “Good **Teacher**, what must I do to have eternal life?”

- 37:2 After the two days had passed, Jesus said to his disciples, “Let’s go back to Judea.” “But **Teacher**,” the disciples answered, “Just a short time ago the people there wanted to kill you!”
- 38:14 Judas came to Jesus and said, “Greetings, **Teacher**,” and kissed him.
- 49:3 Jesus was also a great **teacher**, and he spoke with authority because he is the Son of God.

Word Data:

- Strong’s: H3384, H3925, G13200, G25670, G35470, G55720

Matthew References:

8:19; 9:11; 10:24; 10:25; 12:38; 17:24; 19:16; 22:16; 22:24; 22:36; 26:18

temple, house, house of God

Definition:

A temple is a building dedicated to the worship of a specific diety where that diety was thought to dwell. Nations around Israel had temples dedicated to their various gods. The temple in Israel was a building surrounded by walled courtyards where the Israelites came to pray and to offer sacrifices to God. It was located on Mount Moriah in the city of Jerusalem.

- Often the term “temple” referred to the whole temple complex, including the courtyards that surrounded the main building. Sometimes it referred only to the building.
- The temple building had two rooms, the Holy Place and the Most Holy Place.
- God referred to the temple as his dwelling place.
- King Solomon built the first temple during his reign. It was supposed to be the permanent place of worship in Jerusalem.

Translation Suggestions:

- Usually when the text says that people were “in the temple,” it is referring to the courtyards outside the building. This could be translated as “in the temple courtyards” or “in the temple complex.”
- Where it refers specifically to the building itself, some translations translate “temple” as “temple building,” to make it the reference clear.
- Ways to translate “temple” could include, “God’s holy house” or “sacred worship place.”
- Often in the Bible, the temple is referred to as “the house of Yahweh” or “the house of God.”

(See also: sacrifice, Solomon, Babylon, Holy Spirit, **tabernacle**, **courtyard**, Zion, house)

Bible References:

- **Acts 3:2**
- **Acts 3:8**
- **Ezekiel 45:18-20**
- **Luke 19:46**
- **Nehemiah 10:28**
- **Psalm 79:1-3**

Examples from the Bible stories:

- 17:6 David wanted to build a **temple** where all the Israelites could worship God and offer him sacrifices.
- 18:2 In Jerusalem, Solomon built the **Temple** for which his father David had planned and gathered materials. Instead of at the Tent of Meeting, people now worshiped God and offered sacrifices to him at the **Temple**. God came and was present in the **Temple**, and he lived there with his people.
- 20:7 They (Babylonians) captured the city of Jerusalem, destroyed the **Temple**, and took away all the treasures.
- 20:13 When the people arrived in Jerusalem, they rebuilt the **Temple** and the wall around the city.
- 25:4 Then Satan took Jesus to the highest point on the **Temple** and said, “If you are the Son of God, throw yourself down, for it is written, ‘God will command his angels to carry you so your foot does not hit a stone.’”
- 40:7 When he died, there was an earthquake and the large curtain that separated the people from the presence of God in the **Temple** was torn in two, from the top to the bottom.

Word Data:

- Strong’s: H1004, H1964, H1965, G14930, G24110, G34850

Matthew References:

4:5; 12:5; 12:6; 21:12; 21:14; 21:15; 21:23; 23:16; 23:17; 23:21; 23:35; 24:1; 26:55; 26:61; 27:5; 27:40; 27:51

tempt, temptation

Definition:

To tempt someone is to try to get that person to do something wrong.

- A temptation is something that causes a person to want to do something wrong.
- People are tempted by their own sinful nature and by other people.
- Satan also tempts people to disobey God and to sin against God by doing wrong things.
- Satan tempted Jesus and tried to get him to do something wrong, but Jesus resisted all of Satan's temptations and never sinned.
- Someone who is "tempting God" is not trying to get him to do something wrong, but rather, is continuing in stubborn disobedience of him to the point that God must respond by punishing him. This is also called "testing God."

Translation Suggestions:

- The term "tempt" can be translated as "try to cause to sin" or "entice" or "cause a desire to sin."
- Ways to translate "temptations" could include, "things that tempt" or "things that entice someone to sin" or "things that cause desire to do something wrong."
- To "tempt God" could be translated as to "put God to the test" or to "test God" or to "try God's patience" or to "cause God to have to punish" or to "stubbornly keep disobeying God."

(See also: disobey, Satan, sin, test)

Bible References:

- 1 Thessalonians 3:4-5
- Hebrews 4:15
- James 1:13
- Luke 4:2
- Luke 11:4
- Matthew 26:41

Examples from the Bible stories:

- 25:1 Then Satan came to Jesus and **tempted** him to sin.

- 25:8 Jesus did not give in to Satan's **temptations**, so Satan left him.
- 38:11 Jesus told his disciples to pray that they would not enter into **temptation**.

Word Data:

- Strong's: H0974, H4531, H5254, G05510, G15980, G39850, G39860, G39870

Matthew References:

4:1; 4:3; 6:13; 26:41

tenth, tithe

Definition:

The terms “tenth” and “tithe” refer to “ten percent” or “one-out-of-ten portion” of one’s money, crops, livestock, or other possessions, which is given to God.

- In the Old Testament, God instructed the Israelites to set aside a tenth of their belongings to give as an offering of thanksgiving to him.
- This offering was used to support the Levite tribe of Israel who served the Israelites as priests and caretakers of the tabernacle and later, the temple.
- In the New Testament, God does not require giving a tithe, but instead he instructs believers to generously and cheerfully help people in need and support the work of Christian ministry.
- This could also be translated as “one-tenth” or “one out of ten.”

(See also: believe, Israel, **Levite**, **livestock**, **Melchizedek**, minister, sacrifice, **tabernacle**, temple)

Bible References:

- **Genesis 14:19-20**
- **Genesis 28:20-22**
- **Hebrews 7:4-6**
- **Isaiah 6:13**
- **Luke 11:42**
- **Luke 18:11-12**
- Matthew 23:23-24

Word Data:

- Strong’s: H4643, H6237, H6241, G05860, G11810, G11830

Matthew References:

23:23

test, tested, testing, testing in the fire

Definition:

The term “test” refers to a difficult or painful experience that reveals a person’s strengths and weaknesses.

- God tests people, but he does not tempt them to sin. Satan, however, tempts people to sin.
- God sometimes uses tests to expose people’s sin. A test helps a person to turn away from sin and to draw closer to God.
- Gold and other metals are tested with fire to find out how pure and strong they are. This is a picture of how God uses painful circumstances to test his people.
- To “put to the test” can mean, “challenge something or someone to prove its value.”
- In the context of putting God to the test, it means to try to make him do a miracle for us, taking advantage of his mercy.
- Jesus told Satan that it is wrong to put God to the test. He is the almighty, holy God who is above everything and everyone.

Translation Suggestions:

- The term to “test” could also be translated as, to “challenge” or to “cause to experience difficulties” or to “prove.”
- Ways to translate “a test” could be, “a challenge” or “a difficult experience.”
- To “put to the test” could be translated as to “test” or to “set up a challenge” or to “force to prove oneself.”
- In the context of testing God, this could be translated as “trying to force God to prove his love.”
- In some contexts, when God is not the subject, the term “test” can mean “tempt.”

(See also: tempt)

Bible References:

- 1 John 4:1
- 1 Thessalonians 5:21
- Acts 15:10
- Genesis 22:1
- Isaiah 7:13

- **James 1:12**
- **Lamentations 3:40-43**
- **Malachi 3:10**
- **Philippians 1:10**
- **Psalm 26:2**

Word Data:

- Strong's: H5254, H5713, H5715, H5749, H6030, H8584, G12420, G12630, G13030, G13820, G19570, G31400, G31410, G31420, G31430, G39840, G43030, G44510, G48280, G60200

Matthew References:

4:7; 16:1; 19:3; 22:18; 22:35

testimony, testify, witness, eyewitness, evidence

Definition:

When a person gives “testimony” he makes a statement about something he knows, claiming that the statement is true. To “testify” is to give “testimony.”

- In some places in the Old Testament, “Testimony” refers specifically to the tablets of stone on which Yahweh wrote his ten commandments. From that use it came to refer to God’s law more broadly.
- Often a person “testifies” about something he has experienced directly.
- A witness who gives “false testimony” does not tell the truth about what happened.
- Sometimes the term “testimony” refers to a prophecy that a prophet has stated.
- In the New Testament, this term was often used to refer to how Jesus’ followers testified about the events of Jesus’ life, death, and resurrection.

The term “witness” refers to a person who has personally experienced something that happened. Usually a witness is also someone who testifies about what they know is true. The term “eyewitness” emphasizes that the person was actually there and saw what happened.

- To “witness” something means to see it happen.
- At a trial, a witness “gives witness” or “bears witness.” This has the same meaning as “testify.”
- Witnesses are expected to tell the truth about what they have seen or heard.
- A witness who does not tell the truth about what happened is called a “false witness.” He is said to “give false witness” or to “bear false witness.”
- The expression “be a witness between” means that something or someone will be evidence that a contract has been made. The witness will make sure each person does what he has promised to do.

Translation Suggestions:

- The term “testify” or “give testimony” could also be translated as “tell the facts” or “tell what was seen or heard” or “tell from personal experience” or “give evidence” or “tell what happened.”

- Ways to translate “testimony” could include, “report of what happened” or “statement of what is true” or “evidence” or “what has been said” or “prophecy.”

- Ways to translate “Testimony” could include, “the stone slabs on which I wrote my commands” or “God’s law” or “God’s commands” or “the record of the agreement between Yahweh and Israel.”
- The phrase, “as a testimony to them” could be translated as to “show them what is true” or to “prove to them what is true.”
- The phrase, “as a testimony against them” could be translated as “which will show them their sin” or “exposing their hypocrisy” or “which will prove that they are wrong.”
- To “give false testimony” could be translated as “say false things about” or “state things that are not true.”
- The term “witness” or “eyewitness” could be translated with a word or phrase that means “person seeing it” or “the one who saw it happen” or “those who saw and heard (those things).”
- Something that is “a witness” could be translated as “guarantee” or “sign of our promise” or “something that testifies that this is true.”
- The phrase “you will be my witnesses” could also be translated as “you will tell other people about me” or “you will teach people the truth that I taught you” or “you will tell people what you have seen me do and heard me teach.”
- To “witness to” could be translated as to “tell what was seen” or to “testify” or to “state what happened.”
- To “witness” something could be translated as to “see something” or to “experience something happen.”

(See also: **ark of the covenant**, **guilt**, judge, prophet, **true**)

Bible References:

- **Deuteronomy 31:28**
- **Micah 6:3**
- Matthew 26:60
- **Mark 1:44**
- **John 1:7**

- John 3:33
- Acts 4:32-33
- Acts 7:44
- Acts 13:31
- Romans 1:9
- 1 Thessalonians 2:10-12
- 1 Timothy 5:19-20
- 2 Timothy 1:8
- 2 Peter 1:16-18
- 1 John 5:6-8
- 3 John 1:12
- Revelation 12:11

Examples from the Bible stories:

- 39:2 Inside the house, the Jewish leaders put Jesus on trial. They brought many **false witnesses** who lied about him.
- 39:4 The high priest tore his clothes in anger and shouted, “We do not need any more **witnesses**. You have heard him say that he is the Son of God. What is your judgment?”
- 42:8 “It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in Jerusalem, and then go to all people groups everywhere. You are **witnesses** of these things.”
- 43:7 “We are **witnesses** to the fact that God raised Jesus to life again.”

Word Data:

- Strong’s: H5707, H5713, H5715, H5749, H6030, H8584, G02670, G12630, G19570, G26490, G31400, G31410, G31420, G31430, G31440, G43030, G48280, G49010, G55750, G55760, G55770, G60200

Matthew References:

8:4; 10:18; 18:16; 23:31; 24:14; 26:65

tetrarch

Definition:

The term “tetrarch” refers to a governing official who ruled over part of the Roman Empire.

Each tetrarch was under the authority of the Roman emperor.

- The title “tetrarch” means “one of four joint rulers.”
- Starting under the Emperor Diocletian, there were four major divisions of the Roman Empire and each tetrarch ruled one division.
- The kingdom of of Herod “the Great,” who was king at the time of the birth of Jesus, was divided into four sections after his death, and ruled by his sons as “tetrarchs,” or “rulers of a fourth.”
- Each division had one or more smaller parts called “provinces,” such as Galilee or Samaria.
- “Herod the tetrarch” is mentioned several times in the New Testament. He is also known as “Herod Antipas.”
- The term “tetrarch” could also be translated as “regional governor” or “provincial ruler” or “ruler” or “governor.”

(See also: governor, Herod Antipas, **province**, **Rome**, ruler)

Bible References:

- **Luke 3:1-2**
- **Luke 9:7**
- Matthew 14:1-2

Word Data:

- Strong’s: G50750, G50760

Matthew References:

14:1

the twelve, the eleven

Definition:

The term “the twelve” refers to the twelve men that Jesus chose to be his closest disciples, or apostles. After Judas killed himself, they were called “the eleven.”

- Jesus had many other disciples, but the title “the twelve” distinguished those who were apparently closest to Jesus.
- The names of these twelve disciples are listed in Matthew 10, Mark 3, and Luke 6.
- Some time after Jesus had returned to heaven, “the eleven” chose a disciple named Matthias to take Judas’ place. Then they were called “the twelve” again.

Translation Suggestions:

- For many languages it may be clearer or more natural to add the noun and say, “the twelve apostles” or “Jesus’ twelve closest disciples.”
- “The eleven” could also be translated as “Jesus’ eleven remaining disciples.”
- Some translations may prefer to use a capital letter to show that it was used as a title, as in “the Twelve” and “the Eleven.”

(See also: apostle, disciple)

Bible References:

- 1 Corinthians 15:5-7
- Acts 6:2
- Luke 9:1
- Luke 18:31
- Mark 10:32-34
- Matthew 10:7

Word Data:

- Strong’s: G14270, G17330

Matthew References:

10:1; 10:2; 10:5; 11:1; 20:17; 26:14; 26:20; 26:47; 28:16

thief, thieves, rob, robber, robbery, bandit

Definition:

The term “thief” refers to a person who steals money or property from other people. The plural of “thief” is “thieves.” The term “robber” often refers to a thief who also physically harms or threatens the people he is stealing from.

- Jesus told a parable about a Samaritan man who took care of a Jewish man who had been attacked by robbers. The robbers had beaten the Jewish man and wounded him before stealing his money and clothing.
- Both thieves and robbers come suddenly to steal, when people are not expecting it. Often they use the cover of darkness to hide what they are doing.
- In a figurative sense, the New Testament describes Satan as a thief who comes to steal, kill, and destroy. This means that Satan’s plan is to try to get God’s people to stop obeying him. If he succeeded in doing this Satan would be stealing from them the good things that God has planned for them.
- Jesus compared the suddenness of his return to the suddenness of a thief coming to steal from people. Just as a thief comes at a time when people are not expecting it, so Jesus will return at a time when people do not expect it.

(See also: bless, crime, crucify, darkness, destroyer, power, Samaria, Satan)

Bible References:

- 2 Peter 3:10
- Luke 12:33
- Mark 14:48
- Proverbs 6:30
- Revelation 3:3

Word Data:

- Strong’s: H1214, H1215, H1416, H1589, H1590, H1980, H6530, H7703, G07270, G24170, G28120, G30270

Matthew References:

6:19; 6:20; 21:13; 24:43; 26:55; 27:38; 27:44

Thomas

Definition:

Thomas was one of twelve men whom Jesus chose to be his disciples and later, apostles. He was also known as "Didymus," which means "twin."

- Near the end of Jesus' life, he told his disciples that he was going away to be with the Father and would prepare a place for them to be with him. Thomas asked Jesus how they could know the way to get there when they did not even know where he was going.
- After Jesus died and came back to life, Thomas said he would not believe that Jesus was really alive again unless he could see and feel the scars where Jesus had been wounded.

(Translation suggestions: How to Translate Names)

(See also: apostle, disciple, God the Father, the twelve)

Bible References:

- Acts 1:12-14
- John 11:15-16
- Luke 6:14-16
- Mark 3:17-19
- Matthew 10:2-4

Word Data:

- Strong's: G23810

Matthew References:

10:3

thorn, thorn bush, thistle

Definition:

Thorn bushes and thistles are plants that have prickly branches or flowers. These plants do not produce fruit or anything else that is useful.

- A “thorn” is a hard, sharp growth on the branch or stem of a plant. A “thornbush” is a type of small tree or shrub that has many thorns on its branches.
- A “thistle” is a plant with prickly stems and leaves. Often the flowers are purple.
- Thorn and thistle plants multiply quickly and can cause nearby plants or crops to not be able to grow. This is a picture of how sin keeps a person from producing good spiritual fruit.
- A crown made of twisted thorn branches was placed on Jesus’ head before he was crucified.
- If possible, these terms should be translated by the names of two different plants or bushes that are known in the language area.

(See also: crown, fruit, spirit)

Bible References:

- Hebrews 6:7-8
- Matthew 13:7
- Matthew 13:22
- Numbers 33:55

Word Data:

- Strong’s: H0329, H1863, H2312, H2336, H4534, H5285, H5518, H5544, H6791, H6796, H6975, H7063, H7898, G01730, G01740, G46470, G51460

Matthew References:

7:16; 13:7; 13:22; 27:29

thresh

Definition:

The terms “thresh” and “threshing” refer to the first part of the process of separating grain from the rest of the plant.

- Threshing a crop loosens the grain from the stalk. Afterwards the grain is “winnowed” to completely separate the seed from all unwanted materials, leaving only the part the grain that can be eaten.
- In Bible times, a “threshing floor” was a large flat rock or an area of packed-down dirt, giving a hard, level surface to crush the grain stalks and remove the grain.
- A “threshing cart” or “threshing wheel” was sometimes used to crush the grain and help separate it from the straw and chaff.
- A “threshing sledge” or “threshing board” was also used for separating grain. It was made of wooden boards that had sharp metal spikes on the end.

(See also: chaff, grain, winnow)

Bible References:

- 2 Chronicles 3:1-3
- 2 Kings 13:7
- 2 Samuel 24:16
- Daniel 2:35
- Luke 3:17
- Matthew 3:12
- Ruth 3:1-2

Word Data:

- Strong’s: H0212, H4173, H1637, H1758, H1786, H1869, H2251, G02480

Matthew References:

3:12

throne, enthroned

Definition:

A throne is a specially-designed chair where a ruler sits when he decides important matters and listens to requests from his people.

- A throne is also a symbol of the authority and power that a ruler has.
- The word “throne” can also be used to refer to the ruler, his reign, or his power.
- In the Bible, God was often portrayed as a king who sits on his throne. Jesus was described as sitting on a throne at the right hand of God the Father.
- Jesus said that heaven is God’s throne. One way to translate this could be, “where God reigns as king.”

(See also: authority, power, king, reign)

Bible References:

- Colossians 1:15-17
- Genesis 41:40
- Luke 1:32
- Luke 22:30
- Matthew 5:34
- Matthew 19:28
- Revelation 1:4-6

Word Data:

- Strong’s: H3427, H3676, H3678, H3764, H7675, G09680, G23620

Matthew References:

5:34; 19:28; 23:22; 25:31

to minister, ministry

Definition:

In the Bible, the term “ministry” refers to serving others by teaching them about God and caring for their spiritual needs.

- In the Old Testament, the priests would “minister” to God in the temple by offering sacrifices to him.
- Their “ministry” also included taking care of the temple and offering prayers to God on behalf of the people.
- The job of “ministering” to people can include serving them spiritually by teaching them about God.
- It can also refer to serving people in physical ways, such as caring for the sick and providing food for the poor.

Translation Suggestions:

- In the context of ministering to people, to “minister” could also be translated as to “serve” or to “care for” or to “meet the needs of.”
- When referring to ministering in the temple, the term “minister” could be translated as “serve God in the temple” or “offer sacrifices to God for the people.”
- In the context of ministering to God, this could be translated as to “serve” or to “work for God.”
- The phrase “ministered to” could also be translated as “took care of” or “provided for” or “helped.”

(See also: serve, sacrifice)

Bible References:

- 2 Samuel 20:23-26
- Acts 6:4
- Acts 21:17-19

Word Data:

- Strong’s: H6399, H8120, H8334, H8335, G12470, G12480, G12490, G20230, G20380, G24180, G30080, G30090, G30100, G30110, G39300, G52560, G52570, G55240

Matthew References:

4:11; 8:15; 20:26; 20:28; 22:13; 23:11; 25:44; 27:55

torment, tormented, tormentor

Definition:

The term “torment” refers to terrible suffering. To torment someone means to cause that person to suffer, often in a cruel way.

- Sometimes the term “torment” refers to physical pain and suffering. For example, the book of Revelation describes physical torment that worshipers of the “beast” will suffer in the end times.
- Suffering may also take the form of spiritual and emotional pain, as experienced by Job.
- The apostle John wrote in the book of Revelation that people who do not believe in Jesus as their Savior will experience eternal torment in the lake of fire.
- This term could be translated as “terrible suffering” or “cause someone to suffer greatly” or “agony.” Some translators may add “physical” or “spiritual” to make the meaning clear.

(See also: beast, everlasting, Job, Savior, spirit, suffer, worship)

Bible References:

- 2 Peter 2:8
- Jeremiah 30:20-22
- Lamentations 1:11-12
- Luke 8:28-29
- Revelation 11:10

Word Data:

- Strong’s: H3013, G09280, G09290, G09300, G09310, G25580, G28510, G36000

Matthew References:

8:6; 8:29

tradition

Definition:

The term “tradition” refers to a custom or practice that has been kept over time and which is passed down to people in later generations.

- Often in the Bible the word “traditions” referred to teachings and practices that people made, not God’s laws. The expression “tradition of men” or “human tradition” makes this clear.
- Phrases such as “traditions of the elders” or “traditions of my fathers” referred specifically to Jewish customs and practices that Jewish leaders over time had added to the laws God gave to the Israelites through Moses. Even though these added traditions had not come from God, people thought they had to obey them in order to be righteous.
- The apostle Paul used the term “tradition” in a different way to refer to teachings about Christian practice that came from God and that he and other apostles had taught new believers.
- In modern times, there are many Christian traditions that are not taught in the Bible, but rather are the result of historically accepted customs and practices. These traditions should always be evaluated in light of what God teaches us in the Bible.

(See also: apostle, believe, Christian, ancestor, generation, Jew, law, Moses)

Bible References:

- 2 Thessalonians 3:6-9
- Colossians 2:8
- Galatians 1:13-14
- Mark 7:2
- Matthew 15:3

Word Data:

- Strong’s: G38620

Matthew References:

15:intro; 15:2; 15:3; 15:6

trample

Definition:

To “trample” means to step on something and smash it with the feet. This term is also used figuratively in the Bible to mean “destroy” or “defeat” or “humiliate.”

- An example of “trampling” would be the smashing down of grass by the feet of people running in a field.
- In ancient times, wine was sometimes made by trampling grapes to remove the juice from them.
- Sometimes the term to “trample” has a figurative meaning of to “punish by humiliating,” comparing it to trampling mud for a threshing floor.
- The term “trample” was used figuratively to express how Yahweh would punish his people Israel for their pride and rebellion.
- Other ways that “trample” could be translated include “crush with the feet” or “smash down with the feet” or “stomp on and crush” or “smash into the ground.”
- Depending on the context, this term could also be translated as “run over,” “walk around on,” or “crush underfoot.”

(See also: grape, shame, punish, rebel, thresh, wine)

Bible References:

- Hebrews 10:29
- Psalms 7:5

Word Data:

- Strong’s: H0947, H1758, H1869, H4001, H4823, H7429, H7512, G26620, G39610

Matthew References:

5:13; 7:6

tremble, shake, shaken, quake

Definition:

The term “tremble” means to quiver or to shake slightly and repeatedly, usually from fear or distress. The term can also be used figuratively, meaning “to be very afraid.”

- Sometimes when the ground shakes it is said to “tremble.” It can do this during an earthquake or in response to a very loud noise.
- The Bible says that in the presence of the Lord the earth will tremble. This could mean that the people of the earth will shake out of fear of God or that the earth itself will shake.
- This term could be translated as “be afraid” or “fear God” or “shake,” depending on the context.

(See also: earth, fear, Lord)

Bible References:

- 2 Corinthians 7:15
- 2 Samuel 22:44-46
- Acts 16:29-31
- Jeremiah 5:22
- Luke 8:47

Word Data:

- Strong’s: H1674, H2111, H2112, H2151, H2342, H2648, H2729, H2730, H2731, H5128, H5568, H6342, H6426, H6427, H7264, H7268, H7269, H7322, H7460, H7461, H7481, H7493, H7578, H8078, H8653, G17900, G51410, G51560, G54250

Matthew References:

27:51; 28:4

trespass

Definition:

The term “trespass” means to cross a line or to violate a boundary. This term is often used figuratively, meaning to break a law or to violate the rights of another person.

- This term is very similar to the word “transgression,” but is generally used more often to describe violations against other people than against God.
- A trespass can be a violation of a moral law or a civil law.
- A trespass can also be a sin committed against another person.
- This term is related to the terms “sin” and “transgress,” especially as it relates to disobeying God. All sins are trespasses against God.

Translation Suggestions:

- Depending on the context, to “trespass against” could be translated as to “sin against” or to “break the rule.”
- Some languages may have an expression like “cross the line” that could be used to translate “trespass.”
- Consider how this term fits with the meaning of the surrounding Bible text and compare it to other terms that have a similar meaning, such as “transgress” and “sin.”

(See also: **disobey**, **iniquity**, sin, **transgress**)

Bible References:

- **1 Samuel 25:28**
- **2 Chronicles 26:16-18**
- **Colossians 2:13**
- **Ephesians 2:1**
- **Ezekiel 15:7-8**
- **Romans 5:17**
- **Romans 5:20-21**

Word Data:

- Strong’s: H0816, H0817, H0819, H2398, H4603, H4604, H6586, H6588, G02640, G39000

Matthew References:

6:14; 6:15

tribe, tribal, tribesmen

Definition:

A tribe is a group of people who are descended from a common ancestor.

- People from the same tribe usually also share a common language and culture.
- In the Old Testament, God divided the people of Israel into twelve tribes. Each tribe was descended from a son or grandson of Jacob.
- A tribe is smaller than a nation, but larger than a clan.

(See also: clan, nation, people group, twelve tribes of Israel)

Bible References:

- 1 Samuel 10:19
- 2 Kings 17:16-18
- Genesis 25:16
- Genesis 49:17
- Luke 2:36-38

Word Data:

- Strong's: H0523, H4294, H7625, H7626, G14290, G54430

Matthew References:

19:28; 24:30

tribulation, distress, distresses, trouble

Definition:

The term “tribulation” refers to a time of hardship, suffering, and distress.

- It is explained in the New Testament that Christians will endure times of persecution and other kinds of tribulation because many people in this world are opposed to Jesus’ teachings.
- The term “tribulation” could also be translated as “time of great suffering” or “deep distress” or “severe difficulties.”

(See also: earth, teach, wrath)

Bible References:

- Mark 4:17
- Mark 13:19
- Matthew 13:20-21
- Matthew 24:9
- Matthew 24:29
- Romans 2:9

Word Data:

- Strong’s: H6869, G23470, G44230

Matthew References:

13:21; 24:9; 24:21; 24:29

tribute, contribution

Definition:

The term “tribute” refers to a gift from one ruler to another ruler, for the purpose of protection and for good relations between their nations. A tribute can also be a payment that a ruler or government requires from the people, such as a toll or tax.

- In Bible times, traveling kings or rulers sometimes paid a tribute to the king of the region they were traveling through to make sure they would be protected and safe.
- Often the tribute would include things besides money, such as foods, spices, rich clothing, and expensive metals such as gold.

Translation Suggestions:

- Depending on the context, “tribute” could be translated as “official gifts” or “special tax” or “required payment.”

(See also: gold, king, ruler, tax)

Bible References:

- 1 Chronicles 18:1-2
- 2 Chronicles 9:22-24
- 2 Kings 17:3
- Luke 23:2

Word Data:

- Strong’s: H1093, H4061, H4503, H4530, H4853, H6066, H7862, G54110

Matthew References:

17:25; 22:17; 22:19

trouble, disturb, stir up, distress, hardship, calamity

Definition:

A “trouble” is an experience in life that is very difficult and distressing. To “trouble” someone means to “bother” that person or to cause him distress. To be “troubled” means to feel upset or distressed about something.

- Troubles can be physical, emotional, or spiritual things that hurt a person.
- In the Bible, often troubles are times of testing that God uses to help believers mature and grow in their faith.
- The Old Testament use of “trouble” also referred to judgment that came on people groups who were immoral and rejected God.

Translation Suggestions

- The term “trouble” or “troubles” could also be translated as “danger” or “painful things that happen” or “persecution” or “difficult experiences” or “distress.”
- The term “troubled” could be translated with a word or phrase that means “undergoing distress” or “feeling terrible distress” or “worried” or “anxious” or “distressed” or “terrified” or “disturbed.”
- “Do not trouble her” could also be translated as “do not bother her” or “do not criticize her.”
- The phrase “day of trouble” or “times of trouble” could also be translated as “when you experience distress” or “when difficult things happen to you” or “when God causes distressing things to happen.”
- Ways to translate “make trouble” or “bring trouble” could include “cause distressing things to happen” or “cause difficulties” or “make them experience very difficult things.”

(See also: afflict, persecute)

Bible References:

- 1 Kings 18:18-19
- 2 Chronicles 25:19
- Luke 24:38
- Matthew 24:6
- Matthew 26:36-38

Word Data:

- Strong's: H0205, H0926, H0927, H1204, H1607, H1644, H1804, H2000, H4103, H5916, H5999, H6031, H6040, H6470, H6696, H6862, H6869, H6887, H7264, H7267, H7451, H7489, H8513, G03870, G16130, G17760, G23460, G23470, G23500, G23600, G28730, G36360, G39260, G39300, G39860, G44230, G46600, G50150, G51820

Matthew References:

2:3; 9:36; 14:26; 24:6; 26:10

trumpet, trumpeter

Definition:

The term “trumpet” refers to an instrument for producing music or for calling people to gather together for an announcement or meeting.

- A trumpet was commonly made from either metal, seashell, or an animal horn.
- Trumpets were most commonly blown to call people to come together for battle, and for Israel’s public assemblies.
- The book of Revelation describes a scene in the end times in which angels blow their trumpets to signal the outpouring of the wrath of God on the earth.

(See also: angel, assembly, earth, horn, Israel, wrath)

Bible References:

- 1 Chronicles 13:7-8
- 2 Kings 9:13
- Exodus 19:12-13
- Hebrews 12:19
- Matthew 6:2
- Matthew 24:31

Word Data:

- Strong’s: H2689, H2690, H3104, H7782, H8619, H8643, G45360, G45370, G45380

Matthew References:

6:2; 24:31

trust, trusted, trustworthy, trustworthiness

Definition:

To “trust” something or someone is to believe that the thing or person is true or dependable. That belief is also called “trust.” A “trustworthy” person is one you can trust to do and say what is right and true, and therefore one who has the quality of “trustworthiness.”

- Trust is closely related to faith. If we trust someone, we have faith in that person to do what they promised to do.
- Having trust in someone also means depending on that person.
- To “trust in” Jesus means to believe that he is God, to believe that he died on the cross to pay for our sins, and to rely on him to save us.
- A “trustworthy saying” refers to something that is said that can be counted on to be true.

Translation Suggestions:

- Ways to translate “trust” could include “believe” or “have faith” or “have confidence” or “depend on.”
- The phrase “put your trust in” is very similar in meaning to “trust in.”
- The term “trustworthy” could be translated as “dependable” or “reliable” or “can always be trusted.”

(See also: believe, confidence, faith, faithful, true)

Bible References:

- 1 Chronicles 9:22-24
- 1 Timothy 4:9
- Hosea 10:12-13
- Isaiah 31:1-2
- Nehemiah 13:13
- Psalm 31:5
- Titus 3:8

Examples from the Bible stories:

- 12:12 When the Israelites saw that the Egyptians were dead, they **trusted** in God and believed that Moses was a prophet of God.
- 14:15 Joshua was a good leader because he **trusted** and obeyed God.
- 17:2 David was a humble and righteous man who **trusted** and obeyed God.
- 34:6 Then Jesus told a story about people who **trusted** in their own good deeds and despised other people.

Word Data:

- Strong's: H0539, H0982, H1556, H2620, H2622, H3176, H4009, H4268, H7365, G16790, G38720, G39820, G40060, G41000, G42760

Matthew References:

27:43

tunic

Definition:

In the Bible, the term “tunic” referred to a garment that was worn next to the skin, under other clothing.

- A tunic reached from the shoulders down to the waist or knees and was usually worn with a belt. Tunics worn by wealthy people sometimes had sleeves and reached down to the ankles.
- Tunics were made of leather, haircloth, wool, or linen, and were worn by both men and women.
- A tunic was normally worn under a longer over-garment, such as a toga or outer robe. In warmer weather a tunic was sometimes worn with no outer garment.
- This term could be translated as “long shirt” or “long undergarment” or “shirt-like garment.” It could also be written in a similar way to “tunic,” with a note to explain what kind of clothing it was.

(See also: How to Translate Unknowns)

(See Also: robe)

Bible References:

- Daniel 3:21-23
- Isaiah 22:21
- Leviticus 8:12-13
- Luke 3:11
- Mark 6:7-9
- Matthew 10:10

Word Data:

- Strong’s: H2243, H3801, H6361, G55090

Matthew References:

5:40; 10:10

twelve tribes of Israel, twelve tribes

Definition:

The term “twelve tribes of Israel” refers to the twelve sons of Jacob and their descendants.

- These are the names of Jacob’s twelve sons: Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph and Benjamin.
- There are several places in the Bible where the list of the twelve tribes is slightly different. Sometimes Levi, Joseph, or Dan is left out of the list and sometimes Joseph’s two sons Ephraim and Manasseh are included in the list.

(See also: Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, Benjamin, Ephraim, Manasseh, Israel, Jacob, tribe)

Bible References:

- Acts 26:7
- Genesis 49:28
- Luke 22:28-30
- Matthew 19:28

Word Data:

- Strong’s: H3478, H7626, H8147, G14270, G24740, G54430

Matthew References:

19:28

Tyre, Tyrians

Definition:

Tyre was an ancient Canaanite city located on the coast of the Mediterranean Sea in a region that is now part of the modern-day country of Lebanon. Its people were called "Tyrians."

- Part of the city was located on an island in the sea, about one kilometer from the mainland.
- Because of its location and its valuable natural resources, such as cedar trees, Tyre had a prosperous trading industry and was very wealthy.
- King Hiram of Tyre sent wood from cedar trees and skilled laborers to help build a palace for King David.
- Years later, Hiram also sent King Solomon wood and skilled laborers to help build the temple. Solomon paid him with large amounts of wheat and olive oil.
- Tyre was often associated with the nearby ancient city of Sidon. These were the most important cities of the region of Canaan called Phoenicia.

(Translation suggestions: How to Translate Names)

(See also: Canaan, **cedar**, Israel, **the sea**, **Phoenicia**, Sidon)

Bible References:

- **Acts 12:20**
- **Mark 3:7-8**
- Matthew 11:22
- Matthew 15:22

Word Data:

- Strong's: H6865, H6876, G51830, G51840

Matthew References:

11:21; 11:22; 15:21

understand, understanding, thinking

Definition:

The term “understand” means to hear or receive information and know what it means.

- The term “understanding” can refer to “knowledge” or “wisdom” or realizing how to do something.
- To understand someone can also mean to know how that person is feeling.
- While walking on the road to Emmaus, Jesus caused the disciples to understand the meaning of the scriptures about the Messiah.
- Depending on the context, the term “understand” could be translated by “know” or “believe” or “comprehend” or “know what (something) means.”
- Often the term “understanding” can be translated by “knowledge” or “wisdom” or “insight.”

(See also: believe, know, wise)

Bible References:

- Job 34:16-17
- Luke 2:47
- Luke 8:10
- Matthew 13:12
- Matthew 13:14
- Proverbs 3:5

Word Data:

- Strong’s: H0995, H0998, H0999, H1847, H2940, H3045, H3820, H3824, H4486, H7200, H7919, H7922, H7924, H8085, H8394, G00500, G01450, G01910, G08010, G10970, G11080, G12710, G19210, G19220, G19870, G19900, G26570, G35390, G35630, G49070, G49080, G49200, G54240, G54280, G54290

Matthew References:

11:25; 13:11; 13:13; 13:14; 13:15; 13:19; 13:23; 13:51; 15:10; 15:17; 16:9; 16:11; 16:12; 17:13; 24:15

unleavened bread

Definition:

The term “unleavened bread” refers to bread that is made without yeast or other leavening.

This kind of bread is flat because it has no leaven to make it rise.

- When God freed the Israelites from slavery in Egypt, he told them to flee Egypt quickly without waiting for their bread to rise. So they ate unleavened bread with their meal. Since then unleavened bread is used in their yearly Passover celebrations to remind them of that time.
- Since leaven sometimes is used as a picture of sin, “unleavened bread” represents the removal of sin from a person’s life in order to live in a way that honors God.

Translation Suggestions:

- Other ways to translate this term could include “bread with no yeast” or “flat bread that did not rise.”
- Make sure the translation of this term is consistent with how you translate the term “yeast, leaven.”
- In some contexts, the term “unleavened bread” refers to the “Feast of Unleavened Bread” and can be translated that way.

(See also: bread, Egypt, feast, Passover, servant, sin, yeast)

Bible References:

- 1 Corinthians 5:6-8
- 2 Chronicles 30:13-15
- Acts 12:3
- Exodus 23:14-15
- Ezra 6:21-22
- Genesis 19:1-3
- Judges 6:21
- Leviticus 8:1-3
- Luke 22:1

Word Data:

- Strong's: H4682, G01060

Matthew References:

26:17

Uriah

Definition:

Uriah was a righteous man and one of King David's best soldiers. He is often referred to as "Uriah the Hittite."

- Uriah had a very beautiful wife named Bathsheba.
- David committed adultery with Uriah's wife, and she became pregnant with David's child.
- To cover up this sin, David caused Uriah to be killed in battle. Then David married Bathsheba.
- Another man named Uriah was a priest during the time of King Ahaz.

(Translation suggestions: How to Translate Names)

(See also: Ahaz, Bathsheba, David, Hittite)

Bible References:

- 1 Kings 15:5
- 2 Samuel 11:3
- 2 Samuel 11:26-27
- Nehemiah 3:4

Examples from the Bible stories:

- 17:12 Bathsheba's husband, a man named **Uriah**, was one of David's best soldiers. David called **Uriah** back from the battle and told him to go be with his wife. But **Uriah** refused to go home while the rest of the soldiers were in battle. So David sent **Uriah** back to the battle and told the general to place him where the enemy was strongest so that he would be killed.
- 17:13 After **Uriah** was killed, David married Bathsheba.

Word Data:

- Strong's: H0223, G37740

Matthew References:

1:6

Uzziah, Azariah

Definition:

Uzziah became king of Judah at the age of 16 and reigned 52 years, which was an unusually long reign. Uzziah was also known as "Azariah."

- King Uzziah was well-known for his organized and skilled military. He had towers built to protect the city and had specially-designed weapons of war mounted on them to hurl arrows and large stones.
- As long as Uzziah served the Lord, he prospered. Toward the end of his reign, however, he became proud and he disobeyed the Lord by burning incense in the temple, which only the priest was permitted to do.
- Because of this sin, Uzziah became sick with leprosy and had to live separately from other people until the end of his reign.

(Translation suggestions: How to Translate Names)

(See also: **Judah**, king, leprosy, reign, watchtower)

Bible References:

- **2 Kings 14:21**
- **Amos 1:1**
- **Hosea 1:1**
- **Isaiah 6:1-2**
- Matthew 1:7-8

Word Data:

- Strong's: H5818, H5838, H5839

Matthew References:

1:8; 1:9

vain, vanity

Definition:

The terms “vain” and “vanity” describe something that is useless or extremely temporary.

- In the Old Testament, idols are sometimes described as “vain” things that are worthless and cannot do anything.
- If something is done “in vain,” it means that there the effort or action did not accomplish what was intended. The phrase “in vain” might be translated in various ways, including: “without result;” “with no result;” “for no reason;” “for no purpose,” or “with no purpose.”
- Depending on the context, the term “vain” could be translated as “empty,” “useless,” “hopeless,” “worthless,” “meaningless,” etc.

(See also: **false god**, **worthy**)

Bible References:

- **1 Corinthians 15:1-2**
- **1 Samuel 25:21-22**
- **2 Peter 2:18**
- **Isaiah 45:19**
- **Jeremiah 2:29-31**
- Matthew 15:9

Word Data:

- Strong’s: H1891, H1892, H2600, H7307, H7385, H7387, H7723, H8193, H8267, H8414, G09450, G15000, G27560, G27580, G27610, G31510, G31520, G31530, G31550

Matthew References:

15:9

vine

Definition:

The term “vine” refers to a plant that grows by trailing along the ground or by climbing trees and other structures. The word “vine” in the Bible is used only of fruit-bearing vines and usually refers to grape vines.

- In the Bible, the word “vine” almost always means “grapevine.”
- The branches of the grapevine are attached to the main stem which gives them water and other nutrients so that they can grow.
- Jesus called himself the “vine” and called his people the “branches.” In this context, the word “vine” could also be translated as “grapevine stem” or “grape plant stem.” (See: Metaphor)

(See also: grape, vineyard)

Bible References:

- Genesis 40:9
- Genesis 49:11
- John 15:1
- Luke 22:18
- Mark 12:3
- Matthew 21:35-37

Word Data:

- Strong’s: H5139, H1612, H8321, G02880, G02900, G10090, G10920

Matthew References:

26:29

vineyard

Definition:

A vineyard is a large garden area where grapevines are grown and grapes are cultivated.

- A vineyard often has a wall around it to protect the fruit from thieves and animals.
- God compared the people of Israel to a vineyard that did not bear good fruit. (See: Metaphor)
- Vineyard could be also translated as “grapevine garden” or “grape plantation.”

(See also: grape, Israel, vine)

Bible References:

- Genesis 9:20-21
- Luke 13:6
- Luke 20:15
- Matthew 20:2
- Matthew 21:40-41

Word Data:

- Strong’s: H1612, H3754, H3755, H8284, G02900

Matthew References:

20:1; 20:2; 20:4; 20:7; 20:8; 21:28; 21:33; 21:39; 21:40; 21:41

virgin, virginity

Definition:

A virgin is a woman who has never had sexual relations.

- The prophet Isaiah said that the Messiah would be born from a virgin.
- Mary was a virgin when she was pregnant with Jesus. He did not have a human father.
- Some languages may have a term that is a polite way of referring to a virgin. (See: Euphemism)

(See also: Christ, Isaiah, Jesus, Mary)

Bible References:

- Genesis 24:15-16
- Luke 1:27
- Luke 1:35
- Matthew 1:23
- Matthew 25:2

Examples from the Bible stories:

- 21:9 The prophet Isaiah prophesied that the Messiah would be born from a **virgin**.
- 22:4 She (Mary) was a **virgin** and was engaged to be married to a man named Joseph.
- 22:5 Mary replied, “How can this be, since I am a **virgin**?”
- 49:1 An angel told a **virgin** named Mary that she would give birth to God’s Son. So while she was still a **virgin**, she gave birth to a son and named him Jesus.

Word Data:

- Strong’s: H1330, H1331, G39320, G39330

Matthew References:

1:23; 25:1; 25:7; 25:11

vision, envision

Definition:

The term “vision” refers to something that a person sees. It especially refers to something unusual or supernatural that God shows people in order to give them a message.

- Usually, visions are seen while the person is awake. However, sometimes a vision is something a person sees in a dream while asleep.
- God sends visions to tell people something that is very important. For example, Peter was shown a vision to tell him that God wanted him to welcome Gentiles.

Translation Suggestion

- The phrase “saw a vision” could be translated as “saw something unusual from God” or “God showed him something special.”
- Some languages may not have separate words for “vision” and “dream.” So a sentence such as “Daniel had dreams and visions in his mind” could be translated as something like “Daniel was dreaming while asleep and God caused him to see unusual things.”

(See also: dream)

Bible References:

- Acts 9:10-12
- Acts 10:3-6
- Acts 10:11
- Acts 12:9-10
- Luke 1:22
- Luke 24:23
- Matthew 17:9-10

Word Data:

- Strong’s: H2376, H2377, H2378, H2380, H2384, H4236, H4758, H4759, H7203, H7723, H8602, G37010, G37050, G37060

Matthew References:

17:9

waste, wasted, wasteland, becomes weak

Definition:

To waste something means to carelessly throw it away or to use it unwisely. Something that is a “wasteland” or a “waste” refers to land or a city that has been destroyed so that nothing lives in it anymore.

- The term “waste away” is an expression that means to become more and more sick or ruined. A person who is wasting away usually becomes very thin due to illness or lack of food.
- To “lay waste” to a city or land means to destroy it.
- Another word for a “wasteland” could be “desert” or “wilderness.” But a wasteland also implies that people used to live there and the land used to have trees and plants that produced food.

Bible References:

- Ezekiel 6:6
- Leviticus 26:39
- Matthew 26:8
- Revelation 18:15-17
- Zechariah 7:13-14

Word Data:

- Strong’s: H0535, H1086, H1104, H1326, H2100, H2490, H2522, H2717, H2721, H2723, H3615, H3856, H4127, H4198, H4592, H4743, H5307, H5327, H7334, H7582, H7703, H7736, H7843, H8047, H8074, H8077, H8414, G06840, G12870, G20490, G26730

Matthew References:

26:8

watch, guard, take heed, beware

Definition:

The term “watch” means to look at something very closely and carefully. It also has several figurative meanings. A “watchman” was someone whose job was to guard a city by looking carefully all around him for any danger or threat to the people in the city.

- The command to “watch your life and doctrine closely” means to be careful to live wisely and to not believe false teachings.
- To “watch out” is a warning to be careful to avoid a danger or harmful influence.
- To “watch” or “keep watch” means to always be alert and on guard against sin and evil. It can also mean to “be ready.”
- To “keep watch over” or “keep close watch” can mean to guard, protect or take care of someone or something.
- Other ways of translating “watch” could include “pay close attention to” or “be diligent” or “be very careful” or “be on guard.”
- Other words for “watchman” are “sentry” or “guard.”

Bible References:

- 1 Thessalonians 5:6
- Hebrews 13:17
- Jeremiah 31:4-6
- Mark 8:15
- Mark 13:33-34
- Matthew 25:10-13

Word Data:

- Strong’s: H0821, H2370, H4929, H4931, H5027, H5341, H6486, H6822, H6836, H6974, H7462, H7789, H7919, H8104, H8108, H8245, G00690, G09910, G11270, G14920, G23340, G28920, G35250, G37080, G39060, G43370, G46480, G50830, G54380

Matthew References:

14:25; 16:6; 24:42; 24:43; 25:13; 26:38; 26:40; 26:41; 27:36; 27:54; 28:4

watchtower, tower

Definition:

The term “watchtower” refers to a tall structure built as a place from which guards could look out for any danger. These towers were often made of stone.

- Landowners sometimes built watchtowers from which they could guard their crops and protect them from being stolen.
- The towers often included rooms where the watchmen or family lived, so that they could guard the crops day and night.
- Watchtowers for cities were built higher than the city walls so that watchmen could see if any enemies were coming to attack the city.
- The term “watchtower” is also used as a symbol of protection from enemies. (See: Metaphor)

(See also: adversary, watch)

Bible References:

- 1 Chronicles 27:25-27
- Ezekiel 26:3-4
- Mark 12:1-3
- Matthew 21:33-34
- Psalm 62:2

Word Data:

- Strong’s: H0803, H0971, H0975, H1785, H2918, H4026, H4029, H4692, H4707, H4869, H6076, H6438, H6836, G44440

Matthew References:

21:33

wheat

Definition:

Wheat is a type of grain that people grow for food. When the Bible mentions “grain” or “seeds,” it is often talking about wheat grain or seeds.

- The wheat seeds or grains grow at the top of the wheat plant.
- After harvesting the wheat, the grain is separated from the stalk of the plant by threshing it. The stalk of the wheat plant is also called “straw” and is often placed on the ground for animals to sleep on.
- After threshing, the chaff surrounding the grain seed is separated from the grain by winnowing and is thrown away.
- People grind the wheat grain into flour, and use this for making bread.

(See also: barley, chaff, grain, seed, thresh, winnow)

Bible References:

- Acts 27:36-38
- Exodus 34:21-22
- John 12:24
- Luke 3:17
- Matthew 3:12
- Matthew 13:26

Word Data:

- Strong’s: H1250, H2406, G46210

Matthew References:

3:12; 13:25; 13:29; 13:30

will of God

Definition:

The “will of God” refers to God’s desires and plans.

- God’s will especially relates to his interactions with people and how he wants people to respond to him.
- It also refers to his plans or desires for the rest of his creation.
- The term to “will” means to “determine” or to “desire.”

Translation Suggestions:

- The “will of God” could also be translated as “what God desires” or “what God has planned” or “God’s purpose” or “what is pleasing to God.”

Bible References:

- 1 John 2:15-17
- 1 Thessalonians 4:3-6
- Colossians 4:12-14
- Ephesians 1:1-2
- John 5:30-32
- Mark 3:33-35
- Matthew 6:8-10
- Psalms 103:21

Word Data:

- Strong’s: H6310, H6634, H7522, G10120, G10130, G23070, G23080, G23090, G25960

Matthew References:

6:10; 7:21; 12:50; 18:14; 26:42

wine, wineskin, new wine

Definition:

In the Bible, the term “wine” refers to a kind of fermented drink made from the juice of a fruit called grapes. Wine was stored in “wineskins,” which were containers made out of animal skin.

- The term “new wine” referred to grape juice that had just been taken from the grape and was not fermented yet. Sometimes the term “wine” also referred to unfermented grape juice.
- To make wine, grapes are crushed in a winepress so that the juice comes out. The juice eventually ferments and alcohol forms in it.
- In Bible times, wine was the normal drink with meals. It did not have as much alcohol as present-day wine has.
- Before wine was served for a meal, it was often mixed with water.
- A wineskin that was old and brittle would get cracks in it, which allowed the wine to leak out. New wineskins were soft and flexible, which meant they did not tear easily and could store the wine safely.
- If wine is unknown in your culture, it could be translated as “fermented grape juice” or “fermented drink made from a fruit called grapes” or “fermented fruit juice.” (See: How to Translate Unknowns)
- Ways to translate “wineskin” could include “bag for wine” or “animal skin wine bag” or “animal skin container for wine.”

(See also: grape, vine, vineyard, winepress)

Bible References:

- 1 Timothy 5:23
- Genesis 9:21
- Genesis 49:12
- John 2:3-5
- John 2:10
- Matthew 9:17
- Matthew 11:18

Word Data:

- Strong's: H2561, H2562, H3196, H4469, H4997, H5435, H6025, H6071, H8492, G10980, G36310, G38200, G39430

Matthew References:

9:17; 27:34

winepress

Definition:

During Bible times, a “winepress” was a large container or open place where the juice of grapes was extracted in order to make wine.

- In Israel, winepresses were usually large, wide basins that were dug out of solid rock. Clusters of grapes were put on the flat bottom of the hole and people trampled the grapes with their feet to get the grape juice to flow out.
- Usually a winepress had two levels, with the grapes being trampled in the top level so that the juice would run down into the lower level where it could be collected.
- The term “winepress” is also used figuratively in the Bible as a picture of God’s wrath being poured out on wicked people. (See: Metaphor)

(See also: grape, wrath)

Bible References:

- Isaiah 63:2
- Mark 12:1
- Matthew 21:33
- Revelation 14:20

Word Data:

- Strong’s: H1660, H3342, H6333, G30250, G52760

Matthew References:

21:33

winnow, sift

Definition:

The terms “winnow” and “sift” mean to separate grain from unwanted materials. In the Bible, both words can also be used to refer to separating or dividing people.

- To “winnow” means to separate grain from the unwanted parts of the plant by tossing both the grain and chaff into the air, allowing the wind to blow the chaff away.
- The word “sift” refers to shaking the winnowed grain in a sieve to get rid of any remaining unwanted materials, such as dirt or stones.
- In the Old Testament, “winnow” and “sift” are used figuratively to describe hardship that separates the righteous people from the unrighteous people.
- Jesus also used the term “sift” in this figurative way when he was telling Simon Peter about how he and the other disciples would be tested in their faith.
- To translate these terms, use the words or phrases in the project language that refer to these activities; possible translations might be “shaking” or “fanning.” If winnowing or sifting are not known, then these terms could be translated by a term that refers to a different method of separating grain from chaff or dirt, or by describing this process.

(See also: How to Translate Unknowns)

(See also: chaff, grain)

Bible References:

- Isaiah 21:10
- Luke 22:31
- Matthew 3:12
- Proverbs 20:8
- Ruth 3:2

Word Data:

- Strong’s: H2219, H5128, H5130, G44250, G46170

Matthew References:

3:12

wise men, advisor

Definition:

In the Bible, the term “wise men” is often a technical term referring to men with unusual knowledge and abilities who served in a king’s royal court as advisors to the king or other high officials.

Old Testament

- The “wise men” who served pharaohs or other kings were often scholars who studied the stars, especially looking for special meanings for the patterns that the stars made in their positions in the sky. Sometimes “wise men” also practiced divination of performed acts of magic, probably by the power of evil spirits.
- Often wise men were expected to explain the meanings of dreams. For example, King Nebuchadnezzar demanded that his wise men describe his dreams and tell him what they meant, but none of them was able to do this, except Daniel who had received this knowledge from God.

New Testament

- The group of men who came from eastern regions to worship Jesus were called “magi,” which is often translated as “wise men,” since this probably refers to scholars who served a ruler of an eastern country.

Translation Suggestions:

- Depending on the context, the term “wise men” could be translated using the term “wise” or with a phrase such as “gifted men” or “educated men” or some other term that refers to men who have an important job working for a ruler.

(See also: Babylon, Daniel, **divination**, **magic**, **Nebuchadnezzar**, ruler, wise)

Bible References:

- **1 Chronicles 27:32-34**
- **Daniel 2:1-2**
- **Daniel 2:10-11**

Word Data:

- Strong’s: H2445, H2450, H3778, H3779, G46800

Matthew References:

2:1; 2:7; 2:16

wise, wisdom

Definition:

The term “wise” describes someone who understands what is the right and moral thing to do and then does that. “Wisdom” is the understanding and practice of what is true and morally right.

- Being wise includes the ability to make good decisions, especially choosing to do what pleases God.
- People become wise by listening to God and humbly obeying his will.
- A wise person will show the fruits of the Holy Spirit in his life, such as joy, kindness, love, and patience.

Translation Suggestions:

- Depending on the context, other ways to translate “wise” could include “obedient to God” or “sensible and obedient” or “God-fearing.”
- “Wisdom” could be translated by a word or phrase that means “wise living” or “sensible and obedient living” or “good judgment.”
- It is best to translate “wise” and “wisdom” in such a way that they are different terms from other key terms like righteous or obedient.

(See also: obey, fruit)

Bible References:

- Acts 6:3
- Colossians 3:15-17
- Exodus 31:6
- Genesis 3:6
- Isaiah 19:12
- Jeremiah 18:18
- Matthew 7:24

Examples from the Bible stories:

- 2:5 She also wanted to be **wise**, so she picked some of the fruit and ate it.

- 18:1 When Solomon asked for **wisdom**, God was pleased and made him the **wisest** man in the world.
- 23:9 Some time later, **wise** men from countries far to the east saw an unusual star in the sky.
- 45:1 He (Stephen) had a good reputation and was full of the Holy Spirit and of **wisdom**.

Word Data:

- Strong's: H0998, H1350, H2445, H2449, H2450, H2451, H2452, H2454, H2942, H3820, H3823, H6195, H6493, H6912, H7535, H7919, H7922, H8454, G46780, G46790, G46800, G49200, G54280, G54290, G54300

Matthew References:

7:24; 10:16; 11:19; 11:25; 12:42; 13:54; 23:34; 24:45; 25:2; 25:4; 25:8; 25:9

woe

Definition:

The term “woe” refers to a feeling of great distress. It also gives a warning that someone will experience severe trouble.

- The expression “woe to” is followed by a warning to people that they will experience suffering as punishment for their sins.
- In several places in the Bible, the word “woe” is repeated, to emphasize an especially terrible judgment.
- A person who says “woe is me” or “woe to me” is expressing sorrow about severe suffering.

Translation Suggestions:

- Depending on the context, the term “woe” could also be translated as “great sorrow” or “sadness” or “calamity” or “disaster.”
- Other ways to translate the expression “Woe to (name of city)” could include, “How terrible it will be for (name of city)” or “The people in (that city) will be severely punished” or “Those people will suffer greatly.”
- The expression, “Woe is me!” or “Woe to me!” could be translated as “How sad I am!” or “I am so sad!” or “How terrible this is for me!”
- The expression “Woe to you” could also be translated as “You will suffer terribly” or “You will experience terrible troubles.”

Bible References:

- Ezekiel 13:17-18
- Habakkuk 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

Matthew References:

11:21; 18:7; 23:intro; 23:13; 23:15; 23:16; 23:23; 23:25; 23:27; 23:29; 24:19; 26:24

wolf, wild dog, wild dogs

Definition:

A wolf is a fierce, meat-eating animal that is similar to a wild dog.

- Wolves usually hunt in groups and stalk their prey in a clever and stealthy manner.
- In the Bible, the term “wolves” is used figuratively to refer to false teachers or false prophets who destroy believers, who are compared to sheep. False teaching causes people to believe wrong things that bring harm to them.
- This comparison is based on the fact that sheep are especially vulnerable to being attacked and eaten by wolves, because they are weak and cannot defend themselves.

Translation Suggestion

- This term could be translated as “wild dog” or “wild animal.”
- Other names for wild dogs could be “jackal” or “coyote.”
- When used figuratively to refer to people, this could be translated as “evil people who harm people like animals that attack sheep.”

(See also: evil, false prophet, sheep, teach)

Bible References:

- Acts 20:29
- Isaiah 11:7
- John 10:11-13
- Luke 10:3
- Matthew 7:15
- Zephaniah 3:3

Word Data:

- Strong’s: H2061, H3611, G30740

Matthew References:

7:15; 10:16

womb

Definition:

The term “womb” refers to where a baby grows inside its mother.

- This is an older term that is sometimes used in order to be polite and less direct. (See: euphemism)
- A more modern term for womb is “uterus.”
- Some languages use a word like “belly” to refer to a woman’s womb or uterus.
- Use a word for this in the project language that is well-known, natural, and acceptable.

Bible References:

- Genesis 25:23
- Genesis 25:24-26
- Genesis 38:27-28
- Genesis 49:25
- Luke 2:21
- Luke 11:27
- Luke 23:29
- Matthew 19:12

Word Data:

- Strong’s: H0990, H4578, H7356, H7358, G10640, G28360, G33880

Matthew References:

1:18; 1:23; 19:12; 24:19

word of God, word of Yahweh, word of the Lord, word of truth, scripture

Definition:

In the Bible, the term “word of God” refers to anything that God has communicated to people. This includes spoken and written messages. Jesus is also called “the Word of God.”

- The term “scriptures” means “writings.” It is only used in the New Testament and refers to the Hebrew scriptures, which is the Old Testament. These writings were God’s message that he had told people to write down so that many years in the future people could still read it.
- The related terms “word of Yahweh” and “word of the Lord” often refer to a specific message from God that was given to a prophet or other person in the Bible.
- Sometimes this term occurs as simply “the word” or “my word” or “your word” (when talking about God’s word).
- In the New Testament, Jesus is called “the Word” and “the Word of God.” These titles mean that Jesus fully reveals who God is, because he is God himself.

The term “word of truth” is another way of referring to “God’s word,” which is his message or teaching. It does not refer to just one word.

- God’s word of truth includes everything that God has taught people about himself, his creation, and his plan of salvation through Jesus.
- This term emphasizes the fact that what God has told us is true, faithful, and real.

Translation Suggestions:

- Depending on the context, other ways to translate this term could include “the message of Yahweh” or “God’s message” or “the teachings from God.”
- It may be more natural in some languages to make this term plural and say “God’s words” or “the words of Yahweh.”
- The expression “the word of Yahweh came” is often used to introduce something that God told his prophets or his people. This could be translated as “Yahweh spoke this message” or “Yahweh spoke these words.”

- The term “scripture” or “scriptures” could be translated as “the writings” or “the written message from God.” This term should be translated differently from the translation of the term “word.”
- When “word” occurs alone and it refers to God’s word, it could be translated as “the message” or “God’s word” or “the teachings.” Also consider the alternate translations suggested above.
- When the Bible refers to Jesus as “the Word,” this term could be translated as “the Message” or “the Truth.”
- “Word of truth” could be translated as “God’s true message” or “God’s word, which is true.”
- It is important for the translation of this term to include the meaning of being true.

(See also: prophet, **true**, **Yahweh**)

Bible References:

- **Genesis 15:1**
- **1 Kings 13:1**
- **Jeremiah 36:1-3**
- **Luke 8:11**
- **John 5:39**
- **Acts 6:2**
- **Acts 12:24**
- **Romans 1:2**
- **2 Corinthians 6:7**
- **Ephesians 1:13**
- **2 Timothy 3:16**
- **James 1:18**
- **James 2:8-9**

Examples from the Bible stories:

- 25:7 In **God's word** he commands his people, "Worship only the Lord your God and only serve him."
- 33:6 So Jesus explained, "The seed is the **word of God**."
- 42:3 Then Jesus explained to them what **God's word** says about the Messiah.
- 42:7 Jesus said, "I told you that everything written about me in **God's word** must be fulfilled." Then he opened their minds so they could understand **God's word**.
- 45:10 Philip also used other **scriptures** to tell him the good news of Jesus.
- 48:12 But Jesus is the greatest prophet of all. He is the **Word of God**.
- 49:18 God tells you to pray, to study his **word**, to worship him with other Christians, and to tell others what he has done for you.

Word Data:

- Strong's: H0561, H0565, H1697, H3068, G30560, G44870

Matthew References:

15:6; 21:42; 22:29; 26:54; 26:56

world, worldly

Definition:

The term “world” usually refers to the part of the universe where people live: the earth. The term “worldly” describes the evil values and behaviors of people living in this world.

- In its most general sense, the term “world” refers to the heavens and the earth, as well as everything in them.
- In many contexts, “world” actually means “people in the world.”
- Sometimes it is implied that this refers to the evil people on earth or the people who do not obey God.
- The apostles also used “world” to refer to the selfish behaviors and corrupt values of the people living in this world. This can include self-righteous religious practices which are based on human efforts.
- People and things characterized by these values are said to be “worldly.”

Translation Suggestions:

- Depending on the context, “world” could also be translated as “universe” or “people of this world” or “corrupt things in the world” or “evil attitudes of people in the world.”
- The phrase “all the world” often means “many people” and refers to the people living in a certain region. For example, “all the world came to Egypt” could be translated as “many people from the surrounding countries came to Egypt” or “people from all the countries surrounding Egypt came there.”
- Another way to translate “all the world went to their hometown to be registered in the Roman census” would be “many of the people living in regions ruled by the Roman empire went…”
- Depending on the context, the term “worldly” could be translated as “evil” or “sinful” or “selfish” or “ungodly” or “corrupt” or “influenced by the corrupt values of people in this world.”
- The phrase “saying these things in the world” can be translated as “saying these things to the people of the world.”
- In other contexts, “in the world” could also be translated as “living among the people of the world” or “living among ungodly people.”

(See also: corrupt, heaven, Rome, godly)

Bible References:

- 1 John 2:15

- 1 John 4:5
- 1 John 5:5
- John 1:29
- Matthew 13:36-39

Word Data:

- Strong's: H0776, H2309, H2465, H5769, H8398, G10930, G28860, G28890, G36250

Matthew References:

4:8; 5:14; 13:35; 13:38; 16:26; 18:7; 24:14; 24:21; 25:34; 26:13

wrath, fury

Definition:

Wrath is an intense anger that is sometimes long-lasting. The Bible describes both people and God as experiencing intense anger. When speaking about God's "wrath," make sure the word or phrase used to translate this term does not refer to a sinful fit of rage (which might be true of a human person).

- In the Bible, "wrath" often refers to God's righteous judgment of sin and punishment of people who rebel against him.
- The "wrath of God" can also refer to his judgment and punishment for sin.
- God's wrath is the righteous penalty for those who do not repent of their sin.

Translation Suggestions:

- Depending on the context, other ways this term could be translated include "intense anger" or "righteous judgment" or "anger."
- God's wrath is just and holy. When talking about God's wrath, make sure the word or phrase used to translate this term does not refer to a sinful human rage.

(See also: judge, sin)

Bible References:

- 1 Thessalonians 1:8-10
- 1 Timothy 2:8-10
- Luke 3:7
- Luke 21:23
- Matthew 3:7
- Revelation 14:10
- Romans 1:18
- Romans 5:9

Word Data:

- Strong's: H0639, H2197, H2528, H2534, H2740, H3707, H3708, H5678, H7107, H7109, H7110, H7265, H7267, G23720, G37090, G39490, G39500

Matthew References:

3:7

wrong, wronged, wrongdoer, mistreat, hurt, hurtful

Definition:

To “wrong” someone means to treat that person unjustly and dishonestly.

- The term “mistreat” means to act badly or roughly toward someone, causing physical or emotional harm to that person.
- The term “hurt” is more general and means to “cause someone harm in some way.” It often has the meaning of “physically injure.”
- Depending on the context, these terms could also be translated as “do wrong to” or “treat unjustly” or “cause harm to” or “treat in a harmful way” or “injure.”

Bible References:

- Acts 7:26
- Exodus 22:21
- Genesis 16:5
- Luke 6:28
- Matthew 20:13-14
- Psalms 71:13

Word Data:

- Strong’s: H0205, H0816, H2248, H2250, H2255, H2257, H2398, H2554, H2555, H3238, H3637, H4834, H5062, H5142, H5230, H5627, H5753, H5766, H5791, H5792, H5916, H6031, H6087, H6127, H6231, H6485, H6565, H6586, H7451, H7489, H7563, H7665, H7667, H7686, H8133, H8267, H8295, G00910, G00920, G00930, G00950, G02640, G08240, G09830, G09840, G15360, G16260, G16510, G17270, G19080, G25560, G25580, G25590, G26070, G30760, G30770, G37620, G41220, G51950, G51960

Matthew References:

20:13

year

Definition:

When used literally, the term “year” in the Bible refers to a period of time lasting 354 days. This is according to the lunar calendar system which is based on the time it takes for the moon to go around the earth.

- A year in the modern-day solar calendar lasts 365 days divided into twelve months, based on the amount of time it takes for the earth to travel around the sun.
- In both calendar systems a year has twelve months. But an extra thirteenth month is sometimes added to the year in the lunar calendar to make up for the fact that a lunar year is eleven days less than a solar year. This helps keep the two calendars more in line with each other.
- In the Bible, the term “year” is also used in a figurative sense to refer to a general time when a special event takes place. Examples of this include, “the year of Yahweh” or “in the year of drought” or “the favorable year of the Lord.” In these contexts, “year” could be translated as “time” or “season” or “time period.”

(See also: **month**)

Bible References:

- **2 Kings 23:31**
- **Acts 19:8-10**
- **Daniel 8:1**
- **Exodus 12:2**

Word Data:

- Strong’s: H3117, H7620, H7657, H8140, H8141, G17630, G20940

Matthew References:

9:20

yeast, leaven, unleavened

Definition:

"Leaven" is a general term for a substance that causes bread dough to expand and rise. "Yeast" is a specific kind of leaven.

- In some English translations, the word for leaven is translated as "yeast," which is a modern leavening agent that fills the bread dough with gas bubbles, making the dough expand before baking it. The yeast is kneaded into the dough so that it spreads throughout the entire lump of dough.
- In Old Testament times, the leavening or rising agent was produced by allowing the dough to sit for awhile. Small amounts of dough from a previous batch of dough were saved as leavening for the next batch.
- When the Israelites escaped from Egypt, they did not have time to wait for bread dough to rise, so they made bread without leaven to take with them on their journey. As a reminder of this, every year the Jewish people celebrate Passover by eating bread that has no leaven in it.
- The term "leaven" or "yeast" is used figuratively in the Bible as a picture of how sin spreads through a person's life or how sin can influence other people.
- It can also refer to false teaching which often spreads to many people and influences them.
- The term "leaven" is also used in a positive way to explain how the influence of God's kingdom spreads from person to person.

Translation Suggestions

- This could be translated as "leaven" or "substance that causes dough to rise" or "expanding agent." The word "rise" could be expressed as "expand" or "get bigger" or "puff up."
- If a local leavening agent is used for making bread dough rise, that term can be used. If the language has a well-known, general term that means "leavening," this would be the best term to use.

(See also: Egypt, Passover, unleavened bread)

Bible References:

- Exodus 12:8
- Galatians 5:9-10
- Luke 12:1

- **Luke 13:21**
- Matthew 13:33
- Matthew 16:8

Word Data:

- Strong's: H2556, H2557, H4682, H7603, G01060, G22190, G22200

Matthew References:

13:33; 16:6; 16:11; 16:12

yoke, yoked, tied

Definition:

A yoke is a piece of wood or metal attached to two or more animals to connect them for the purpose of pulling a plow or a cart. There are also several figurative meanings for this term.

- The term “yoke” is used figuratively to refer to something that joins people for the purpose of working together, such as in serving Jesus.
- Paul used the term “yokefellow” to refer to someone who was serving Christ as he was. This could also be translated as “fellow worker” or “fellow servant” or “coworker.”
- The term “yoke” is also often used figuratively to refer to a heavy load that someone has to carry, such as when being oppressed by slavery or persecution.
- In most contexts, it is best to translate this term literally, using the local term for a yoke that is used for farming.
- Other ways to translate the figurative use of this term could be, “oppressive burden” or “heavy load” or “bond,” depending on the context.

(See also: bind, burden, oppress, persecute, servant)

Bible References:

- Acts 15:10
- Galatians 5:1
- Genesis 27:40
- Isaiah 9:4
- Jeremiah 27:4
- Matthew 11:30
- Philippians 4:3

Word Data:

- Strong’s: H3627, H4132, H4133, H5674, H5923, H6776, G20860, G22180

Matthew References:

11:29; 11:30

Zadok

Definition:

Zadok was the name of an important high priest in Israel during the reign of King David.

- When Absalom rebelled against King David, Zadok supported David and helped bring the ark of the covenant back into Jerusalem.
- Years later, he also took part in the ceremony to anoint David's son Solomon as king.
- Two different men by the name of Zadok helped rebuild the walls of Jerusalem during Nehemiah's time.
- Zadok was also the name of King Jotham's grandfather.

(Translation suggestions: How to Translate Names)

(See also: ark of the covenant, David, Jotham, Nehemiah, reign, Solomon)

Bible References:

- 1 Chronicles 24:1-3
- 1 Kings 1:26-27
- 2 Samuel 15:24-26
- Matthew 1:12-14

Word Data:

- Strong's: H6659, G45240

Matthew References:

1:14

Zebedee

Definition:

Zebedee was a fisherman from Galilee who is known because of his sons, James and John, who were Jesus' disciples. They are often identified in the New Testament as the "sons of Zebedee."

- Zebedee's sons were also fishermen and worked with him to catch fish.
- James and John quit their fishing work with their father Zebedee and left to go follow Jesus.

(Translation suggestions: How to Translate Names)

(See also: disciple, fishermen, James (son of Zebedee), John (the apostle))

Bible References:

- John 21:1-3
- Luke 5:8-11
- Mark 1:19-20
- Matthew 4:21-22
- Matthew 20:20
- Matthew 26:36-38

Word Data:

- Strong's: G21990

Matthew References:

4:21; 10:2; 20:20; 26:37; 27:56

Zebulun

Definition:

Zebulun was Jacob's tenth son. He was Leah's sixth son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the "tribe of Zebulun" or "Zebulun."
- The meaning of the name Zebulun is unknown, but it is similar to a Hebrew word probably meaning "to honor" or "to dwell."
- The tribe of Zebulun settled in northwest Canaan, bordered by the lands of Naphtali, Issachar, Manasseh, and Asher.

(Translation suggestions: How to Translate Names)

(See also: twelve tribes of Israel, Jacob, Leah)

Bible References:

- Exodus 1:1-5
- Genesis 30:20
- Isaiah 9:1
- Judges 4:10
- Matthew 4:13
- Matthew 4:16

Word Data:

- Strong's: H2074, H2075, G21940

Matthew References:

4:13; 4:15

Zerubbabel

Definition:

Zerubbabel was the name of two Israelite men in the Old Testament.

- One of these was a descendant of Jehoiakim and Zedekiah.
- A different Zerubbabel, son of Shealtiel, was the head of the tribe of Judah during the time of Ezra and Nehemiah, when Cyrus king of Persia released the Israelites from their captivity in Babylon.
- Zerubbabel and the high priest Joshua were among those who helped rebuild the temple and altar of God.

(Translation suggestions: How to Translate Names)

(See also: Babylon, captive, Cyrus, Ezra, high priest, Jehoiakim, Joshua, Judah, Nehemiah, Persia, Zedekiah)

Bible References:

- 1 Chronicles 3:19-21
- Ezra 2:1-2
- Ezra 3:8-9
- Luke 3:27-29
- Matthew 1:12

Word Data:

- Strong's: H2216, H2217, G22160

Matthew References:

1:12; 1:13

Zion, Mount Zion

Definition:

Originally, the term “Zion” or “Mount Zion” referred to a stronghold or fortress that King David captured from the Jebusites. Both these terms became other ways of referring to Jerusalem.

- Mount Zion and Mount Moriah were two of the hills that the city of Jerusalem was located on. Later, “Zion” and “Mount Zion” became used as general terms to refer to both of these mountains and to the city of Jerusalem. Sometimes they also referred to the temple that was located in Jerusalem. (See: metonymy)
- David named Zion, or Jerusalem, the “City of David.” This is different from David’s hometown, Bethlehem, which was also called the City of David.
- The term “Zion” is used in other figurative ways, to refer to Israel or to God’s spiritual kingdom or to the new, heavenly Jerusalem that God will create.

(See also: Abraham, David, Jerusalem, Bethlehem, Jebusites)

Bible References:

- 1 Chronicles 11:5
- Amos 1:2
- Jeremiah 51:35
- Psalm 76:1-3
- Romans 11:26

Word Data:

- Strong’s: H6726

Matthew References:

21:5