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Translation Notes (unfoldinWord)

Matthew 1:1 (#1)

"The book of the genealogy"

Here, the phrase **book of the genealogy** could refer to: (1) just the list of Jesus' ancestors that follows in [1:17](#). Alternate translation: "The book of the ancestry" (2) the list of Jesus' ancestors as well as information about his birth and childhood (see [1:2-2:23](#)). Alternate translation: "The book of the ancestors and birth"

See: Assumed Knowledge and Implicit Information

Matthew 1:1 (#2)

"The book of the genealogy of Jesus Christ"

Here, Matthew is using the possessive form to describe a **book** that contains the **genealogy** that lists the ancestors of **Jesus Christ**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "The book that contains the genealogy concerning Jesus Christ"

See: Possession

Matthew 1:1 (#3)

"The book"

Here, **book** represents a written record. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "The written record" or "The list"

See: Metonymy

Matthew 1:1 (#4)

"son of David, son of Abraham"

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, who is descended from Abraham"

See: Metaphor

Matthew 1:1 (#5)

"son of Abraham"

Here Matthew could mean: (1) that David is a **son of Abraham**. Alternate translation: "who was a son of Abraham" (2) that Jesus is a **son of Abraham**. Alternate translation: "and also son of Abraham"

See: Assumed Knowledge and Implicit Information

Matthew 1:2 (#1)

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

Here Matthew begins a list of Jesus' ancestors. Consider how people normally list ancestors in your language. Use the same wording throughout the whole list ([1:2-16](#)). Possible formats are: (1) "Abraham's son was Isaac, and Isaac's son was Jacob, and Jacob's sons were Judah and his brothers" (2) "Isaac's father was Abraham, and Jacob's father was Isaac, and Judah's father was Jacob" (3) "Abraham fathered Isaac, who fathered Jacob, who fathered Judah and his brothers"

See: How to Translate Names

Matthew 1:2 (#2)

"Abraham" - "Isaac," - "Isaac" - "Jacob," - "Jacob" - "Judah"

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

See: How to Translate Names

Matthew 1:2 (#3)

"his brothers"

Judah had 11 **brothers**, and some of them were older and some of them were younger. Make sure this is clear if your language marks these distinctions.

See: Kinship

Matthew 1:3 (#1)

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

This is a continuation of the list of Jesus' ancestors that began in [1:2](#). Use the same format as you used in the previous verse.

See: How to Translate Names

Matthew 1:3 (#2)

"by Tamar"

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

See: How to Translate Names

Matthew 1:3 (#3)

"Hezrom," - "Hezrom" - "Aram"

Many translations spell **Hezrom** as "Hezron" and **Aram** as "Ram." Consider how translations with which your readers might be familiar spell these names. Alternate translation: "Hezron ... Hezron ... Ram"

See: How to Translate Names

Matthew 1:4 (#1)

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

This is a continuation of the list of Jesus' ancestors that began in [1:2](#). Use the same format as you used in the previous verses.

See: How to Translate Names

Matthew 1:4 (#2)

"Aram"

Many translations spell **Aram** as "Ram." Consider how translations with which your readers might be

familiar spell this name. Alternate translation: "Ram"

See: How to Translate Names

Matthew 1:5 (#1)

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

This is a continuation of the list of Jesus' ancestors that began in [1:2](#). Use the same format as you used in the previous verses.

See: How to Translate Names

Matthew 1:5 (#2)

"Rahab," - "Ruth"

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

See: How to Translate Names

Matthew 1:6 (#1)

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

This is a continuation of the list of Jesus' ancestors that began in [1:2](#). Use the same format as you used in the previous verses.

See: How to Translate Names

Matthew 1:6 (#2)

"by the {wife} of Uriah"

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

story. Alternate translation: "by Bathsheba the wife of Uriah, whom he had killed"

See: Assumed Knowledge and Implicit Information

Matthew 1:7 (#1)

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

This is a continuation of the list of Jesus' ancestors that began in [1:2](#). Use the same format as you used in the previous verses.

See: How to Translate Names

Matthew 1:7 (#2)

"Asaph"

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

See: How to Translate Names

Matthew 1:8 (#1)

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

This is a continuation of the list of Jesus' ancestors that began in [1:2](#). Use the same format as you used in the previous verses.

See: How to Translate Names

Matthew 1:8 (#2)

"Asaph" - "Ozias"

Many translations spell **Asaph** as "Asa" and **Ozias** as "Uzziah." Consider how translations with which your readers might be familiar spell these names. Alternate translation: "Asa ... Uzziah"

See: How to Translate Names

Matthew 1:8-9 (#1)

"and Joram fathered Ozias" - "and Ozias fathered Jotham"

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

See: Assumed Knowledge and Implicit Information

Matthew 1:9 (#1)

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

This is a continuation of the list of Jesus' ancestors that began in [1:2](#). Use the same format as you used in the previous verses.

See: How to Translate Names

Matthew 1:9 (#2)

"Ozias"

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

See: How to Translate Names

Matthew 1:10 (#1)

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

This is a continuation of the list of Jesus' ancestors that began in [1:2](#). Use the same format as you used in the previous verses.

See: How to Translate Names

Matthew 1:10 (#2)

"Amos," - "Amos"

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

See: How to Translate Names

Matthew 1:11 (#1)

"and Josiah fathered Jechoniah and his brothers"

This is a continuation of the list of Jesus' ancestors that began in [1:2](#). Use the same format as you used in the previous verses.

See: How to Translate Names

Matthew 1:11 (#2)

"Josiah fathered Jechoniah"

In [1 Chronicles 3:15-16](#), **Josiah** is listed as the father of Jehoiakim, who is the father of **Jechoniah**. If it would be helpful in your language, you could clarify that **Josiah** was the grandfather of **Jechoniah**. Alternate translation: "Josiah fathered the father of Jechoniah"

See: Assumed Knowledge and Implicit Information

Matthew 1:11 (#3)

"his brothers"

If you must specify whether these **brothers** were older or younger, it is more likely that they were

younger brothers. Alternate translation: "his younger brothers"

See: Kinship

Matthew 1:11 (#4)

"at the Babylonian deportation"

Here Matthew refers to how the Babylonians conquered Jerusalem and took most of the people away to the country of Babylon. If it would be helpful in your language, you could use a word or phrase that makes this idea more explicit. Alternate translation: "when the Babylonians captured Jerusalem and took many people away"

See: Assumed Knowledge and Implicit Information

Matthew 1:12 (#1)

"after the Babylonian deportation"

Here Matthew refers to the same event that he referred to in [1:11](#). Express the idea in the same way you did there. Alternate translation: "after the Babylonians captured Jerusalem and took many people away"

See: Assumed Knowledge and Implicit Information

Matthew 1:12 (#2)

"Jechoniah fathered Salathiel, and Salathiel fathered Zerubbabel"

This is a continuation of the list of Jesus' ancestors that began in [1:2](#). Use the same format as you used in the previous verses.

See: How to Translate Names

Matthew 1:12 (#3)

"Salathiel," - "Salathiel"

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

See: How to Translate Names

Matthew 1:12 (#4)**"Salathiel fathered Zerubbabel"**

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

See: Assumed Knowledge and Implicit Information

Matthew 1:13 (#1)**"and Zerubbabel fathered Abiud, and Abiud fathered Eliakim, and Eliakim fathered Azor"**

This is a continuation of the list of Jesus' ancestors that began in [1:2](#). Use the same format as you used in the previous verses.

See: How to Translate Names

Matthew 1:14 (#1)**"and Azor fathered Zadok, and Zadok fathered Achim, and Achim fathered Eliud"**

This is a continuation of the list of Jesus' ancestors that began in [1:2](#). Use the same format as you used in the previous verses.

See: How to Translate Names

Matthew 1:15 (#1)**"and Eliud fathered Eleazar, and Eleazar fathered Matthan, and Matthan fathered Jacob"**

This is a continuation of the list of Jesus' ancestors that began in [1:2](#). Use the same format as you used in the previous verses.

See: How to Translate Names

Matthew 1:16 (#1)**"and Jacob fathered Joseph the husband of Mary"**

This is the end of the list of Jesus' ancestors that began in [1:2](#). Use the same format as you used in the previous verses.

See: How to Translate Names

Matthew 1:16 (#2)**"of Mary"**

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

See: How to Translate Names

Matthew 1:16 (#3)**"by whom Jesus was born"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "who gave birth to Jesus"\n

See: Active or Passive

Matthew 1:16 (#4)**"the one called Christ"**

Here, the phrase **the one called Christ** distinguishes this **Jesus** from any other people named Jesus. If it would be helpful in your language, you could use a form that distinguishes between this **Jesus** and any other people with that name. Alternate translation: "the Jesus called Christ" or "specifically the one who is called Christ"

See: Distinguishing Versus Informing or Reminding

Matthew 1:16 (#5)**"the one called Christ"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: "whom people call Christ"

See: Active or Passive

Matthew 1:17 (#1)

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

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

See: Assumed Knowledge and Implicit Information

Matthew 1:17 (#2)

"the Babylonian deportation {" - "the Babylonian deportation"

Here Matthew refers to the same event that he referred to in [1:11-12](#). Express the idea in the same way you did in those verses. Alternate translation: "the Babylonians captured Jerusalem and took many people away ... when that happened"

See: Assumed Knowledge and Implicit Information

Matthew 1:18 (#1)

"Now the birth of Jesus Christ was thus"

Here, the word **Now** introduces a new section in this book that focuses on **the birth of Jesus Christ**. If it would be helpful in your language, you could use a word or phrase that introduces a new section, or you could leave **Now** untranslated. Alternate translation: "As for the birth of Jesus Christ, it happened thus"

See: Connecting Words and Phrases

Matthew 1:18 (#2)

"having been engaged to marry Joseph"

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

See: Active or Passive

Matthew 1:18 (#3)

"before they came together"

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

See: Euphemism

Matthew 1:18 (#4)

"was found having in the womb"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "was having in the womb" or "realized that she was having in the womb"

See: Active or Passive

Matthew 1:18 (#5)

"having in the womb"

Here, the phrase **having in the womb** refers to being pregnant. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "to be with child" or "to be pregnant"

See: Idiom

Matthew 1:18 (#6)**"from the Holy Spirit"**

The phrase **from the Holy Spirit** indicates that Mary did not become pregnant in the usual way, that is, by having sex with a man. Rather, she became pregnant because the Holy Spirit caused her to be pregnant. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "by the power of the Holy Spirit" or "because of the Holy Spirit's work"

See: Assumed Knowledge and Implicit Information

Matthew 1:19 (#1)**"Now"**

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Then,"

See: Connecting Words and Phrases

Matthew 1:19 (#2)**"Joseph her husband"**

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

See: Assumed Knowledge and Implicit Information

Matthew 1:19 (#3)**"her husband," - "to divorce her"**

As the previous verse shows (see [1:18](#)), Mary and Joseph were not yet married. In their culture, however, being "engaged" was a promise to marry, so Matthew can refer to **Joseph** as Mary's **husband**. He can also refer to breaking the engagement as divorce. If it would be helpful in your language, you could clarify that Matthew is referring to an engaged man breaking the

engagement. Alternate translation: "her fiancé ... to break the engagement with her"

See: Assumed Knowledge and Implicit Information

Matthew 1:20 (#1)**"he having reflected on these things, behold, an angel of the Lord appeared"**

The angel appeared to Joseph while he was deciding to divorce Mary. If it would be helpful in your language, you could make this relationship more explicit. Alternate translation: "during the time when Joseph was reflecting on these things, behold, an angel of the Lord appeared"

See: Connect — Simultaneous Time Relationship

Matthew 1:20 (#2)**"behold"**

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express behold with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: "picture this" or "suddenly"

See: Exclamations

Matthew 1:20 (#3)**"saying"**

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

See: Quotations and Quote Margins

Matthew 1:20 (#4)**"son of David"**

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

See: Metaphor

Matthew 1:20 (#5)

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

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the command in the first clauses. Alternate translation: "the one having been conceived in Mary is from the Holy Spirit, so you should not fear to take her as your wife"

See: Connect — Reason-and-Result Relationship

Matthew 1:20 (#6)

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

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the Holy Spirit is the one who caused her to conceive her child"

See: Active or Passive

Matthew 1:21 (#1)

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

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the command that the first clause describes. Alternate translation: "and because he will save his people from their sins, you will call his name Jesus"

See: Connect — Reason-and-Result Relationship

Matthew 1:21 (#2)

"you will call"

Here the angel gives a command using the future tense. If your language does not use the future tense for commands, you could use a form that your language uses to express commands. Alternate translation: "you must call" or "you are to call"

See: Irregular Use of Tenses

Matthew 1:21 (#3)

"Jesus, for he will save his people from their sins"

The name **Jesus** means "the Lord saves" in Hebrew. The angel is explaining that **Jesus** should have this name because **he will save his people**. If it would be helpful in your language, you could explain what Jesus' name means or include this information in a footnote. Alternate translation: "Jesus, for, as his name indicates, he will save his people from their sins" or "Jesus, that is, 'the Lord saves,' since he will save his people from their sins"

See: Assumed Knowledge and Implicit Information

Matthew 1:21 (#4)

"his people"

Here, the phrase **his people** refers most directly to Jewish people, but it also includes anyone who believes in **Jesus**. If it would be helpful in your language, you could use a word or phrase that identifies a group of people who belong to or are connected with Jesus. Alternate translation: "his own people" or "the people who belong to him"

See: Assumed Knowledge and Implicit Information

Matthew 1:22 (#1)

"Now"

Here, the word **Now** introduces Matthew's comment on what he has narrated so far. If it would be helpful in your language, you could use a word or phrase that introduces a comment from the narrator, or you could leave **Now** untranslated. Alternate translation: "I note that" or "As a matter of fact,"

See: Connecting Words and Phrases

Matthew 1:22 (#2)

"all this happened"

The pronoun **this** refers to what Matthew has said about Mary becoming pregnant before she and

Joseph were married (see [1:18-21](#)). If this is not clear for your readers, you could refer more directly to these events. Alternate translation: "Jesus was born in that way" or "what I have told you happened"

See: Pronouns — When to Use Them

Matthew 1:22 (#3)

"might be fulfilled"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "it might fulfill"

See: Active or Passive

Matthew 1:22 (#4)

"what} was spoken by the Lord"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "what the Lord spoke"

See: Active or Passive

Matthew 1:22 (#5)

"the prophet"

The **prophet** to whom Matthew refers is Isaiah. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "Isaiah the prophet"

See: Assumed Knowledge and Implicit Information

Matthew 1:22 (#6)

"saying"

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

See: Quotations and Quote Margins

Matthew 1:23 (#1)

"Behold"

Here, the word **Behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express behold with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: "Pay attention:" or "Listen to me:"

See: Exclamations

Matthew 1:23 (#2)

"the virgin"

Although the word translated **virgin** occasionally refers to any young woman, whether she has had sex or not, the word normally refers to a young woman who has not had sex. This is what Matthew means here, so you should use a word or phrase that refers to a woman who is old enough to get married but who has not yet had sex. Alternate translation: "the marriageable woman who has not had sex"

See: Assumed Knowledge and Implicit Information

Matthew 1:23 (#3)

"will have in her womb"

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

See: Idiom

Matthew 1:23 (#4)

"they will call"

The pronoun **they** refers to people in general. If this is not clear for your readers, you could use a form that refers to people in general. Alternate translation: "others will call" or "everyone will call"

See: Pronouns — When to Use Them

Matthew 1:23 (#5)

"Immanuel"—which is translated, "God with us"

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

See: Copy or Borrow Words

Matthew 1:23 (#6)

"which is translated, "God with us"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "which we translate as 'God with us'" or "this name means 'God with us'"

See: Active or Passive

Matthew 1:24 (#1)

"And"

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: "After the angel spoke to him," or "Next,"

See: Connecting Words and Phrases

Matthew 1:24 (#2)

"having been awakened from sleep"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "having woken from his sleep" or "having risen from sleep"

See: Active or Passive

Matthew 1:24 (#3)

"and took her"

Here, the word **and** introduces how Joseph **did as the angel of the Lord commanded him**. If it would be helpful in your language, you could make this relationship more explicit. Alternate translation: "by taking her"

See: Connecting Words and Phrases

Matthew 1:25 (#1)

"And"

Here, the word **And** introduces something that is unexpected for people who have gotten married. If it would be helpful in your language, you could use a word or phrase that introduces something that is unexpected. Alternate translation: "But" or "Despite that,"

See: Connecting Words and Phrases

Matthew 1:25 (#2)

"he did not know her"

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

See: Euphemism

Matthew 1:25 (#3)

"he did not know" - "he called his"

Here, both times the pronoun **he** occurs, it refers to Joseph. The pronoun **his** refers to the **son**, Jesus. If it would be helpful in your language, you could use names instead of pronouns. Alternate translation: "Joseph did not know ... Joseph called the son's"

See: Pronouns — When to Use Them

Matthew 1:25 (#4)**"until"**

Christians disagree about whether Joseph had sex with Mary after Jesus was born. In this verse, Matthew only refers to the time before Jesus was born. If possible, use a form that only refers to this time period and does not imply anything about what happened after Jesus was born. Alternate translation: "prior to when" or "during the time before"

See: When to Keep Information Implicit

Matthew 2:1 (#1)**"Now"**

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Next,"

See: Introduction of a New Event

Matthew 2:1 (#2)**"Jesus having been born"**

Here, the phrase **Jesus having been born** states what happened before the **learned men from the east arrived in Jerusalem**. If it would be helpful in your language, you could make this relationship more explicit. Alternate translation: "after Jesus had been born"

See: Connect — Sequential Time Relationship

Matthew 2:1 (#3)**"Bethlehem of Judea"**

Here, Matthew is using the possessive form to indicate that **Bethlehem** is in **Judea**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "Bethlehem in Judea"

See: Possession

Matthew 2:1 (#4)**"in the days of Herod the king"**

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

See: Idiom

Matthew 2:1 (#5)**"behold"**

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: "picture this" or "pay attention"

See: Exclamations

Matthew 2:1 (#6)**"from the east"**

Here, the phrase **the east** refers to countries to the **east of Judea**. Matthew does not tell us exactly which country or countries he means. If it would be helpful in your language, you could refer more explicitly to countries to the east. Alternate translation: "who were from countries to the east of Judea"

See: Assumed Knowledge and Implicit Information

Matthew 2:2 (#1)**"saying"**

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

See: Quotations and Quote Margins

Matthew 2:2 (#2)**"the one having been born King"**

Here the learned men could mean that: (1) **the one having been born** is destined to be **King of the Jews**. Alternate translation: "the one having been born to be King" (2) **the one having been born** is already the **King of the Jews**. Alternate translation: "the one having been born who is King"

See: Assumed Knowledge and Implicit Information

Matthew 2:2 (#3)**"the one having been born"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the one whose birth recently happened, the one who is"

See: Active or Passive

Matthew 2:2 (#4)**"For"**

Here, the word **For** introduces a reason why the learned men are asking about the **King of the Jews**. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a question, or you could leave **For** untranslated. Alternate translation: "We ask because" or "Indeed,"

See: Connect — Reason-and-Result Relationship

Matthew 2:2 (#5)**"his star"**

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

See: Possession

Matthew 2:2 (#6)**"in the east"**

Here, the phrase **in the east** could refer to: (1) when the star appeared above the horizon. Alternate translation: "when it rose" (2) where the star appeared in the sky. Alternate translation: "as it rose in the east"

See: Idiom

Matthew 2:2 (#7)**"came"**

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

See: Go and Come

Matthew 2:2 (#8)**"to worship"**

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

See: Assumed Knowledge and Implicit Information

Matthew 2:3 (#1)**"But"**

Here, the word **But** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then,"

See: Connecting Words and Phrases

Matthew 2:3 (#2)**"all Jerusalem with him"**

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

See: Ellipsis

Matthew 2:3 (#3)**"all Jerusalem"**

Here, **Jerusalem** refers to the people who live in Jerusalem. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "all the people in Jerusalem"

See: Metonymy

Matthew 2:3 (#4)**"all"**

Matthew says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "most of" or "the majority of"

See: Hyperbole

Matthew 2:4 (#1)**"of the people"**

Here, the phrase **the people** refers to the Jewish people. Matthew means that the **chief priests** and the **scribes** were part of the Jewish people. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "of the Jews" or "who belonged to the Jewish people"

See: Assumed Knowledge and Implicit Information

Matthew 2:4 (#2)**"he inquired from them, "Where is the Christ being born"**

It may be more natural in your language to have a indirect quotation here. Alternate translation: "he inquired from them where the Christ would be born."

See: Direct and Indirect Quotations

Matthew 2:4 (#3)**"is the Christ being born"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "is the place of Christ's birth" or "is the Christ's birthplace"

See: Active or Passive

Matthew 2:4 (#4)**"is the Christ being born"**

Here Herod asks a question about the location of Christ's birth using the present tense. You could use whatever tense is natural in your language for this kind of question. Alternate translation: "will the Christ be born"

See: Irregular Use of Tenses

Matthew 2:5 (#1)**"In Bethlehem"**

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

See: Ellipsis

Matthew 2:5 (#2)**"Bethlehem of Judea"**

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

See: Possession

Matthew 2:5 (#3)**"thus it has been written through the prophet"**

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

See: Quotations and Quote Margins

Matthew 2:5 (#4)**"thus it has been written through the prophet"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "thus the prophet wrote" or "thus God told the prophet to write"

See: Active or Passive

Matthew 2:6 (#1)**""And you, Bethlehem, land of Judah,"**

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

See: Quotes within Quotes

Matthew 2:6 (#2)**""And you, Bethlehem, land of Judah,"**

Micah was speaking to **Bethlehem** as if it were a person. If it would be helpful in your language, you could direct the speech to the people who live in **Bethlehem**, or you could refer to **Bethlehem** in the third person. Alternate translation: "And Bethlehem, land of Judah, is by no means least

among the leaders of Judah, for from this town will come out a ruling one who will shepherd my people Israel"

See: Apostrophe

Matthew 2:6 (#3)**"you," - "you"**

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

See: Forms of 'You' — Singular

Matthew 2:6 (#4)**"by no means least"**

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

See: Litotes

Matthew 2:6 (#5)**"the leaders of Judah"**

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

See: Personification

Matthew 2:6 (#6)**"from you will come out a ruling one"**

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

See: Idiom

Matthew 2:6 (#7)

"will shepherd"

Here, the prophet Micah is speaking of leading and caring for the **people** as if it were shepherding. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "will lead and care for"\n

See: Metaphor

Matthew 2:7 (#1)

"the time of the appearing of the star"

Here, Matthew is using the possessive form to describe the **time** when the **star** appeared. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the time at which the star appeared"

See: Possession

Matthew 2:7 (#2)

"inquired from them the time of the appearing of the star"

It may be more natural in your language to have a direct quotation here. Alternate translation: "inquired from them, 'What was the time of the appearing of the star?'"

See: Direct and Indirect Quotations

Matthew 2:8 (#1)

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

Matthew tells how King Herod sent the learned men to Bethlehem before he mentions what King Herod told them. If it would be helpful in your language, you could rearrange this verse so that it tells the events in sequential order. Alternate translation: "And he said, 'Having gone, search carefully for the young child, and after you have found him, report to me so that I also, having come,

might worship him.' Then, he sent them to Bethlehem."\n

See: Connect — Sequential Time Relationship

Matthew 2:8 (#2)

"Having gone"

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

See: Go and Come

Matthew 2:8 (#3)

"search" - "you have found him, report"

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

See: Forms of 'You' — Singular

Matthew 2:8 (#4)

"having come"

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

See: Go and Come

Matthew 2:8 (#5)

"might worship"

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

See: Assumed Knowledge and Implicit Information

Matthew 2:9 (#1)

"went"

Here Matthew implies that they went to Bethlehem. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "went to Bethlehem"

See: Assumed Knowledge and Implicit Information

Matthew 2:9 (#2)

"behold"

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: "picture this" or "pay attention"

See: Exclamations

Matthew 2:9 (#3)

"in the east"

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

See: Idiom

Matthew 2:9 (#4)

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

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

See: Personification

Matthew 2:10 (#1)

"having seen the star"

Here Matthew could mean that: (1) they saw how the star moved and then stopped over where Jesus was. Alternate translation: "having seen that the star had stopped" or "having seen that the star was guiding them" (2) they saw that the star had

appeared again. Alternate translation: "having seen the star again" or "having seen the star reappear"

See: Assumed Knowledge and Implicit Information

Matthew 2:10 (#2)

"they rejoiced with very great joy"

If your language does not use an abstract noun for the idea of **joy** or would not use both the noun **joy** and the verb **rejoiced** together, you could express the same idea by using only the verb. Alternate translation: "they rejoiced very much" or "they rejoiced exceedingly greatly"

See: Making Assumed Knowledge and Implicit Information Explicit

Matthew 2:11 (#1)

"having gone"

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

See: Go and Come

Matthew 2:11 (#2)

"having fallen down"

Here Matthew means that the learned men kneeled on the ground or bowed down very low. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "kneeling down" or "prostrating themselves"

See: Assumed Knowledge and Implicit Information

Matthew 2:11 (#3)

"they worshiped"

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

See: Assumed Knowledge and Implicit Information

Matthew 2:11 (#4)**"their treasures"**

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

See: Metonymy

Matthew 2:12 (#1)**"having been warned"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: "God having warned them"

See: Active or Passive

Matthew 2:12 (#2)**"through a dream not to return to Herod, they departed"**

It may be more natural in your language to have a direct quotation here. Alternate translation: "a dream, 'Do not return to Herod,' they departed"

See: Direct and Indirect Quotations

Matthew 2:13 (#1)**"Now"**

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Next,"

See: Introduction of a New Event

Matthew 2:13 (#2)**"behold"**

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: "picture this" or "pay attention"

See: Exclamations

Matthew 2:13 (#3)**"appears"**

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "appeared"

See: Irregular Use of Tenses

Matthew 2:13 (#4)**"saying"**

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

See: Quotations and Quote Margins

Matthew 2:13 (#5)

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

If it would be more natural in your language, you could reverse the order of these clauses, since the last clause gives the reason for the command in the first clauses. Alternate translation: "Because Herod is going to seek the young child to kill him, having gotten up, take the young child and his mother, and flee to Egypt, and remain there until I tell you."

See: Connect — Reason-and-Result Relationship

Matthew 2:13 (#6)**"until I tell you"**

Here the angel implies that he will **tell** Joseph that it is safe to return to his home. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "until I tell you it is safe to come back"

See: Assumed Knowledge and Implicit Information

Matthew 2:14 (#1)

"at night"

Here Matthew implies that they **departed for Egypt** the same **night** in which Joseph had the dream. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "that very night"

See: Assumed Knowledge and Implicit Information

Matthew 2:15 (#1)

"he was"

Matthew implies that Mary and Jesus also lived in Egypt with Joseph. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "Joseph, Mary, and Jesus were"

See: Assumed Knowledge and Implicit Information

Matthew 2:15 (#2)

"might be fulfilled"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "this might fulfill"

See: Active or Passive

Matthew 2:15 (#3)

"what} was spoken by the Lord"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "what the Lord spoke"

See: Active or Passive

Matthew 2:15 (#4)

"the prophet"

The **prophet** to whom Matthew refers is Hosea. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "Hosea the prophet"

See: Assumed Knowledge and Implicit Information

Matthew 2:15 (#5)

"saying"

In Matthew's culture, saying was a normal way to introduce a quotation from an important text, in this case, the Old Testament book written by Hosea the prophet (see [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"\n

See: Quotations and Quote Margins

Matthew 2:15 (#6)

"I called"

Here the author of the quotation, Hosea, implies that God is summoning his **son** from Egypt. He is not just speaking to his **son**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "I summoned"

See: Assumed Knowledge and Implicit Information

Matthew 2:16 (#1)

"having seen"

Here, Matthew speaks of knowing as if it were seeing. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "having learned" or "having known"

See: Metonymy

Matthew 2:16 (#2)

"he had been mocked by the learned men"

Matthew implies that Herod realized that the **learned men** were not going to visit him and tell him where Jesus was. That is why he felt **mocked**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "he had been mocked by the learned men, who were not going to return" or "the learned men had deceived him by not coming back to him"

See: Assumed Knowledge and Implicit Information

Matthew 2:16 (#3)

"he had been mocked by the learned men"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the learned men had mocked him"

See: Active or Passive

Matthew 2:16 (#4)

"having sent forth, he killed"

Here Matthew implies that Herod sent other people to kill the **children**. He did not kill the children himself. If it would be helpful to your readers, you could express this idea more explicitly. Alternate translation: "he sent forth his soldiers to kill"

See: Assumed Knowledge and Implicit Information

Matthew 2:16 (#5)

"from two years and under"

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

See: Idiom

Matthew 2:16 (#6)

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

Here Matthew implies that Herod decided what ages of baby boys to have killed based on when the learned men first saw the star. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "basing this decision on the time of the star's appearance that he had determined exactly from the learned men"

See: Assumed Knowledge and Implicit Information

Matthew 2:17 (#1)

"Then"

Here, the word **Then** indicates that the prophecy was fulfilled at the time when Herod had his soldiers kill the baby boys in Bethlehem. If it would be helpful in your language, you could use a word or phrase that introduces something that happens at the same time. Alternate translation: "And so" or "It was then that"

See: Connect — Simultaneous Time Relationship

Matthew 2:17 (#2)

"it was fulfilled {what} was spoken"

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

See: Active or Passive

Matthew 2:17 (#3)

"saying"

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

See: Quotations and Quote Margins

Matthew 2:18 (#1)

""A voice was heard in Ramah,"

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

See: Metaphor

Matthew 2:18 (#2)

"A voice was heard"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "There was a voice" or "People heard a voice"

See: Active or Passive

Matthew 2:18 (#3)

"weeping and great mourning"

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

See: Doublet

Matthew 2:18 (#4)

"not willing to be comforted, because they are no more"

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: "because they are no more, she is not willing to be comforted"

See: Connect — Reason-and-Result Relationship

Matthew 2:18 (#5)

"not willing to be comforted"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "she was not willing to receive comfort" or "no one could comfort her"

See: Active or Passive

Matthew 2:18 (#6)

"they are no more"

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

See: Euphemism

Matthew 2:19 (#1)

"Now"

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Next,"

See: Introduction of a New Event

Matthew 2:19 (#2)

"behold"

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: "picture this" or "suddenly"

See: Exclamations

Matthew 2:19 (#3)

"appears"

To call attention to a development in the story, Matthew uses the present tense in past narration.

If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "appeared"

See: Irregular Use of Tenses

Matthew 2:20 (#1)

"saying"

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

See: Quotations and Quote Margins

Matthew 2:20 (#2)

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

If it would be more natural in your language, you could reverse the order of these clauses, since the last clause gives the reason for the command in the first clauses. Alternate translation: "Because the ones seeking the life of the child have died, having gotten up, take the young child and his mother and go to the land of Israel."

See: Connect — Reason-and-Result Relationship

Matthew 2:20 (#3)

"the ones seeking the life of the child"

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

See: Idiom

Matthew 2:22 (#1)

"Archelaus"

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

See: How to Translate Names

Matthew 2:22 (#2)

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

It may be more natural in your language to have a direct quotation here. Alternate translation: "having heard, 'Archelaus is reigning over Judea in the place of his father Herod,' he was afraid"

See: Direct and Indirect Quotations

Matthew 2:22 (#3)

"having been warned"

Here Matthew implies that Joseph was **warned** against living in Judea. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "having been warned about living in Judea"

See: Assumed Knowledge and Implicit Information

Matthew 2:22 (#4)

"having been warned"

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

See: Active or Passive

Matthew 2:23 (#1)

"having gone"

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

See: Go and Come

Matthew 2:23 (#2)

"he lived"

Matthew implies that Mary and Jesus also lived in **Nazareth** with Joseph. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “Joseph, Mary, and Jesus lived”

See: Assumed Knowledge and Implicit Information

Matthew 2:23 (#3)

“being called”

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “that people called” or “whose name was”

See: Active or Passive

Matthew 2:23 (#4)

“so that”

Here, the phrase **so that** could introduce: (1) a result from Joseph and his family living in Nazareth. Alternate translation: “with the result that” (2) a purpose for which Joseph and his family lived in Nazareth. If you use the following alternate translation, you may need to delete the comma after **prophets**. Alternate translation: “in order that”

See: Connect — Reason-and-Result Relationship

Matthew 2:23 (#5)

“it might be fulfilled {what} was spoken”

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

See: Active or Passive

Matthew 2:23 (#6)

“the prophets, that he will be called a Nazarene”

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

See: Direct and Indirect Quotations

Matthew 2:23 (#7)

“the prophets”

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

See: When to Keep Information Implicit

Matthew 2:23 (#8)

“he will be called a Nazarene”

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: “they will call him a Nazarene”

See: Active or Passive

Matthew 2:23 (#9)

“he will be called”

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

See: Pronouns — When to Use Them

Matthew 3:1 (#1)

“Now”

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: “Next,”

See: Introduction of a New Event

Matthew 3:1 (#2)**"in those days"**

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

See: Idiom

Matthew 3:1 (#3)**"those days"**

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

See: Assumed Knowledge and Implicit Information

Matthew 3:1 (#4)**"John the Baptist comes"**

This phrase introduces a new character into the story. If your language has an expression of its own that serves this purpose, you could use it here. Alternate translation: "there is a man named John the Baptist" or "a man called John the Baptist appears"

See: Introduction of New and Old Participants

Matthew 3:1 (#5)**"comes"**

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "came"

See: Irregular Use of Tenses

Matthew 3:2 (#1)**"saying"**

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

See: Quotations and Quote Margins

Matthew 3:2 (#2)**"Repent, for the kingdom of the heavens is near"**

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the command in the first clause. Alternate translation: "The kingdom of the heavens is near, so repent"

See: Connect — Reason-and-Result Relationship

Matthew 3:2 (#3)**"the kingdom of the heavens"**

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

See: Assumed Knowledge and Implicit Information

Matthew 3:2 (#4)**"is near"**

Here 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. Alternate translation: "is about to begin" or "is about to happen"

See: Assumed Knowledge and Implicit Information

Matthew 3:3 (#1)**"For"**

Here, the word **For** introduces a further explanation of what Matthew has said about John the Baptist. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: "In fact," or "Now"

See: Connecting Words and Phrases

Matthew 3:3 (#2)

"the one spoken of"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the one about whom the Lord spoke"

See: Active or Passive

Matthew 3:3 (#3)

"saying"

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

See: Quotations and Quote Margins

Matthew 3:3 (#4)

"A voice of one calling out"

Isaiah is using **voice** to represent a person speaking. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: "A person calling out" or "Someone calling out"\n

See: Synecdoche

Matthew 3:3 (#5)

"of one calling out in the wilderness"

Consider natural ways of introducing direct quotations in your language. Alternate translation:

"of one calling out in the wilderness and saying" or
"of one calling out in the wilderness, declaring"\n

See: Quotations and Quote Margins

Matthew 3:3 (#6)

"the wilderness,"

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"\n

See: Quotes within Quotes

Matthew 3:3 (#7)

"Make ready the way of the Lord,"

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

See: Parallelism

Matthew 3:3 (#8)

"Make ready the way of the Lord,"

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

See: Metaphor

Matthew 3:4 (#1)

"Now this John"

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

See: Background Information

Matthew 3:4 (#2)

"had his clothing from the hair of a camel"

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

See: Idiom

Matthew 3:4 (#3)

"a leather belt"

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

See: Translate Unknowns

Matthew 3:5 (#1)

"Then"

Here, the word **Then** refers to the period of time in which John was preaching in the wilderness (see [3:1](#)). If it would be helpful in your language, you could make this idea more explicit. Alternate

translation: "While John was preaching," or "During the time when John was in the wilderness,"

See: Connect — Simultaneous Time Relationship

Matthew 3:5 (#2)

"were going out"

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

See: Go and Come

Matthew 3:5 (#3)

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

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

See: Metonymy

Matthew 3:5 (#4)

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

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

See: Hyperbole

Matthew 3:6 (#1)

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

Here the people were **confessing their sins** before they were **being baptized**. If it would be helpful in your language, you could rearrange the elements so that these events are in sequential order, or you could use another form to indicate the sequence

Alternate translation: “confessing their sins, they were being baptized by him in the Jordan River” or “being baptized by him in the Jordan River after they confessed their sins”

See: Connect — Sequential Time Relationship

Matthew 3:6 (#2)

"being baptized by him"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “he was baptizing them”

See: Active or Passive

Matthew 3:6 (#3)

"confessing"

Here it is the people who are **confessing**, not John. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “as they confessed”

See: Assumed Knowledge and Implicit Information

Matthew 3:7 (#1)

"Now"

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: “Then,”

See: Introduction of a New Event

Matthew 3:7 (#2)

"for his baptism"

Here, the phrase **for his baptism** could indicate that the Pharisees and Sadducees are **coming**: (1) so that they can receive John’s **baptism**. Alternate translation: “to receive his baptism” (2) to the place where John is baptizing. Alternate translation: “to where he was baptizing” or “to the place of his baptism”

See: Assumed Knowledge and Implicit Information

Matthew 3:7 (#3)

"for his baptism"

If your language does not use an abstract noun for the idea of **baptism**, you could express the same idea in another way. Alternate translation: “to be baptized by him”

See: Abstract Nouns

Matthew 3:7 (#4)

"Offspring of vipers"

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

See: Idiom

Matthew 3:7 (#5)

"Offspring of vipers"

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

See: Metaphor

Matthew 3:7 (#6)

"of vipers"

If your readers would not recognize the name **vipers**, which refers to dangerous poisonous snakes, you could state something more general. Alternate translation: “of poisonous snakes” or “of poisonous animals”

See: Translate Unknowns

Matthew 3:7 (#7)

"Who warned you to flee from the coming wrath"

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

See: Rhetorical Question

Matthew 3:7 (#8)

"the coming wrath"

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

See: Personification

Matthew 3:8 (#1)

"Therefore"

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

See: Connect — Reason-and-Result Relationship

Matthew 3:8 (#2)

"produce fruit"

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

See: Metaphor

Matthew 3:8 (#3)

"worthy of repentance"

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

See: Possession

Matthew 3:8 (#4)

"of repentance"

If your language does not use an abstract noun for the idea of **repentance**, you could express the same idea in another way. Alternate translation: "of repenting" or "of people who repent"

See: Abstract Nouns

Matthew 3:9 (#1)

"to say in yourselves"

Here, the phrase **in yourselves** could indicate that the Pharisees and Sadducees might speak: (1) within themselves, which would be thinking privately. Alternate translation: "to say within yourselves" or "to say to yourselves" (2) within their group, which would be speaking to each other. Alternate translation: "to say to each other"

See: Assumed Knowledge and Implicit Information

Matthew 3:9 (#2)

"in yourselves, 'We have Abraham {as} father"

It may be more natural in your language to have an indirect quotation here. If you use the following alternate translation, you will need to delete the quotation mark at the end of the sentence.

Alternate translation: “among yourselves that you have Abraham as father”

See: Direct and Indirect Quotations

Matthew 3:9 (#3)

“as} father”

Here, the word **father** means “ancestor.” If it would be helpful in your language, you could use a similar phrase or plain language. Alternate translation: “as ancestor”

See: Metaphor

Matthew 3:9 (#4)

“For”

Here, the word **For** introduces a reason why the Pharisees and Sadducees should not say **We have Abraham {as} father**. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a command, or you could leave **For** untranslated. Alternate translation: “In fact,” or “You should not say that because”

See: Connect — Reason-and-Result Relationship

Matthew 3:9 (#5)

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

It may be more natural in your language to have a direct quotation here. Alternate translation: “to you, ‘God is able to raise up children for Abraham from these stones.’”

See: Direct and Indirect Quotations

Matthew 3:9 (#6)

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

Here John means that God can create **children for Abraham** at any time and in any way he wants, even from **stones**. He means that people who have **Abraham {as} father** will not receive special treatment from God. If it would be helpful in your language, you could make this idea more explicit.

Alternate translation: “God is able to create other children for Abraham, even from these stones” or “God can raise up more children for Abraham any time he wants to, and he could turn even these stones into children for Abraham”

See: Assumed Knowledge and Implicit Information

Matthew 3:9 (#7)

“children for Abraham”

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

See: Metaphor

Matthew 3:10 (#1)

“But”

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

See: Connect — Contrast Relationship

Matthew 3:10 (#2)

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

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

So, anyone who does not repent and obey will be declared guilty and punished"

See: Metaphor

Matthew 3:10 (#3)

"the ax is set"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: "God has set the ax"

See: Active or Passive

Matthew 3:10 (#4)

"the root of the trees"

In this verse, the word **root** is singular in form, but it refers to all the roots of the **trees** as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: "the roots of the trees"

See: Collective Nouns

Matthew 3:10 (#5)

"the root"

Here, the word **root** refers to the lowest part of the tree that shows above the ground. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "the base" or "lowest part"

See: Assumed Knowledge and Implicit Information

Matthew 3:10 (#6)

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

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

See: Active or Passive

Matthew 3:10 (#7)

"is chopped down and thrown"

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

See: Irregular Use of Tenses

Matthew 3:11 (#1)

"for repentance"

Here, the phrase **for repentance** could describe: (1) the purpose for which John baptizes people. Alternate translation: "so that you repent" (2) what John's baptism represents or signifies. Alternate translation: "with reference to repentance" or "to show your repentance"

See: Assumed Knowledge and Implicit Information

Matthew 3:11 (#2)

"for repentance"

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

See: Abstract Nouns

Matthew 3:11 (#3)

"the one coming after me"

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

See: Metaphor

Matthew 3:11 (#4)

"I"

John is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "I am"

See: Ellipsis

Matthew 3:11 (#5)

"I am not worthy to carry away his sandals"

Here, **to carry** someone's **sandals** was a duty of a slave. John means that he is **not worthy** to be a slave to this person who is **coming after** him. If it would be helpful to your readers, you could make this idea more explicit. Alternate translation: "I am not worthy to be the slave who carries away his sandals" or "I am not worthy to act as his slave"

See: Assumed Knowledge and Implicit Information

Matthew 3:11 (#6)

"He will baptize you with the Holy Spirit and with fire"

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

See: Metaphor

Matthew 3:11 (#7)

"with the Holy Spirit and with fire"

Here, the word **fire** could be: (1) a reference to how Jesus will purify people. Alternate translation: "with the Holy Spirit and purifying fire" (2) a reference to how Jesus will punish people.

Alternate translation: "with the Holy Spirit and with fiery punishment" (3) a further description of **the Holy Spirit**. Alternate translation: "with the fire that is the Holy Spirit"

See: Assumed Knowledge and Implicit Information

Matthew 3:12 (#1)

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

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

See: Biblical Imagery — Extended Metaphors

Matthew 3:12 (#2)

"whose winnowing fork {is} in his hand"

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

See: Idiom

Matthew 3:12 (#3)**"winnowing fork"**

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

See: Translate Unknowns

Matthew 3:12 (#4)**"his threshing floor"**

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

See: Translate Unknowns

Matthew 3:13 (#1)**"Then"**

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

See: Introduction of a New Event

Matthew 3:13 (#2)**"comes"**

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

See: Go and Come

Matthew 3:13 (#3)**"comes"**

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "came"

See: Irregular Use of Tenses

Matthew 3:13 (#4)**"to be baptized by him"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "so that John would baptize him"

See: Active or Passive

Matthew 3:14 (#1)**"was hindering him"**

Here Matthew means that **John** did not want to baptize Jesus and tried to stop Jesus from asking him to do it. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "was trying to prevent Jesus from wanting to be baptized" or "was resisting Jesus' request to be baptized"

See: Assumed Knowledge and Implicit Information

Matthew 3:14 (#2)**"saying"**

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

See: Quotations and Quote Margins

Matthew 3:14 (#3)**"to be baptized by you"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "for you to baptize me"

See: Active or Passive

Matthew 3:14 (#4)

"you," - "you"

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

See: Forms of 'You' — Singular

Matthew 3:14 (#5)

"and yet you come to me"

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

See: Rhetorical Question

Matthew 3:14 (#6)

"come to me"

Here John implies that Jesus comes to be baptized. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "come to me to be baptized"

See: Assumed Knowledge and Implicit Information

Matthew 3:15 (#1)

"answering, Jesus said to him"

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

See: Quotations and Quote Margins

Matthew 3:15 (#2)

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

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the request that the first clause describes. Alternate translation: "Baptizing me is a fitting way for us to fulfill all righteousness. So, permit it now"

See: Connect — Reason-and-Result Relationship

Matthew 3:15 (#3)

"Permit {it}" - "he permits him"

In both places, Matthew implies that John should or does permit Jesus to be baptized. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "Permit me to be baptized ... he permitted him to be baptized"

See: Assumed Knowledge and Implicit Information

Matthew 3:15 (#4)

"Permit {it}"

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

See: Forms of 'You' — Singular

Matthew 3:15 (#5)

"for us"

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

See: Exclusive and Inclusive 'We'

Matthew 3:15 (#6)

"to fulfill all righteousness"

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

See: Idiom

Matthew 3:15 (#7)

"all righteousness"

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea in another way. Alternate translation: "everything that is righteous" or "all of God's righteous will"

See: Abstract Nouns

Matthew 3:15 (#8)

"he permits him"

Here, the word **he** refers to John, and the word **him** refers to Jesus. If this is not clear for your readers, you could use the people's names here. Alternate translation: "John permits Jesus"

See: Pronouns — When to Use Them

Matthew 3:16 (#1)

"Now"

Here, the word **Now** introduces the next event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Then,"

See: Connecting Words and Phrases

Matthew 3:16 (#2)

"having been baptized"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was John. Alternate translation: "John having baptized him"

See: Active or Passive

Matthew 3:16 (#3)

"came up from the water"

Here Matthew implies that Jesus was in the River Jordan when he was baptized. Afterwards, he **came up** out of the river. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "left the water of the river" or "stepped out of the river"

See: Assumed Knowledge and Implicit Information

Matthew 3:16 (#4)

"behold"

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: "picture this" or "suddenly"

See: Exclamations

Matthew 3:16 (#5)

"the heavens were opened to him"

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

See: Idiom

Matthew 3:16 (#6)

"the heavens were opened to him"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: "God opened the heavens to him"

See: Active or Passive

Matthew 3:16 (#7)**"the Spirit of God coming down like a dove"**

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

See: Simile

Matthew 3:16 (#8)**"coming down"**

Here Matthew implies that **the Spirit of God** came down from **the heavens**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "coming down from the heavens"

See: Assumed Knowledge and Implicit Information

Matthew 3:16 (#9)**"resting upon him"**

Here Matthew implies that **the Spirit of God** settled or landed on Jesus, just like a bird might settle or land on something. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "perching upon him" or "settling on him"

See: Assumed Knowledge and Implicit Information

Matthew 3:17 (#1)**"behold"**

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: "picture this" or "suddenly"

See: Exclamations

Matthew 3:17 (#2)**"a voice from the heavens"**

Matthew is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply a verb of speaking if it would be clearer in your language. Alternate translation: "a voice spoke from the heavens"

See: Ellipsis

Matthew 3:17 (#3)**"a voice"**

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

See: Synecdoche

Matthew 3:17 (#4)**"saying"**

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

See: Quotations and Quote Margins

Matthew 3:17 (#5)**"my beloved Son"**

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

See: Translating Son and Father

Matthew 3:17 (#6)**"beloved Son"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Son, whom I love,"

See: Active or Passive

Matthew 3:17 (#7)

...

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "who pleases me"

See: Active or Passive

Matthew 4:1 (#1)

"Then"

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

See: Introduction of a New Event

Matthew 4:1 (#2)

"Jesus was led up by the Spirit"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the Spirit led up Jesus"

See: Active or Passive

Matthew 4:1 (#3)

"to be tempted by the devil"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "so that the devil could tempt Jesus"

See: Active or Passive

Matthew 4:2 (#1)

"40 days and 40 nights"

The phrase **40 days and 40 nights** refers to 40 periods of 24 hours in a row. Matthew means that Jesus fasted for 40 full days. If it would be helpful in your language, you could use a comparable expression. Alternate translation: "for 40 straight days"

See: Idiom

Matthew 4:3 (#1)

"the one tempting"

Here, the phrase **the one tempting** refers to the devil, whom Matthew already mentioned in [4:1](#). If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "the one tempting, the devil," or "the devil, who was tempting him,"

See: Assumed Knowledge and Implicit Information

Matthew 4:3 (#2)

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

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

See: Connect — Hypothetical Conditions

Matthew 4:3 (#3)

"the Son of God"

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

See: Translating Son and Father

Matthew 4:3 (#4)

"speak so that these stones might become loaves"

Here the devil wants Jesus to tell the **stones** to **become bread**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “tell these stones to become bread” or “speak words that make these stones become bread”

See: Assumed Knowledge and Implicit Information

Matthew 4:3 (#5)

“speak so that these stones might become loaves”

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

See: Direct and Indirect Quotations

Matthew 4:4 (#1)

“he, answering, said”

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

See: Quotations and Quote Margins

Matthew 4:4 (#2)

“It is written”

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

See: Quotations and Quote Margins

Matthew 4:4 (#3)

“It is written”

If your language does not use the passive form, you can state this in active form or in another way that is natural in your language. Alternate translation: “Moses wrote this in the Scriptures”

See: Active or Passive

Matthew 4:4 (#4)

“will not live”

The author of the quotation could be using the future tense to give: (1) a general statement. Alternate translation: “does not live” (2) a command. Alternate translation: “should not live”

Matthew 4:4 (#5)

“Man”

The word **Man** represents people in general, not one particular man. If it would be helpful in your language, you could use a different expression. Alternate translation: “Humans”

See: Generic Noun Phrases

Matthew 4:4 (#6)

“Man”

Although the term **Man** is masculine, the author of the quotation is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: “Man and woman” or “A person”

See: When Masculine Words Include Women

Matthew 4:4 (#7)

“bread”

Here, **bread** represents food and eating in general. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: “food” or “eating”

See: Metonymy

Matthew 4:4 (#8)

“but by”

The author of the quotation is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "but he will live by"

See: Ellipsis

Matthew 4:4 (#9)

"every word"

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

See: Metonymy

Matthew 4:4 (#10)

"coming through the mouth of God"

Here, the phrase **coming through the mouth of God** indicates that God is the one speaking **every word**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternative translation: "that God has spoken" or "that God says"

See: Idiom

Matthew 4:5 (#1)

"takes"

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "took"

See: Irregular Use of Tenses

Matthew 4:5 (#2)

"the highest point of the temple"

Here, the phrase **highest point** could refer to: (1) the top part of the roof. Alternate translation: "the top of the roof of the temple" (2) the edge of the

roof. Alternate translation: "the edge of the temple's roof"

See: Assumed Knowledge and Implicit Information

Matthew 4:6 (#1)

"says to him"

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

See: Quotations and Quote Margins

Matthew 4:6 (#2)

"says"

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "said"

See: Irregular Use of Tenses

Matthew 4:6 (#3)

"If you are the Son of God, throw yourself down"

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

See: Connect — Hypothetical Conditions

Matthew 4:6 (#4)

"the Son of God"

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

See: Translating Son and Father

Matthew 4:6 (#5)**"throw yourself down"**

When Satan tells Jesus to **throw yourself down**, he means that Jesus should jump off the top of the temple. If it would be helpful to your readers, you could make this idea more explicit. Alternate translation: "jump from here on top of the temple"

See: Assumed Knowledge and Implicit Information

Matthew 4:6 (#6)**"for it is written"**

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

See: Quotations and Quote Margins

Matthew 4:6 (#7)**"it is written"**

If your language does not use the passive form, you can state this in active form or in another way that is natural in your language. Alternate translation: "a poet wrote this in the Scriptures"

See: Active or Passive

Matthew 4:6 (#8)**""it is written,"**

If it would be clearer in your language, you could translate this so that there are not quotations within a quotation. If you do, you will need to delete the single quotation mark at the end of the second quotation. Alternate translation: "it is written that he will command his angels concerning you, and they will lift you up in their hands, lest you strike your foot against a stone"

See: Quotes within Quotes

Matthew 4:6 (#9)**"He will command"**

The pronoun **He** refers to God. If this is not clear for your readers, you could use the person's name here. Alternate translation: "God will command"

See: Pronouns — When to Use Them

Matthew 4:6 (#10)**""you,""**

Since the author of the quotations is addressing each specific person who is part of God's people, every occurrence of **you** and **your** in the quotations is singular. If it would be helpful in your language, you could use a form that makes this clear. Alternate translation: "each of you ... each of you ... any of you strike your"

See: Forms of 'You' — Singular

Matthew 4:6 (#11)**"and"**

Here, the word **and** connects the two quotations, which are two verses from Psalm 91. If it would be helpful in your language, you could use a word or phrase that connects two closely related quotations. Alternate translation: "and further" or "and then"

See: Connecting Words and Phrases

Matthew 4:6 (#12)**"you strike your foot against a stone"**

The author of the quotation is using one way of being hurt to mean all ways of being hurt. Alternate translation: "even your foot strikes a stone" or "you get hurt"

See: Synecdoche

Matthew 4:7 (#1)**"Jesus said to him"**

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

See: Quotations and Quote Margins

Matthew 4:7 (#2)

"Again it is written"

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

See: Quotations and Quote Margins

Matthew 4:7 (#3)

"Again it is written"

If your language does not use the passive form, you can state this in active form or in another way that is natural in your language. Alternate translation: "Again, Moses wrote this in the Scriptures"

See: Active or Passive

Matthew 4:7 (#4)

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

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. If you do, you will need to delete the single quotation mark at the end of the second quotation. Alternate translation: "it is written that you will not test the Lord your God"

See: Quotes within Quotes

Matthew 4:7 (#5)

"You will not test the Lord your God"

The author of the quotation is using a statement to give a command. If it would be helpful in your language, you could use a command form.

Alternate translation: "You must not test the Lord your God"

See: Statements — Other Uses

Matthew 4:7 (#6)

"You will not test"

Since the author of the quotation is addressing each specific person who is part of God's people, the word **You** here is singular. If it would be helpful in your language, you could use a form that makes this clear. Alternate translation: "None of you will test"

See: Forms of 'You' — Singular

Matthew 4:8 (#1)

"Again"

Here Matthew means that **the devil** tempted Jesus again. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "Tempting him again"

See: Assumed Knowledge and Implicit Information

Matthew 4:8 (#2)

"takes" - "shows"

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "took ... showed"

See: Irregular Use of Tenses

Matthew 4:8 (#3)

"their glory"

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. Alternate translation: "how great they are" or "how glorious they are"

See: Abstract Nouns

Matthew 4:9 (#1)**"he said to him"**

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

See: Quotations and Quote Margins

Matthew 4:9 (#2)

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

If it would be helpful in your language, you could put the condition before its consequence. Alternate translation: "If having fallen down, you would worship me, all these things I will give to you"

See: Information Structure

Matthew 4:9 (#3)**"All these things"**

Here, the phrase **All these things** refers to the "kingdoms" and "their glory" that the devil showed to Jesus. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "All these kingdoms and their glory" or "Everything I have showed to you"

See: Assumed Knowledge and Implicit Information

Matthew 4:9 (#4)**"having fallen down"**

Here the devil refers to kneeling on the ground or bowing down very low. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "having kneeled down" or "having prostrated yourself"

See: Assumed Knowledge and Implicit Information

Matthew 4:10 (#1)**"Jesus says to him"**

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

See: Quotations and Quote Margins

Matthew 4:10 (#2)**"For it is written"**

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

See: Quotations and Quote Margins

Matthew 4:10 (#3)**"it is written"**

If your language does not use the passive form, you can state this in active form or in another way that is natural in your language. Alternate translation: "Moses wrote this in the Scriptures"

See: Active or Passive

Matthew 4:10 (#4)

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

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

See: Quotes within Quotes

Matthew 4:10 (#5)

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

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and it would be good to show this to

your readers by including both phrases in your translation rather than combining them. However, if it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "You will worship the Lord your God, yes, you will serve only him"

See: Parallelism

Matthew 4:10 (#6)

"You will worship" - "you will serve"

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 ... you must serve"

See: Statements — Other Uses

Matthew 4:10 (#7)

"You will worship" - "your" - "you will serve"

Since the author of the quotations is addressing each specific person who is part of God's people, the words **You**, **your**, and **you** in the quotation are singular. If it would be helpful in your language, you could use a form that makes this clear. Alternate translation: "Each of you will worship ... your ... each of you will serve"

See: Forms of 'You' — Singular

Matthew 4:11 (#1)

"leaves"

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "left"

See: Irregular Use of Tenses

Matthew 4:11 (#2)

"behold"

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: "picture this" or "suddenly"

See: Exclamations

Matthew 4:12 (#1)

"Now"

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Then,"

See: Introduction of a New Event

Matthew 4:12 (#2)

"John had been arrested"

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

See: Active or Passive

Matthew 4:13 (#1)

"having left Nazareth"

Here Matthew implies that when Jesus "withdrew into Galilee," he first went to the city of **Nazareth**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "he first went to Nazareth. Then, having left Nazareth"

See: Assumed Knowledge and Implicit Information

Matthew 4:13 (#2)

"having come, he lived in Capernaum"

It may be more natural in your language to say where Jesus went before saying where he **lived**. If so, you could move **in Capernaum** so that it goes with **having come**. Alternate translation: “having come to Capernaum, he lived there”

See: Information Structure

Matthew 4:13 (#3)

"by the sea"

Here Matthew is referring to **the sea** of Galilee. The town of **Capernaum** was at the edge of this sea. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “by the Galilee sea”

See: Assumed Knowledge and Implicit Information

Matthew 4:13 (#4)

"in the territories of Zebulun and Naphtali"

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

See: Assumed Knowledge and Implicit Information

Matthew 4:14 (#1)

"so that"

Here, the phrase **so that** could introduce: (1) a result from Jesus living in Capernaum. Alternate translation: “with the result that” (2) a purpose for which Jesus lived in Capernaum. Alternate translation: “in order that”

See: Connect — Reason-and-Result Relationship

Matthew 4:14 (#2)

"it might be fulfilled what was spoken"

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

See: Active or Passive

Matthew 4:14 (#3)

"saying"

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

See: Quotations and Quote Margins

Matthew 4:15 (#1)

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

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

See: Metonymy

Matthew 4:15 (#2)

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

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

See: Parallelism

Matthew 4:15 (#3)**"the} way of the sea"**

The phrase **the way of the sea** could refer to: (1) areas near **the sea** of Galilee. Alternate translation: "the areas around the Sea of Galilee" (2) a road that ended at the Mediterranean **sea**. Alternate translation: "the road that goes to the Mediterranean sea"

See: Assumed Knowledge and Implicit Information

Matthew 4:15 (#4)**"beyond the Jordan"**

Here Isaiah could be referring to: (1) areas to the west of the Jordan River. Alternate translation: "on the western side of the Jordan" (2) areas to the east of the Jordan River. Alternate translation: "on the eastern side of the Jordan"

See: Assumed Knowledge and Implicit Information

Matthew 4:15 (#5)**"Galilee of the Gentiles"**

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

See: Possession

Matthew 4:16 (#1)**""the people sitting in darkness"**

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

sitting in the region and shadow of death, upon them has a light arisen"

See: Parallelism

Matthew 4:16 (#2)**""the people sitting in darkness"**

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

See: Biblical Imagery — Extended Metaphors

Matthew 4:16 (#3)**"sitting" - "to the ones sitting"**

Here, Isaiah refers to living as if it were **sitting**. If it would be helpful in your language, you could use a comparable word or state the meaning plainly. Alternative translation: "dwelling ... to the ones dwelling"

See: Metaphor

Matthew 4:16 (#4)**"in darkness"**

If your language does not use an abstract noun for the idea of **darkness**, you could express the same idea in another way. Alternate translation: "where it is dark"

See: Abstract Nouns

Matthew 4:16 (#5)**"have seen" - "has a light arisen"**

Isaiah uses the past tense here in order to refer to something that will certainly happen in the future. If it would not be natural to do that in your language, you could use the future tense. Alternate translation: "will see ... will a light arise"

See: Irregular Use of Tenses

Matthew 4:16 (#6)

"the region and shadow of death"

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

See: Possession

Matthew 4:16 (#7)

"of death"

If your language does not use an abstract noun for the idea of **death**, you could express the same idea in another way. Alternate translation: "that are deadly"

See: Abstract Nouns

Matthew 4:17 (#1)

"From that time"

Here, the word **time** refers to when Jesus began to live in Capernaum (see [4:13](#)). If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "From when he began to live in Capernaum," or "After he moved to Capernaum,"

See: Assumed Knowledge and Implicit Information

Matthew 4:17 (#2)

"to preach and to say"

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

See: Quotations and Quote Margins

Matthew 4:17 (#3)

"Repent"

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

See: Forms of 'You' — Singular

Matthew 4:17 (#4)

"has come near"

Here Matthew uses this phrase in the sense of near in time. If it would be helpful in your language, you could make this idea more explicit. See how you translated the similar phrase in [3:2](#) Alternate translation: "is about to begin" or "is about to happen"

See: Assumed Knowledge and Implicit Information

Matthew 4:18 (#1)

"Now"

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Then," or "Some time later,"

See: Introduction of a New Event

Matthew 4:18 (#2)

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

Here Matthew introduces two new characters into the story. Consider how you might introduce new characters into a story, and follow that form here. You may need to rearrange some elements of the sentence to do so. Alternate translation: "two fishermen who were casting a net into the sea. They were Simon called Peter, and Andrew his brother"

See: Introduction of New and Old Participants

Matthew 4:18 (#3)

"Simon called"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Simon, whose other name was" or "Simon, whom people also called"

See: Active or Passive

Matthew 4:18 (#4)

"his brother"

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

See: Kinship

Matthew 4:18 (#5)

"casting a net into the sea"

They were **casting a net** in order to catch fish. If it would be helpful in your language, you can make this idea more explicit. Alternate translation: "casting a net into the sea to catch fish"

See: Assumed Knowledge and Implicit Information

Matthew 4:18 (#6)

"casting a net into"

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

See: Translate Unknowns

Matthew 4:18 (#7)

"for"

Matthew is providing this background information to help readers understand why **Simon** and **Andrew** were **casting a net**. If it would be helpful

in your language, you could use a form that introduces this kind of background information. Alternate translation: "which they did because" or "since"

See: Connect — Background Information

Matthew 4:19 (#1)

"he says"

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "he said"

See: Irregular Use of Tenses

Matthew 4:19 (#2)

"Come after me"

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

See: Idiom

Matthew 4:19 (#3)

"I will make you fishers of men"

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

See: Metaphor

Matthew 4:19 (#4)

"you"

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

See: Forms of 'You' — Singular

Matthew 4:19 (#5)

"of men"

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "of humans" or "of men and women"

See: When Masculine Words Include Women

Matthew 4:20 (#1)

"having left the nets"

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

See: Translate Unknowns

Matthew 4:20 (#2)

"followed him"

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

See: Idiom

Matthew 4:21 (#1)

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

Here 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"\n

See: Introduction of New and Old Participants

Matthew 4:21 (#2)

"his brother"

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

See: Kinship

Matthew 4:21 (#3)

"their nets"

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

See: Translate Unknowns

Matthew 4:21 (#4)

"he called them"

Here Matthew implies that Jesus **called them** to "come after him," that is, to travel with him and be his disciples. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "he called them to come after him" or "he called them to travel with him as his students"

See: Assumed Knowledge and Implicit Information

Matthew 4:21 (#5)

"he called"

The pronoun **he** refers to Jesus. If this is not clear for your readers, you could use the person's name here. Alternate translation: "Jesus called"

See: Pronouns — When to Use Them

Matthew 4:22 (#1)**"followed him"**

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

See: Idiom

Matthew 4:23 (#1)**"he was going around in"**

Here, the phrase **going around in** indicates that Jesus traveled through many places in the region of **Galilee**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "he was traveling to many places in" or "he took trips through"

See: Assumed Knowledge and Implicit Information

Matthew 4:23 (#2)**"the gospel of the kingdom"**

Here, Matthew is using the possessive form to describe a **gospel** that is about the **kingdom**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the gospel concerning the kingdom"

See: Possession

Matthew 4:23 (#3)**"every disease and every sickness"**

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

See: Metonymy

Matthew 4:23 (#4)**"every disease and every sickness"**

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

See: Doublet

Matthew 4:23 (#5)**"every disease and every sickness"**

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

See: Hyperbole

Matthew 4:23 (#6)**"the people"**

Here, the phrase **the people** refers specifically to Jewish people living in **Galilee**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "the Jewish people there"

See: Assumed Knowledge and Implicit Information

Matthew 4:24 (#1)**"the news of him went out into all Syria"**

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

See: Personification

Matthew 4:24 (#2)**"the news of him"**

Here, Matthew is using the possessive form to describe **news** that concern **him**, that is, Jesus. If

this is not clear in your language, you could express the idea in another way. Alternate translation: "the news about him"

See: Possession

Matthew 4:24 (#3)

"they brought"

Here, the word **they** refers to any people who heard **the news of him**. If it would be helpful in your language, you could use a form that refers to people in general. Alternate translation: "many people that heard brought"

See: Pronouns — When to Use Them

Matthew 4:24 (#4)

"all"

Matthew says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "very many of"

See: Hyperbole

Matthew 4:24 (#5)

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

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

See: Doublet

Matthew 4:24 (#6)

"the ones having sickness"

If your language does not use an abstract noun for the idea of **sickness**, you could express the same idea in another way. Alternate translation: "the ones being sick"

See: Abstract Nouns

Matthew 4:24 (#7)

"being afflicted by various diseases and pains"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "experiencing various diseases and pains"

See: Active or Passive

Matthew 4:24 (#8)

"being possessed by demons"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "those whom demons possessed"

See: Active or Passive

Matthew 4:24 (#9)

"the epileptic and the paralytic"

Matthew is using the adjectives **epileptic** and **paralytic** as nouns to mean people who are **epileptic** and **paralytic**. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: "epileptic and paralytic people"

See: Nominal Adjectives

Matthew 4:24 (#10)

"the epileptic"

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

See: Translate Unknowns

See: Assumed Knowledge and Implicit Information

Matthew 4:24 (#11)

"the paralytic"

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

See: Translate Unknowns

Matthew 4:25 (#1)

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

Here 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. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "large crowds of people from Galilee and Decapolis and Jerusalem and Judea and beyond the Jordan followed him"

See: Assumed Knowledge and Implicit Information

Matthew 4:25 (#2)

"Decapolis"

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

See: How to Translate Names

Matthew 4:25 (#3)

"beyond the Jordan"

Here, the phrase **beyond the Jordan** refers to regions to the east of the Jordan River. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "the areas on the east side of the Jordan River"

Matthew 5:1 (#1)

"Now"

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Then,"

See: Introduction of a New Event

Matthew 5:1 (#2)

"the mountain"

Matthew does not clarify what **mountain** this is or how high up it is. If possible, use a general word for a hill or small **mountain** without indicating one particular place. Alternate translation: "a high place" or "a small mountain"

See: When to Keep Information Implicit

Matthew 5:1 (#3)

"he having sat down"

In Jesus' culture, teachers usually **sat down** when they were going to teach. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "he having sat down to teach" or "he having sat down as a teacher does"

See: Assumed Knowledge and Implicit Information

Matthew 5:1 (#4)

"came"

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

See: Go and Come

Matthew 5:2 (#1)

"having opened his mouth"

Here, the phrase **having opened his mouth** refers to beginning to speak. If it would be helpful in your language, you could use an comparable phrase or state the meaning plainly. Alternate translation: "having begun to speak"

See: Idiom

Matthew 5:2 (#2)

"having opened his mouth, he taught"

Here, the phrase **having opened his mouth** introduces what Jesus said, and the phrase **he taught** also introduces what Jesus said. Matthew uses both phrases to indicate that what Jesus is about to say is very important. If it would be helpful in your language, you could use just one phrase that introduces important speech. Alternate translation: "he starting teaching"

See: Making Assumed Knowledge and Implicit Information Explicit

Matthew 5:2 (#3)

"saying"

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

See: Quotations and Quote Margins

Matthew 5:3 (#1)

""Blessed {are} the poor in spirit,"

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: "The kingdom of the heavens belongs to the poor in spirit, so they are blessed"

See: Connect — Reason-and-Result Relationship

Matthew 5:3 (#2)

"Blessed {are}"

This expression indicates that God is giving favor to people and that their situation is positive or good. If it would be helpful in your language, you could

express this idea in another way. Alternate translation: "God will bless" or "How good it is for"

See: Idiom

Matthew 5:3 (#3)

"the poor"

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

See: Nominal Adjectives

Matthew 5:3 (#4)

"the poor in spirit"

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

See: Metaphor

Matthew 5:3 (#5)

"theirs is the kingdom of the heavens"

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

See: Possession

Matthew 5:4 (#1)

""Blessed {are} the ones mourning,"

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation:

"The ones mourning will be comforted, so they are blessed"

See: Connect — Reason-and-Result Relationship

Matthew 5:4 (#2)

"Blessed {are}"

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

See: Idiom

Matthew 5:4 (#3)

"they will be comforted"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "God will comfort them"

See: Active or Passive

Matthew 5:5 (#1)

""Blessed {are} the meek,"

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: "The meek will inherit the earth, so they are blessed"

See: Connect — Reason-and-Result Relationship

Matthew 5:5 (#2)

"Blessed {are}"

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

See: Idiom

Matthew 5:5 (#3)

"the meek"

Jesus is using the adjective **meek** as a noun to mean **meek** people. Your language may use adjectives in

the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "meek people"

See: Nominal Adjectives

Matthew 5:5 (#4)

"will inherit"

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

See: Metaphor

Matthew 5:5 (#5)

"the earth"

Here Jesus refers to the whole **earth**, but he implies that it will be the renewed or recreated **earth**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "the renewed earth" or "the recreated earth"

See: Assumed Knowledge and Implicit Information

Matthew 5:6 (#1)

""Blessed {are} the ones hungering and thirsting for righteousness,"

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: "The ones hungering and thirsting for righteousness will be fed, so they are blessed"

See: Connect — Reason-and-Result Relationship

Matthew 5:6 (#2)

"Blessed {are}"

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

See: Idiom

Matthew 5:6 (#3)

""the ones hungering and thirsting for righteousness,"

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

See: Metaphor

Matthew 5:6 (#4)

"for righteousness"

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea in another way. Alternate translation: "for what is just" or "to be righteous"

See: Abstract Nouns

Matthew 5:6 (#5)

"they will be fed"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "God will feed them"

See: Active or Passive

Matthew 5:7 (#1)

""Blessed {are} the merciful,"

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: "The merciful will obtain mercy, so they are blessed"

See: Connect — Reason-and-Result Relationship

Matthew 5:7 (#2)

"Blessed {are}"

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

See: Idiom

Matthew 5:7 (#3)

"the merciful"

Matthew is using the adjective **merciful** as a noun to mean **merciful** people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "merciful people"

See: Nominal Adjectives

Matthew 5:7 (#4)

"they will obtain mercy"

If your language does not use an abstract noun for the idea of **mercy**, you could express the same idea in another way. Alternate translation: "God will act mercifully to them"

See: Abstract Nouns

Matthew 5:8 (#1)

""Blessed {are} the pure in heart,"

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: "The pure in heart will see God, so they are blessed"

See: Connect — Reason-and-Result Relationship

Matthew 5:8 (#2)

"Blessed {are}"

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

See: Idiom

Matthew 5:8 (#3)

"the pure in heart"

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

See: Idiom

Matthew 5:8 (#4)

"the pure"

Matthew is using the adjective **pure** as a noun to mean **pure** people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "people who are pure"

See: Nominal Adjectives

Matthew 5:8 (#5)

"they will see God"

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

See: Idiom

Matthew 5:9 (#1)

"Blessed {are} the peacemakers,"

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: "The peacemakers will be called sons of God, so they are blessed"

See: Connect — Reason-and-Result Relationship

Matthew 5:9 (#2)

"Blessed {are}"

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

See: Idiom

Matthew 5:9 (#3)

"the peacemakers"

Here Jesus implies that the **peacemakers** are those who help people act peacefully with each other. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "those who make peace among people" or "the ones who cause people to act peaceably"

See: Assumed Knowledge and Implicit Information

Matthew 5:9 (#4)

"they will be called sons of God"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "God will call them his sons"

See: Active or Passive

Matthew 5:9 (#5)

"will be called"

Here, by using the phrase **will be called**, Jesus implies that they also will actually be **sons of God**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "will be people who are" or "will be called and so become"

See: Assumed Knowledge and Implicit Information

Matthew 5:9 (#6)

"sons of God"

Jesus speaks of these people as if God were their physical father. He means that these people have a

father-son relationship with God. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "spiritual sons of God"

See: Metaphor

Matthew 5:9 (#7)

"sons"

Although the term **sons** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "sons and daughters" or "offspring"

See: When Masculine Words Include Women

Matthew 5:10 (#1)

""Blessed {are} the ones persecuted for the sake of righteousness,"

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: "The kingdom of the heavens belongs to the ones persecuted for the sake of righteousness, so they are blessed"

See: Connect — Reason-and-Result Relationship

Matthew 5:10 (#2)

"Blessed {are}"

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

See: Idiom

Matthew 5:10 (#3)

"the ones persecuted"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the ones whom people persecute"

See: Active or Passive

Matthew 5:10 (#4)

"for the sake of righteousness"

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea in another way. Alternate translation: "because they act justly"

See: Abstract Nouns

Matthew 5:10 (#5)

"theirs is the kingdom of the heavens"

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

See: Possession

Matthew 5:11 (#1)

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

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: "When they insult you and persecute you and say every evil thing against you falsely because of me, you are blessed"

See: Connect — Reason-and-Result Relationship

Matthew 5:11 (#2)

"Blessed are you"

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

See: Idiom

Matthew 5:11 (#3)

"they insult"

Here, the word **they** refers to any people who mistreat Jesus' disciples. If it would be helpful in your language, you could use a form that refers to people in general. Alternate translation: "others insult" or "some people insult"

See: Pronouns — When to Use Them

Matthew 5:11 (#4)

"every evil thing"

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

See: Hyperbole

Matthew 5:11 (#5)

"lying"

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

See: Textual Variants

Matthew 5:11 (#6)

"because of me"

When Jesus says **because of me**, he means that people will persecute them because they are his disciples. If it would be helpful to your readers, you could make this idea more explicit. Alternate translation: "because you are my disciples" or "because you believe in me"

See: Assumed Knowledge and Implicit Information

Matthew 5:12 (#1)

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

Here Jesus gives a command followed by two reasons. If it would be helpful in your language, you could rearrange these clauses so that one or both reasons come before the command. Alternate translation: "In fact, in this way they persecuted the prophets before you. Also, great is your reward in the heavens. So, rejoice and be very glad"

See: Connect — Reason-and-Result Relationship

Matthew 5:12 (#2)

"Rejoice and be very glad"

The terms **Rejoice** and **be very glad** mean similar things. Jesus is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "Be exceedingly glad"\n

See: Doublet

Matthew 5:12 (#3)

"in the heavens"

Here, the phrase **in the heavens** indicates where God is currently keeping the **reward**. It does not indicate where people will receive the **reward**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "that is stored in the heavens" or "that you will receive from the heavens"

See: Assumed Knowledge and Implicit Information

Matthew 5:12 (#4)

"for"

Here, the word **For** introduces another reason why Jesus' disciples should rejoice, which is that they are like **the prophets** who served God. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: "and you should also rejoice because" or "and in fact,"

See: Connect — Reason-and-Result Relationship

Matthew 5:12 (#5)**"in this way"**

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

See: Pronouns — When to Use Them

Matthew 5:12 (#6)**"before you"**

Here, the phrase **before you** indicates that the **prophets** lived before the people to whom Jesus is speaking. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "who lived before you did"

See: Assumed Knowledge and Implicit Information

Matthew 5:13 (#1)

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

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

See: Biblical Imagery — Extended Metaphors

Matthew 5:13 (#2)**"the salt of the earth"**

Here, Jesus is using the possessive form to describe **salt** that seasons **the earth**. If this is not clear in

your language, you could express the idea in another way. Alternate translation: "the salt that seasons the earth"

See: Possession

Matthew 5:13 (#3)**"of the earth"**

Here, the word **earth** refers primarily to the people who live on the **earth**. If it would be helpful in your language, you could refer specifically to people here. Alternate translation: "of the people on the earth" or "of all people"

See: Metonymy

Matthew 5:13 (#4)**"if the salt is made tasteless, with what"**

Jesus means that it is possible for **salt** to lose **its taste**, and he is speaking about what can or cannot happen after **salt has lost its taste**. Use a natural form in your language for introducing a situation that could happen. Alternate translation: "suppose that the salt is made tasteless. With what"

See: Connect — Hypothetical Conditions

Matthew 5:13 (#5)**"is made tasteless"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "has become tasteless" or "has lost its taste"

See: Active or Passive

Matthew 5:13 (#6)**"with what might it be made salty again"**

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

See: Rhetorical Question

Matthew 5:13 (#7)

"might it be made salty again"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "might someone make it salty again"

See: Active or Passive

Matthew 5:13 (#8)

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

If, in your language, it would appear that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: "The only thing it is good for is, having been thrown out, to be trampled by men"

See: Connect — Exception Clauses

Matthew 5:13 (#9)

"except having been thrown out, to be trampled by men"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "except, after people have thrown it out, for men to trample it"

See: Active or Passive

Matthew 5:13 (#10)

"men"

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "men and women" or "people"

See: When Masculine Words Include Women

Matthew 5:14 (#1)

"You are the light of the world"

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

See: Metaphor

Matthew 5:14 (#2)

"the light of the world"

Here, Jesus is using the possessive form to describe **light** that illuminates **the world**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the light that shines on the world"

See: Possession

Matthew 5:14 (#3)

"of the world"

Here, the word **world** refers primarily to the people who live in **the world**. If it would be helpful in your language, you could refer specifically to people here. Alternate translation: "of the people in the world" or "of all people"

See: Metonymy

Matthew 5:14 (#4)

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

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

See: Metaphor

Matthew 5:14 (#5)

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

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "People cannot hide a city that they set on top of a mountain"

See: Active or Passive

Matthew 5:15 (#1)

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

Here Jesus implicitly calls his disciples a **a lamp**. However, he explains this figure of speech in the next verse, so you should not explain its meaning in this verse.

See: When to Keep Information Implicit

Matthew 5:15 (#2)

"do they light"

The pronoun **they** refers to people in general. If this is not clear for your readers, you could use a form that refers to people in general. Alternate translation: "does anyone light"

See: Pronouns — When to Use Them

Matthew 5:15 (#3)

"under a basket"

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

See: Translate Unknowns

Matthew 5:15 (#4)

"but rather on"

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

See: Ellipsis

Matthew 5:15 (#5)

"and"

Here, the word **and** introduces the result of putting a lamp on a lampstand. If it would be helpful in your language, you could use a different word or phrase that introduces a result. Alternate translation: "and so" or "with the result that"

See: Connect — Reason-and-Result Relationship

Matthew 5:16 (#1)

"Let your light shine before men"

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

See: Metaphor

Matthew 5:16 (#2)

"Let your light shine"

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: "Make sure that your light shines" or "Your light should shine"

See: Third-Person Imperatives

Matthew 5:16 (#3)

"men"

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "men and women" or "people"

See: When Masculine Words Include Women

Matthew 5:16 (#4)

"in such a way"

Here, the phrase **in such a way** refers back to what Jesus said in [5:15](#) about a lamp shining on everyone in a house. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "just as that lamp shines"

See: Assumed Knowledge and Implicit Information

Matthew 5:16 (#5)

"your Father"

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

See: Metaphor

Matthew 5:16 (#6)

"in the heavens"

Here, the phrase **in the heavens** identifies the location in which God **the Father** is specially present and from which he rules. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "who is in the heavens"

See: Assumed Knowledge and Implicit Information

Matthew 5:17 (#1)

"I came" - "I came"

Here, the phrase **I came** refers to Jesus entering this world as a human to do what God called him to do. If it would be helpful in your language, you

could use a comparable phrase or state the meaning plainly. Alternate translation: "I came to this world ... I came to this world" or "I am acting ... I am acting"

See: Idiom

Matthew 5:17 (#2)

"the law or the prophets"

The word **law** is the name for one part of the Hebrew Scriptures, and the word **prophets** is the name for another part of the Hebrew Scriptures. Show this in your translation in the way that is natural in your language. Alternate translation: "any part of the Scriptures, either the Law or the Prophets"

See: How to Translate Names

Matthew 5:17 (#3)

"the prophets"

Here, **the prophets** represents what the prophets said and wrote. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "the writings of the prophets"

See: Metonymy

Matthew 5:17 (#4)

"I came not to destroy but to fulfill"

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

See: Ellipsis

Matthew 5:18 (#1)

"For"

Here, the word **For** introduces a reason or basis for Jesus' statement that he did not come to destroy the Scriptures but to fulfill them. If it would be helpful

in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: "In fact," or "That is because,"

See: Connect — Reason-and-Result Relationship

Matthew 5:18 (#2)

"until the heaven and the earth passes away"

Here Jesus refers to how **the heaven and the earth** that currently exist will pass away, and God will either renew them or make new ones. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "until this world ends" or "until God recreates the heaven and the earth"

See: Assumed Knowledge and Implicit Information

Matthew 5:18 (#3)

"the heaven and the earth"

Here, Jesus is referring to all of the created world by naming the parts that are at the extreme ends of it. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "all creation" or "the universe"

See: Merism

Matthew 5:18 (#4)

"one jot or one tittle"

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

See: Translate Unknowns

Matthew 5:18 (#5)

"one jot or one tittle"

The terms **jot** and **tittle** mean similar things. Jesus is using the two terms together for emphasis. If it

would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "one jot" or "one tittle"

See: Doublet

Matthew 5:18 (#6)

"certainly not"

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

See: Double Negatives

Matthew 5:18 (#7)

"the law"

Here, the phrase **the law** could refer to: (1) the Old Testament Scriptures in general, just as the phrases "the law" and "the prophets" in 5:17 refer to the Old Testament Scriptures. Alternate translation: "the law and the prophets" or "the Old Testament" (2) just the law, which is the first five books of the Old Testament. Alternate translation: "the Old Testament law" or "the law in the Scriptures"

See: Assumed Knowledge and Implicit Information

Matthew 5:18 (#8)

"all things are accomplished"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: "all things take place" or "they accomplish all things"

See: Active or Passive

Matthew 5:18 (#9)**"all things"**

Here, the phrase **all things** could refer to: (1) everything that is written in **the law**. Alternate translation: "all things written in the law" (2) everything that God has planned for this world and history. Alternate translation: "all things that God has planned" or "all things that will happen in this world"

See: Assumed Knowledge and Implicit Information

Matthew 5:19 (#1)**"whoever annuls one of the least of these commandments and teaches men to do so will be called least in the kingdom of the heavens"**

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

See: Active or Passive

Matthew 5:19 (#2)**"of the least" - "least"**

Here, the word **least** identifies something that 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 ... least important"

See: Assumed Knowledge and Implicit Information

Matthew 5:19 (#3)**"men"**

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "men and women" or "others"

See: When Masculine Words Include Women

Matthew 5:19 (#4)**"But whoever does and teaches {them}, that one will be called great in the kingdom of the heavens"**

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

See: Active or Passive

Matthew 5:20 (#1)**"For"**

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

See: Connecting Words and Phrases

Matthew 5:20 (#2)**"unless your righteousness abounds more than that of the scribes and Pharisees, you will certainly not enter into the kingdom of the heavens"**

If, in your language, it would appear that Jesus was contradicting a statement that he was about to make, you could reword this to avoid using an exception clause. Alternate translation: "you will only enter into the kingdom of the heavens if your righteousness abounds more than that of the scribes and Pharisees"

See: Connect — Exception Clauses

Matthew 5:20 (#3)

"your righteousness abounds more than that of the scribes"

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea in another way. Alternate translation: "you are more righteous than the scribes"

See: Abstract Nouns

Matthew 5:20 (#4)

"certainly not"

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

See: Double Negatives

Matthew 5:21 (#1)

"it was said to the ancient ones"

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

See: Quotations and Quote Margins

Matthew 5:21 (#2)

"it was said"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God speaking through Moses. Alternate translation: "God said" or "Moses said"

See: Active or Passive

Matthew 5:21 (#3)

"to the ancient ones"

Here, the phrase **the ancient ones** refers to the ancestors of the Jewish people to whom Jesus was speaking. The phrase most specifically refers to the Israelites who received the law at Mount Sinai. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "to the Israelites who lived long ago"

See: Assumed Knowledge and Implicit Information

Matthew 5:21 (#4)

"Do not kill"

Since the author of the quotation is addressing each specific person who is part of God's people, the command here is singular. If it would be helpful in your language, you could use a form that makes this clear. Alternate translation: "Each of you, do not kill"

See: Forms of 'You' — Singular

Matthew 5:21 (#5)

"and"

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

See: Quotations and Quote Margins

Matthew 5:21 (#6)

"will be subject to the judgment"

Here Jesus implies that the person who **kills** deserves to be judged and also punished by other people. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "will be subject to judgment and punishment" or "deserves to be judged and punished"

See: Assumed Knowledge and Implicit Information

Matthew 5:21 (#7)

"the judgment"

If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way. Alternate translation: "being judged" or "human authorities who will judge him or her"

See: Abstract Nouns

Matthew 5:22 (#1)

"But"

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

See: Connect — Contrast Relationship

Matthew 5:22 (#2)

"I say to you that"

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

See: Assumed Knowledge and Implicit Information

Matthew 5:22 (#3)

"being angry with his brother"

Many ancient manuscripts read **being angry with his brother**. The ULT follows that reading. Other ancient manuscripts read "being angry with his brother without cause." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does

not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Matthew 5:22 (#4)

"with his brother" - "to his brother"

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

See: Metaphor

Matthew 5:22 (#5)

"with his brother" - "to his brother"

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

See: When Masculine Words Include Women

Matthew 5:22 (#6)

"will be subject to the judgment"

See how you translated this clause in [5:21](#). Alternate translation: "will be subject to judgment and punishment" or "deserves to be judged and punished"

See: Assumed Knowledge and Implicit Information

Matthew 5:22 (#7)

"the judgment"

If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way. Alternate translation: "being judged" or "human authorities who will judge him or her"

See: Abstract Nouns

Matthew 5:22 (#8)

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

It may be more natural in your language to have indirect quotations here. Alternate translation: "calls his brother Raka will be subject to ... says that someone is a fool will be subject"

See: Direct and Indirect Quotations

Matthew 5:22 (#9)

"Raka"

Raka is a word borrowed from Aramaic. You will need to decide if you will also borrow this word into your language or if you will translate the meaning. Either approach has broad support. If you borrow the word, you could spell it the way it sounds in your language and then put the translation in a footnote. Alternative translation: "Fool" or "Idiot"

See: Copy or Borrow Words

Matthew 5:22 (#10)

"will be subject to the council"

Here Jesus implies that any person who calls **his brother** a bad name like **Raka** deserves to be judged and punished by **the council**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "will be subject to judgment and punishment by the council" or "deserves to be judged and punished by the council"

See: Assumed Knowledge and Implicit Information

Matthew 5:22 (#11)

"And whoever says"

Here Jesus implies that the person is speaking to **his brother**, just as with the earlier examples in the verse. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "And whoever says to his brother"

See: Assumed Knowledge and Implicit Information

Matthew 5:22 (#12)

"You fool"

This is an insulting expression. Use an expression in your language that a person might use to insult another person. Alternate translation: "You are an idiot"

See: Assumed Knowledge and Implicit Information

Matthew 5:22 (#13)

"will be subject to the Gehenna of fire"

Here Jesus implies that any person who calls a fellow disciple a **fool** deserves to be judged by God and punished in **the Gehenna of fire**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "will be subject to judgment and punishment in the Gehenna of fire" or "deserves to be judged by God and punished in the Gehenna of fire"

See: Assumed Knowledge and Implicit Information

Matthew 5:22 (#14)

"the Gehenna of fire"

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

See: Metaphor

Matthew 5:22 (#15)

"the Gehenna of fire"

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

See: Possession

Matthew 5:23 (#1)**"Therefore"**

Here, the word **Therefore** introduces an inference or conclusion based on what Jesus has said about being angry and insulting fellow believers. If it would be helpful in your language, you could use a word or phrase that introduces an inference or conclusion. Alternate translation: "So" or "Because of that"

See: Connect — Reason-and-Result Relationship

Matthew 5:23 (#2)

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

Jesus is suggesting that this is a hypothetical condition, that people in his audience might be **at the altar** and **remember** that a **brother has something against** them. Use a natural form in your language for introducing a situation that could happen. Alternate translation: "consider this situation: you are offering your gift at the altar, and there you remember that your brother has something against you. If that were to happen"

See: Connect — Hypothetical Conditions

Matthew 5:23 (#3)

"you offer your" - "you remember" - "your" - "you"

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

See: Singular Pronouns that refer to Groups

Matthew 5:23 (#4)**"your gift at the altar"**

Here Jesus is referring to giving a **gift** to God at the **altar** in the temple in Jerusalem. If it would be helpful in your language, you could make these

ideas more explicit. Alternate translation: "your gift to God at the altar in the temple"

See: Assumed Knowledge and Implicit Information

Matthew 5:23 (#5)**"your brother"**

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

See: Metaphor

Matthew 5:23 (#6)**"your brother"**

Although the term **brother** is masculine, Jesus is using the word in a generic sense that includes both men and women. If you retain the metaphor in your translation, and if it would be helpful in your language, you could say "your brother or sister" to indicate this.

See: When Masculine Words Include Women

Matthew 5:23 (#7)**"has something against you"**

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

See: Idiom

Matthew 5:24 (#1)

"leave your" - "go;" - "be reconciled" - "your" - "offer your"

Even though Jesus is speaking to many disciples, he is addressing an individual situation, so **you** and **your** are singular throughout this verse. But if the singular form would not be natural in your language for someone who is speaking to a group

of people, you could use the plural forms of **you** and **your** in your translation.

See: Singular Pronouns that refer to Groups

Matthew 5:24 (#2)

"go"

Here Jesus implies that the person needs to **go** to his or her **brother**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "go to your brother"

See: Assumed Knowledge and Implicit Information

Matthew 5:24 (#3)

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

Here Jesus emphasizes that these two events must happen in this sequence. If it would be helpful in your language, you could emphasize the sequence in another way. Alternate translation: "before you can come back and offer your gift, you need to be reconciled with your brother"

See: Connect — Sequential Time Relationship

Matthew 5:24 (#4)

"be reconciled with your brother"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "reconcile with your brother" or "restore the relationship with your brother"

See: Active or Passive

Matthew 5:24 (#5)

"with your brother"

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

See: Metaphor

Matthew 5:24 (#6)

"with your brother"

Although the term **brother** is masculine, Jesus is using the word in a generic sense that includes both men and women. If you retain the metaphor in your translation, and if it would be helpful in your language, you could say "with your brother or sister" to indicate this.

See: When Masculine Words Include Women

Matthew 5:24 (#7)

"having come"

Here Jesus implies that the person can **come** back to the **altar**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "having come back to your gift at the altar"

See: Assumed Knowledge and Implicit Information

Matthew 5:24 (#8)

"having come"

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

See: Go and Come

Matthew 5:25 (#1)

"Be in agreement"

If your language does not use an abstract noun for the idea of **agreement**, you could express the same idea in another way. Alternate translation: "Agree"

See: Abstract Nouns

Matthew 5:25 (#2)

"Be" - "your" - "you are" - "your" - "you" - "you will be thrown"

Even though Jesus is speaking to many disciples, he is addressing an individual situation, so **you** and **your** are singular throughout this verse. But if the singular form would not be natural in your

language for someone who is speaking to a group of people, you could use the plural forms of **you** and **your** in your translation.

See: Singular Pronouns that refer to Groups

Matthew 5:25 (#3)

"with your accuser" - "your accuser"

Here, Jesus is using the possessive form to describe someone who accuses another person ("you"). If this is not clear in your language, you could express the idea in another way. Alternate translation: "with the one who is accusing you ... the one who is accusing you"

See: Possession

Matthew 5:25 (#4)

"you are with him on the way"

Here, **on the way** is referring to the time when the person and the person's **accuser** are walking to the place where the judge is. If it would be helpful to your readers, you could make this idea more explicit. Alternate translation: "you are walking with him on the road to the law court"

See: Assumed Knowledge and Implicit Information

Matthew 5:25 (#5)

"him"

Although the term **him** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "him or her"

See: When Masculine Words Include Women

Matthew 5:25 (#6)

"might hand you over"

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

See: Idiom

Matthew 5:25 (#7)

"the judge to the officer"

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

See: Ellipsis

Matthew 5:25 (#8)

"to the officer"

Here, **the officer** is a person who has authority to carry out the decisions of a judge. Usually this involves bringing people to jail if they have been declared guilty by the judge. Alternate translation: "to the one who carries out the judge's orders"

See: Translate Unknowns

Matthew 5:25 (#9)

"you will be thrown into prison"

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

See: Idiom

Matthew 5:25 (#10)

"you will be thrown"

If your language does not use the passive form, you can state this in active form or in another way that is natural in your language. Alternate translation: "the officer will throw you"

See: Active or Passive

Matthew 5:26 (#1)

"to you, you will certainly not come out" - "you have paid"

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

See: Singular Pronouns that refer to Groups

Matthew 5:26 (#2)

"certainly not"

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

See: Double Negatives

Matthew 5:26 (#3)

"you will certainly not come out"

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

See: Go and Come

Matthew 5:26 (#4)

"until you have paid the last quadrans"

Here Jesus implies that the "judge" required the person to pay a fine or give money to the person who accused him or her. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "until you have paid the last quadrans that the judge required"

See: Assumed Knowledge and Implicit Information

Matthew 5:26 (#5)

"the last quadrans"

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

See: Biblical Money

Matthew 5:27 (#1)

"it was said"

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

See: Active or Passive

Matthew 5:27 (#2)

"it was said"

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

See: Quotations and Quote Margins

Matthew 5:27 (#3)

"Do not commit adultery"

Since the author of the quotation is addressing each specific person who is part of God's people, the command here is singular. If it would be helpful in your language, you could use a form that makes this clear. Alternate translation: "Each of you, do not commit adultery"

See: Forms of 'You' — Singular

Matthew 5:27 (#4)

"Do not commit adultery"

If your language does not use an abstract noun for the idea of **adultery**, you could express the same idea in another way. Alternate translation: "Do not be an adulterer or adulteress" or "Do not do what is adulterous"

See: Abstract Nouns

Matthew 5:28 (#1)

"But"

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

See: Connect — Contrast Relationship

Matthew 5:28 (#2)

"I say to you that"

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

See: Assumed Knowledge and Implicit Information

Matthew 5:28 (#3)

"a woman"

Here Jesus implies that this **woman** is not the man's wife. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "another woman" or "a woman to whom he is not married"

See: Assumed Knowledge and Implicit Information

Matthew 5:28 (#4)

"to lust after her"

Here, the phrase **to lust after her** could describe: (1) the purpose for which the man is **looking**. Alternate translation: "in order to lust after her" (2) the result of the man **looking**. Alternate translation: "with the result that he lusts after her"

See: Connect — Goal (Purpose) Relationship

Matthew 5:28 (#5)

"has already committed adultery"

If your language does not use an abstract noun for the idea of **adultery**, you could express the same idea in another way. Alternate translation: "has already become an adulterer" or "has already done what is adulterous"

See: Abstract Nouns

Matthew 5:28 (#6)

"in his heart"

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

See: Metonymy

Matthew 5:29 (#1)

"But"

Here, the word **But** introduces a further development in what Jesus has been speaking about. If it would be helpful in your language, you could use a word or phrase that introduces a development, or you could leave **But** untranslated. Alternate translation: "Now"

See: Connecting Words and Phrases

Matthew 5:29 (#2)

"your" - "you" - "pluck" - "out" - "throw {it}" - "you." - "for you" - "your" - "your"

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

See: Singular Pronouns that refer to Groups

Matthew 5:29 (#3)

"if your right eye causes you to stumble"

Jesus is suggesting that this is a hypothetical condition, that people in his audience might experience their **right eye** causing them **to stumble**. Use a natural form in your language for introducing a situation that could happen. Alternate translation: "consider this situation: your right eye causes you to stumble. If that were to happen"\n

See: Connect — Hypothetical Conditions

Matthew 5:29 (#4)

"your right eye causes you to stumble"

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

See: Personification

Matthew 5:29 (#5)

"causes you to stumble"

Here, Jesus is speaking of sinning as if it were **stumbling**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "causes you to sin"

See: Metaphor

Matthew 5:29 (#6)

"pluck it out and throw {it} away from you"

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

See: Hyperbole

Matthew 5:29 (#7)

"For"

Here, the word **For** introduces a reason why people should pluck out their eyes. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a command, or you could leave **For** untranslated. Alternate translation: "That is because" or "Indeed,"

See: Connect — Reason-and-Result Relationship

Matthew 5:29 (#8)

"one of your members"

Here, the phrase **one of your members** refers to a body part. If it would be helpful in your language, you could use an equivalent phrase or state the meaning plainly. Alternate translation: "one of your body parts"

See: Assumed Knowledge and Implicit Information

Matthew 5:29 (#9)

"and"

Here, the word **and** introduces the result of one of **your members** perishing. If it would be helpful in your language, you could use a word or phrase that introduces a result. Alternate translation: "so" or "with the result that"

See: Connecting Words and Phrases

Matthew 5:29 (#10)

"your whole body would not be thrown into Gehenna"

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

See: Active or Passive

Matthew 5:29 (#11)

"Gehenna"

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

See: Metaphor

Matthew 5:30 (#1)

"And"

This verse means basically the same thing as the previous verse, but Jesus uses the example of a **right hand** instead of a "right eye." If it would be helpful in your language, you could use a word other than **and** to make this clear. Alternate translation: "Again," or "Here is another example."

See: Connecting Words and Phrases

Matthew 5:30 (#2)

"your" - "you" - "cut" - "off" - "throw {it}" - "you."
- "for you" - "your" - "your"

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

See: Singular Pronouns that refer to Groups

Matthew 5:30 (#3)

"if your right hand causes you to stumble"

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

See: Connect — Hypothetical Conditions

Matthew 5:30 (#4)

"your right hand causes you to stumble"

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

See: Personification

Matthew 5:30 (#5)

"causes you to stumble"

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

See: Metaphor

Matthew 5:30 (#6)

"cut it off and throw {it} away from you"

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

See: Hyperbole

Matthew 5:30 (#7)**"For"**

Here, the word **For** introduces a reason why people should cut off their hands. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a command, or you could leave **For** untranslated. Alternate translation: "That is because" or "Indeed,"

See: Connect — Reason-and-Result Relationship

Matthew 5:30 (#8)**"one of your members"**

Here, the phrase **one of your members** refers to a body part. See how you translated this phrase in [5:29](#). Alternate translation: "one of your body parts"\n

See: Assumed Knowledge and Implicit Information

Matthew 5:30 (#9)**"and"**

Here, the word **and** introduces the result of one of **your members** perishing. If it would be helpful in your language, you could use a word or phrase that introduces a result. Alternate translation: "so" or "with the result that"

See: Connecting Words and Phrases

Matthew 5:30 (#10)**"your whole body would not go into Gehenna"**

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

See: Personification

Matthew 5:30 (#11)**"Gehenna"**

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

See: Metaphor

Matthew 5:31 (#1)**"Now"**

Here, the word **Now** introduces the next topic. If it would be helpful in your language, you could use a word or phrase that introduces the next topic, or you could leave **Now** untranslated. Alternate translation: "Next,"

See: Connecting Words and Phrases

Matthew 5:31 (#2)**"it has been said"**

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

See: Active or Passive

Matthew 5:31 (#3)**"it has been said"**

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

See: Quotations and Quote Margins

Matthew 5:31 (#4)**"let him give"**

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: "he needs to give"

See: Third-Person Imperatives

Matthew 5:31 (#5)

"a certificate of divorce"

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

See: Translate Unknowns

Matthew 5:32 (#1)

"But"

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

See: Connect — Contrast Relationship

Matthew 5:32 (#2)

"I say to you that"

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

See: Assumed Knowledge and Implicit Information

Matthew 5:32 (#3)

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

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

See: Connect — Exception Clauses

Matthew 5:32 (#4)

"a report of sexual immorality"

Here Jesus implies that the **report** is about the wife having done something that is sexually immoral. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "a report that she has been sexually immoral"

See: Assumed Knowledge and Implicit Information

Matthew 5:32 (#5)

"of sexual immorality"

If your language does not use an abstract noun for the idea behind **immorality**, you could express the idea in another way. Alternate translation: "concerning what is sexually immoral" or "of sexually immoral behavior"

See: Abstract Nouns

Matthew 5:32 (#6)

"causes her to commit adultery"

Here, the phrase **causes her to commit adultery** could imply that: (1) the wife marries again, since that was expected in Matthew's culture. When she does, she commits adultery. Alternate translation: "causes her to commit adultery when she marries another man" (2) the man marries again, since that was expected in Matthew's culture. When he does, he makes his previous wife the victim of **adultery**. Alternate translation: "commits adultery against her when he marries another woman"

See: Assumed Knowledge and Implicit Information

Matthew 5:32 (#7)**"to commit adultery." - "commits adultery"**

If your language does not use an abstract noun for the idea of **adultery**, you could express the same idea in another way. Alternate translation: "to become an adulteress ... becomes an adulterer" or "to do what is adulterous ... does what is adulterous"

See: Abstract Nouns

Matthew 5:32 (#8)**"the one who} has been divorced"**

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

See: Active or Passive

Matthew 5:33 (#1)**"Again"**

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

See: Connecting Words and Phrases

Matthew 5:33 (#2)**"it was said to the ancient ones"**

Here Jesus summarizes several commands in the Old Testament that require people to do what they promised to do. If it would be helpful in your language, you could clarify that Jesus is summarizing commands from the Old Testament Scriptures. Alternate translation: "the ancient ones were commanded in the law"

See: Quotations and Quote Margins

Matthew 5:33 (#3)**"it was said"**

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

See: Active or Passive

Matthew 5:33 (#4)**"to the ancient ones"**

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

See: Assumed Knowledge and Implicit Information

Matthew 5:33 (#5)**"Do not break an oath, but carry out your oaths to the Lord"**

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

See: Forms of 'You' — Singular

Matthew 5:33 (#6)**"Do not break an oath"**

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

See: Assumed Knowledge and Implicit Information

Matthew 5:33 (#7)**"but"**

Here the word **but** introduces what to do instead of breaking an oath. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: "but instead"

See: Connect — Contrast Relationship

Matthew 5:33 (#8)**"carry out your oaths to the Lord"**

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

See: Idiom

Matthew 5:34 (#1)**"But"**

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

See: Connect — Contrast Relationship

Matthew 5:34 (#2)**"I tell you not to swear"**

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

See: Assumed Knowledge and Implicit Information

Matthew 5:34 (#3)**"at all, neither by heaven, for it is the throne of God"**

Here, the word **for** introduces a reason why people should not swear **by heaven**. If it would be helpful in your language, you could put the reason before the command. Alternate translation: "at all. Heaven is the throne of God, so do not swear by it"

See: Connect — Reason-and-Result Relationship

Matthew 5:34 (#4)**"it is the throne of God"**

Here, 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. Alternative translation: "it is where God's throne is" or "it is the place from which God rules"

See: Metaphor

Matthew 5:35 (#1)**"nor by the earth, for it is a footstool for his feet"**

Here, the word **for** introduces a reason why people should not swear **by the earth**. If it would be helpful in your language, you could put the reason before the command. Alternate translation: "and the earth is a footstool for his feet, so do not swear by it either"

See: Connect — Reason-and-Result Relationship

Matthew 5:35 (#2)**"it is a footstool for his feet"**

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

See: Metaphor

Matthew 5:35 (#3)

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

Here, the word **for** introduces a reason why people should not swear **by Jerusalem**. If it would be helpful in your language, you could put the reason before the command. Alternate translation: "and Jerusalem is the city of the great King, so do not swear by it either"

See: Connect — Reason-and-Result Relationship

Matthew 5:35 (#4)

"the city of the great King"

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

See: Possession

Matthew 5:35 (#5)

"of the great King"

Here Jesus implies that **the great King** is God. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "of the great King, God"

See: Assumed Knowledge and Implicit Information

Matthew 5:36 (#1)

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

Here, the word **for** introduces a reason why people should not swear by their **head**. If it would be helpful in your language, you could put the reason before the command. Alternate translation: "Also, you are not able to make one hair on your head white or black, so you should not swear by your head"

See: Connect — Reason-and-Result Relationship

Matthew 5:36 (#2)

"should you swear" - "your" - "you are not able"

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

See: Singular Pronouns that refer to Groups

Matthew 5:36 (#3)

"one hair"

Here Jesus implies that this **hair** is on a person's head. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "one hair on your head"

See: Assumed Knowledge and Implicit Information

Matthew 5:37 (#1)

"But"

Here, the word **But** introduces a contrast with what Jesus tells the disciples not to do in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: "Instead," or "Rather,"

See: Connect — Contrast Relationship

Matthew 5:37 (#2)

"let your word be"

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: "your word should be" or "you should only say"

See: Third-Person Imperatives

Matthew 5:37 (#3)

"your word"

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

See: Metonymy

Matthew 5:37 (#4)

"Yes, yes,' {or} 'No, no"

Here 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. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "yes I will" or 'no I will not"

See: Assumed Knowledge and Implicit Information

Matthew 5:37 (#5)

"anything greater than this"

Here Jesus is referring to saying anything more than **yes** or **no** when making a promise. He is particularly referring to swearing an oath. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "using more words in your promise" or "including an oath"

See: Assumed Knowledge and Implicit Information

Matthew 5:37 (#6)

"the evil one"

Here, the phrase **the evil one** could refer to: (1) the devil, or Satan. Alternate translation: "the devil" (2) **evil** in general. Alternate translation: "an evil source" or "what is evil"

See: Assumed Knowledge and Implicit Information

Matthew 5:38 (#1)

"it was said"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language.

Alternate translation: "God commanded" or "Moses said"

See: Active or Passive

Matthew 5:38 (#2)

"it was said"

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

See: Quotations and Quote Margins

Matthew 5:38 (#3)

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

Here Jesus implies that this command deals with the proper way to punish people when they injure others. The command indicates that the punishment should match what the person did to hurt another person. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "If someone injured another person's eye, his or her eye should be injured as punishment; if someone injured another person's tooth, his or her tooth should be injured as punishment" or "If you hurt someone's eye, your eye will be hurt; if you hurt someone's tooth, your tooth will be hurt"

See: Assumed Knowledge and Implicit Information

Matthew 5:39 (#1)

"But"

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

See: Connect — Contrast Relationship

Matthew 5:39 (#2)**"I tell you not to resist"**

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

See: Assumed Knowledge and Implicit Information

Matthew 5:39 (#3)**"to resist"**

Here, the word **resist** could refer to: (1) trying to stop someone from doing something. Alternate translation: "to oppose" (2) trying to fight back or get revenge. Alternate translation: "to fight back against" or "to get revenge on"

See: Assumed Knowledge and Implicit Information

Matthew 5:39 (#4)**"the evil one"**

Here, the phrase **the evil one** could refer to: (1) any person who acts in **evil** ways. Alternate translation: "an evil person" or "any person who is evil" (2) any action or thing that is **evil**. Alternate translation: "anything evil" or "evil actions"

See: Assumed Knowledge and Implicit Information

Matthew 5:39 (#5)**"whoever strikes you on the right cheek, turn to him the other also"**

Jesus is using a hypothetical situation to teach. Use a natural method in your language for introducing a hypothetical situation. Alternate translation: "if anyone strikes you on the right cheek, you should turn to him the other also"

See: Hypothetical Situations

Matthew 5:39 (#6)**"you" - "turn"**

Even though Jesus is speaking to many disciples, he is addressing an individual situation, so **you** is singular throughout this sentence. But if the singular form would not be natural in your language for someone who is speaking to a group of people, you could use the plural form of **you** in your translation.

See: Singular Pronouns that refer to Groups

Matthew 5:39 (#7)**"turn to him the other also"**

Here Jesus implies that turning the **other** cheek to **him** will allow the person to strike this **other** cheek. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "turn to him the other so that he can strike it also"

See: Assumed Knowledge and Implicit Information

Matthew 5:39 (#8)**"to him"**

Although the term **him** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "to him or her"

See: When Masculine Words Include Women

Matthew 5:40 (#1)**"to the one wanting to have judgment passed upon you and to take away your tunic, let him also have your cloak"**

Jesus is using a hypothetical situation to teach. Use a natural method in your language for introducing a hypothetical situation. Alternate translation: "if someone wants to have judgment passed upon you and to take away your tunic, you should let him also have your cloak"

See: Hypothetical Situations

Matthew 5:40 (#2)**"to have judgment passed upon you"**

If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way. Alternate translation: "to have someone judge you" or "you to be judged"

See: Abstract Nouns

Matthew 5:40 (#3)

"you" - "your" - "let" - "have your"

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

See: Singular Pronouns that refer to Groups

Matthew 5:40 (#4)

"and to take away your tunic"

Here, the word **and** introduces the result of **judgment** being **passed upon you**. If it would be helpful in your language, you could use a word or phrase that makes this more explicit. Alternate translation: "with the result that he takes away your tunic"

See: Connecting Words and Phrases

Matthew 5:40 (#5)

"tunic," - "cloak"

The **tunic** was worn close to the body, like a heavy shirt or a sweater. The **cloak**, the more valuable of the two, was worn over the **tunic** for warmth and could be used as a blanket for warmth at night. If your readers would not be familiar with these kinds of garments, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "inner garment ... outer garment"\n

See: Translate Unknowns

Matthew 5:40 (#6)

"him"

Although the term **him** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "him or her"

See: When Masculine Words Include Women

Matthew 5:41 (#1)

"whoever will press you into service for one mile, go with him two"

Jesus is using a hypothetical situation to teach. Use a natural method in your language for introducing a hypothetical situation. Alternate translation: "if someone presses you into service for one mile, you should go with him two"

See: Hypothetical Situations

Matthew 5:41 (#2)

"will press you into service"

Here, the phrase **press you into service** refers to a person in authority forcing someone else to carry his or her pack or belongings. If it would be helpful in your language, you could use a word or phrase that makes this idea explicit. Alternate translation: "will force you to carry his pack" or "will make you act as his porter"

See: Assumed Knowledge and Implicit Information

Matthew 5:41 (#3)

"you" - "go"

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

See: Singular Pronouns that refer to Groups

Matthew 5:41 (#4)

"for one mile"

Here, **one mile** refers to the Roman mile, which was 1,000 paces. In modern measurements, this is

about 4,860 feet or 1,480 meters. If it would be helpful to your readers, you could express this in terms of modern measurements, either in the text or a footnote. It is not important to the meaning of the passage to be precise about the distance, so you could use round numbers. Alternate translation: "for one kilometer"

See: Biblical Distance

Matthew 5:41 (#5)

"go with him two"

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "go with him two miles"

See: Ellipsis

Matthew 5:41 (#6)

"him"

Although the term **him** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "him or her"

See: When Masculine Words Include Women

Matthew 5:42 (#1)

"Give to the one asking you"

Here Jesus does not specify what the person is **asking** for or what should be given. He does this to include many things that a person might ask for. If it would be helpful in your language, you could include a generic or general object. Alternate translation: "Give to the one asking you for anything" or "When a person asks you for anything, give it to him or her"

See: Assumed Knowledge and Implicit Information

Matthew 5:42 (#2)

"Give" - "you," - "do not turn away from" - "you"

Even though Jesus is speaking to many disciples, he is addressing an individual situation, so **you** is singular throughout this verse. But if the singular form would not be natural in your language for someone who was speaking to a group of people, you could use the plural form of **you** in your translation.

See: Singular Pronouns that refer to Groups

Matthew 5:42 (#3)

"do not turn away from"

Here Jesus speaks of refusing to help someone as if it were turning away from that person. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "do not refuse" or "do not reject"

See: Metaphor

Matthew 5:42 (#4)

"to borrow"

Here, the word **borrow** usually indicates borrowing money. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "to borrow money"

See: Assumed Knowledge and Implicit Information

Matthew 5:43 (#1)

"it was said"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God commanded" or "Moses said"

See: Active or Passive

Matthew 5:43 (#2)

"that it was said"

Here Jesus quotes from the Old Testament scriptures. The words **Love your neighbor** are from [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"\n

See: Quotations and Quote Margins

Matthew 5:43 (#3)

"Love your neighbor and hate your enemy"

Since the author of the quotation is addressing each specific person who is part of God's people, the command here is singular. If it would be helpful in your language, you could use a form that makes this clear. Alternate translation: "Each of you, love your neighbor and hate your enemy"

See: Forms of 'You' — Singular

Matthew 5:43 (#4)

"your neighbor" - "your enemy"

The words **neighbor** and **enemy** represent neighbors and enemies in general, not one particular neighbor or enemy. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "each of your neighbors ... each of your enemies"

See: Generic Noun Phrases

Matthew 5:43 (#5)

"your neighbor"

Here Jesus refers to any member of one's community or group as a **neighbor**. He is not referring just to people who live nearby. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "your countrymen" or "everyone who belongs to your group"

See: Metaphor

Matthew 5:44 (#1)

"But"

Here, the word **But** introduces a contrast with what Jesus said in the previous verse ([5:43](#)). Jesus is not

contradicting what God said about loving neighbors, but he is contradicting what some people say about hating enemies. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: "However," or "Yet"

See: Connect — Contrast Relationship

Matthew 5:44 (#2)

"I say to you"

Jesus uses the clause **I say to you** to emphasize what he is about to say and to contrast it with what he quoted in the previous verse ([5:43](#)). If it would be helpful in your language, you could express the emphatic contrast in another way. Alternate translation: "listen to this:" or "here is what you need to know:"

See: Assumed Knowledge and Implicit Information

Matthew 5:44 (#3)

"your enemies and pray"

Many ancient manuscripts only include these two commands in this verse. The ULT follows that reading. Other ancient manuscripts include the commands "bless the ones cursing you, do good to the ones hating you" between the words **enemies** and **and**. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.\n

See: Textual Variants

Matthew 5:45 (#1)

"so that"

The connecting words **so that** introduce a goal or purpose relationship. The purpose for loving enemies and praying for persecutors (see [5:44](#)) is to be sons of your Father. Use a connector in your language that makes it clear that this is the purpose. Alternate translation: "in order that"

See: Connect — Goal (Purpose) Relationship

Matthew 5:45 (#2)**"sons of your Father"**

Jesus speaks of his disciples as if God were their physical **Father**. He means that they have a father-son relationship with God, which indicates that they act or behave like God. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "spiritual sons of your spiritual Father" or "like God, whom you can call your Father"

See: Metaphor

Matthew 5:45 (#3)**"of your Father"**

Father is an important title for the first person in the Trinity. He is the **Father** also of Jesus.

See: Translating Son and Father

Matthew 5:45 (#4)**"in the heavens"**

Here, the phrase **in the heavens** identifies the location in which God **the Father** is specially present and from which he rules. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "who is in the heavens"

See: Metonymy

Matthew 5:45 (#5)**"For"**

Here, the word **For** introduces a reason why those who treat their enemies well will **be sons** of their **Father**. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: "You will be his sons because" or "That is because"

See: Connect — Reason-and-Result Relationship

Matthew 5:45 (#6)**"the evil and the good," - "the just and the unjust"**

In the first clause, Jesus mentions the wicked person first, but in the second clause he mentions the wicked person second. This structure sounded good in his culture. If your language would not use this structure, you could consistently refer to either the wicked or the good person first. Alternate translation: "the good and the evil ... the just and the unjust" or "the evil and the good ... the unjust and the just"

See: Information Structure

Matthew 5:45 (#7)**"the evil and the good," - "the just and the unjust"**

Jesus is using the adjectives **evil, good, just, and unjust** as nouns to mean people who are characterized by these qualities. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: "evil people and good people ... just people and unjust people"

See: Nominal Adjectives

Matthew 5:46 (#1)**"For"**

Here, the word **For** introduces further support for Jesus' command to love enemies. If it would be helpful in your language, you could use a word or phrase that introduces support for a claim, or you could leave **For** untranslated. Alternate translation: "You should love your enemies because" or "You should do what I am saying since"

See: Connect — Reason-and-Result Relationship

Matthew 5:46 (#2)**"what reward do you have"**

Jesus uses this question to show that people who only love others who love them will not receive any **reward**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate

translation: "you have no reward." or "there is no reward for you!"

See: Rhetorical Question

Matthew 5:46 (#3)

"Do not even the tax collectors do the same thing"

Jesus uses this question to show that even **tax collectors**, who were often considered to be unloving people, love people who love them. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "Even the tax collectors do the same." or "Even tax collectors do that very thing!"

See: Rhetorical Question

Matthew 5:47 (#1)

"your brothers"

Jesus is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "fellow disciples" or "other believers"

See: Metaphor

Matthew 5:47 (#2)

"brothers"

Although the term **brothers** is masculine, Jesus is using the word in a generic sense that includes both men and women. If you retain the metaphor in your translation, and if it would be helpful in your language, you could say "brothers and sisters" to indicate this.

See: When Masculine Words Include Women

Matthew 5:47 (#3)

"what do you do more"

Jesus uses this question to show that people who **greet** only their **brothers** do not do anything **more**. If you would not use the question form for this purpose in your language, you could translate

this as a statement or an exclamation. Alternate translation: "you do nothing more." or "you have not done anything more!"

See: Rhetorical Question

Matthew 5:47 (#4)

"more"

Here Jesus implies that they are not doing anything **more** than people who do not know God do. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "more than anyone else" or "more than people who do not know God"

See: Assumed Knowledge and Implicit Information

Matthew 5:47 (#5)

"Do not even the Gentiles do the same thing"

Jesus uses this question to show that even **Gentiles**, who do not know God, greet their friends. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "Even the Gentiles do the same thing." or "Even Gentiles do that very thing!"

See: Rhetorical Question

Matthew 5:47 (#6)

"the Gentiles"

Many ancient manuscripts read **the Gentiles**. The ULT follows that reading. Other ancient manuscripts read "the tax collectors." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Matthew 5:48 (#1)

"Therefore"

Here, the word **Therefore** introduces the conclusion to what Jesus has been telling his disciples about how to live. He could be concluding

everything he said in [5:21–47](#), or he could be concluding only what he said in [5:43–47](#). If it would be helpful in your language, you could use a word or phrase that introduces a conclusion. Alternate translation: “So then” or “In summary”

See: Connect — Reason-and-Result Relationship

Matthew 5:48 (#2)

“your heavenly Father”

This is a figurative expression. God is not the **Father** of humans in the same actual way that he is the Father of Jesus. Even so, it would probably be best to translate **Father** with the same word that your language would naturally use to refer to a human father. If it would be helpful to your readers, you could indicate that this means God. Alternate translation: “God your heavenly Father”

See: Metaphor

Matthew 6:1 (#1)

“Now”

Here, the word **Now** introduces the next topic. If it would be helpful in your language, you could use a word or phrase that introduces the next topic, or you could leave **Now** untranslated. Alternate translation: “Next,”\n

See: Connecting Words and Phrases

Matthew 6:1 (#2)

“your righteousness”

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea in another way. Alternate translation: “what is righteous” or “your righteous deeds”

See: Abstract Nouns

Matthew 6:1 (#3)

“before men”

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language,

you could use a phrase that makes this clear. Alternate translation: “before men and women”

See: When Masculine Words Include Women

Matthew 6:1 (#4)

“to be seen”

Here, the phrase **to be seen** refers to being recognized or praised. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “to be praised” or “to be honored”

See: Metonymy

Matthew 6:1 (#5)

“to be seen by them”

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “so that they see you”

See: Active or Passive

Matthew 6:1 (#6)

“otherwise”

Here, the word **otherwise** introduces a contrast that specifies what will happen if people disobey the command in the first part of the verse. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: “but if you disobey this command” or “because if you do act in that way”

See: Connect — Contrast Relationship

Matthew 6:1 (#7)

“your Father”

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

See: Metaphor

Matthew 6:1 (#8)

"in the heavens"

Here, the phrase in the heavens identifies the location in which God the Father is specially present and from which he rules. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "who is in the heavens"

See: Assumed Knowledge and Implicit Information

Matthew 6:2 (#1)

"So"

Here, the word **So** introduces an application of the general principle that Jesus gave in [6:1](#). If it would be helpful in your language, you could use a word or phrase that introduces an application. Alternate translation: "Therefore," or "So then,"

See: Connect — Reason-and-Result Relationship

Matthew 6:2 (#2)

"you give" - "do not sound a trumpet" - "yourself"

Even though Jesus is speaking to many disciples, he is addressing an individual situation, so **you** and **yourself** are singular throughout this sentence. But if the singular form would not be natural in your language for someone who is speaking to a group of people, you could use the plural forms of **you** and **yourself** in your translation.

See: Singular Pronouns that refer to Groups

Matthew 6:2 (#3)

"do not sound a trumpet before yourself"

Here Jesus could be referring to: (1) how people actually had someone with a **trumpet** announce that they were giving **alms**. This would be an extreme example of calling attention to oneself. Alternate translation: "do not have someone with a trumpet announce it before you" (2) how people draw attention to how they give **alms**, and he

describes it as if they were sounding a **trumpet**. Alternate translation: "do not draw attention to yourself" or "do not announce it publicly, as if you were using a trumpet,"

See: Metaphor

Matthew 6:2 (#4)

"do not sound a trumpet before yourself"

Here Jesus implies that people would have someone else **sound a trumpet** in front of them as they went to **give alms**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "do not have someone sound a trumpet in front of you"

See: Assumed Knowledge and Implicit Information

Matthew 6:2 (#5)

"in the synagogues and in the streets"

These locations were public places where many people would hear the **trumpet**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "in public areas like synagogues and streets"

See: Assumed Knowledge and Implicit Information

Matthew 6:2 (#6)

"so that they may be glorified by men"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "so that men may glorify them"

See: Active or Passive

Matthew 6:2 (#7)

"men"

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "men and women" or "people"

See: When Masculine Words Include Women

Matthew 6:2 (#8)

"they have their reward in full"

Here Jesus means that they have received their entire **reward** from **men**, and God will not reward them any further. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "they have already received all the reward they will get" or "God will not give them any reward beyond that"

See: Assumed Knowledge and Implicit Information

Matthew 6:3 (#1)

"you," - "your" - "your"

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

See: Singular Pronouns that refer to Groups

Matthew 6:3 (#2)

"giving alms"

Here, the phrase **giving alms** identifies the situation in which people should follow this command. If it would be helpful in your language, you could use a word or phrase that makes this relationship clearer. Alternate translation: "whenever you give alms" or "as you are giving alms"

See: Connect — Simultaneous Time Relationship

Matthew 6:3 (#3)

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

Here Jesus speaks of **your left hand** and **your right hand** as if they were people who could **know** and do things on their own. He means that **giving alms** should be done so secretly that even other body

parts, if they could know things, would not know about it. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "do not let your best friend know what you are doing" or "do it so privately that, if your left hand were a person, it would not know what you had done"

See: Personification

Matthew 6:4 (#1)

"so that"

Here, the phrase **so that** introduces the purpose for which the disciples should give alms privately. If it would be helpful in your language, you could use a different word or phrase that introduces a purpose. Alternate translation: "in order that"

See: Connect — Goal (Purpose) Relationship

Matthew 6:4 (#2)

"your Father"

This is a figurative expression. God is not the **Father** of humans in the same actual way that he is the Father of Jesus. Even so, it would probably be best to translate Father with the same word that your language would naturally use to refer to a human father. If it would be helpful to your readers, you could indicate that this means God. Alternate translation: "God, who is your Father,"

See: Metaphor

Matthew 6:4 (#3)

"will reward you"

Many ancient manuscripts read **will reward you**. The ULT follows that reading. Other ancient manuscripts read "will reward you in the open." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Matthew 6:5 (#1)**"you pray, do not be"**

Even though Jesus is speaking to many disciples, he is addressing an individual situation, so **you** is singular throughout this sentence (the word **you** in the second sentence is plural). But if the singular form would not be natural in your language for someone who is speaking to a group of people, you could use the plural form of **you** in your translation.

See: Forms of You

Matthew 6:5 (#2)**"they love to pray, having stood"**

Here Jesus that they **love to pray** in public places, not simply that they **love to pray** in general. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "they love to pray publicly, for example standing"

See: Assumed Knowledge and Implicit Information

Matthew 6:5 (#3)**"in the synagogues and on the corners of the street"**

These locations were public places where many people would hear the prayers. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "in public areas like synagogues and the corners of the streets"

See: Assumed Knowledge and Implicit Information

Matthew 6:5 (#4)**"they may be seen by men"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "men may see them"

See: Active or Passive

Matthew 6:5 (#5)**"they may be seen"**

Here Jesus implies not only that these people want to be **seen** but also that they want to be honored or praised. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "they may be seen and honored" or "they may be seen and praised"

See: Assumed Knowledge and Implicit Information

Matthew 6:5 (#6)**"by men"**

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "men and women" or "people"

See: When Masculine Words Include Women

Matthew 6:5 (#7)**"they have their reward in full"**

Here Jesus means that they have received their entire **reward** from men, and God will not reward them any further. See how you translated this clause in [6:2](#). Alternate translation: "they have already received all the reward they will get" or "God will not give them any reward beyond that"

See: Assumed Knowledge and Implicit Information

Matthew 6:6 (#1)**"But you"**

Here, the phrase **But you** introduces what Jesus wants each of his disciples to do in contrast to what the "hypocrites" do, which he described in the previous verse ([6:5](#)). If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: "As for you, however"

See: Connect — Contrast Relationship

Matthew 6:6 (#2)

"you," - "enter" - "your" - "your" - "pray" - "your" - "your" - "you"

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

See: Singular Pronouns that refer to Groups

Matthew 6:6 (#3)

"your inner chamber"

The **inner chamber** was a small, private room in a house. It could be a bedroom or a storage room. If your readers would not be familiar with this type of room, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "your private area" or "your own room"

See: Translate Unknowns

Matthew 6:6 (#4)

"to your Father" - "your Father"

This is a figurative expression. God is not the **Father** of humans in the same actual way that he is the Father of Jesus. Even so, it would probably be best to translate **Father** with the same word that your language would naturally use to refer to a human father. If it would be helpful to your readers, you could indicate that this means God. Alternate translation: "to God, who is your Father, ... God, who is your Father,"

See: Metaphor

Matthew 6:6 (#5)

"to your Father in secret"

Here, the phrase **your Father in secret** could mean that: (1) the **Father** is present even when a person prays **in secret**. Alternate translation: "to your Father who is with you in secret" (2) the **Father** himself is **in secret**, which means that no one can see or observe him. Alternate translation: "to your Father, whom no one can see" (3) the disciple should pray **in secret**. Alternate translation: "in secret to your Father"

See: Assumed Knowledge and Implicit Information

Matthew 6:6 (#6)

"will reward you"

Many ancient manuscripts read **will reward you**. The ULT follows that reading. Other ancient manuscripts read "will reward you in the open." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Matthew 6:7 (#1)

"Now praying"

Here, the word **Now** introduces Jesus' next teaching about **praying**. If it would be helpful in your language, you could use a different word or phrase that introduces another teaching, or you could leave **Now** untranslated. Alternate translation: "As for what to say when you pray" or "As for when you are praying"

See: Connecting Words and Phrases

Matthew 6:7 (#2)

"do not make useless repetitions"

Here, the phrase **make useless repetitions** could refer to: (1) repeating words. Alternate translation: "do not repeat your words" (2) using meaningless words. Alternate translation: "do not use meaningless words"

See: Assumed Knowledge and Implicit Information

Matthew 6:7 (#3)

"do not make useless repetitions"

If your language does not use an abstract noun for the idea of **repetitions**, you could express the same idea in another way. Alternate translation: "do not repeat yourself in useless ways"

See: Abstract Nouns

Matthew 6:7 (#4)**"the Gentiles"**

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "the Gentiles do"

See: Ellipsis

Matthew 6:7 (#5)**"for"**

Here, the word **for** introduces a reason why **the Gentiles** make **repetitions** when they pray. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **for** untranslated. Alternate translation: "which they do because"

See: Connect — Reason-and-Result Relationship

Matthew 6:7 (#6)**"they will be heard"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who would do the action, it is clear from the context that it would be the gods to whom they are praying. Alternate translation: "their gods will hear them"

See: Active or Passive

Matthew 6:8 (#1)**"Therefore"**

Here, the word **Therefore** introduces a conclusion based on what Jesus implied in the previous verse. He implied that repeating words does not cause God to listen, and so (**Therefore**) his disciples should not act like the "Gentiles," who repeat words when they pray. If it would be helpful in your language, you could use a word or phrase that introduces this kind of conclusion, or you could leave **Therefore** untranslated. Alternate translation: "Since they are not heard because of their repetitions" or "Because they are wrong about that"

See: Connect — Reason-and-Result Relationship

Matthew 6:8 (#2)**"you should not be like them"**

When Jesus says that his disciples should **not be like them**, he means that his disciples should not pray as they do. If it would be helpful to your readers, you could express that explicitly. Alternate translation: "you should not pray in the ways that they pray"

See: Assumed Knowledge and Implicit Information

Matthew 6:8 (#3)**"for"**

Here, the word **for** introduces a reason why Jesus' disciples should not repeat themselves as the Gentiles do. Jesus tells them that God already knows what they need, so they do not need to worry about being heard, as the Gentiles do. If it would be helpful in your language, you could use a word or phrase that introduces a reason, or you could leave **for** untranslated. Alternate translation: "since"

See: Connect — Reason-and-Result Relationship

Matthew 6:8 (#4)**"your Father"**

This is a figurative expression. God is not the **Father** of humans in the same actual way that he is the Father of Jesus. Even so, it would probably be best to translate **Father** with the same word that your language would naturally use to refer to a human father. If it would be helpful to your readers, you could indicate that this means God. Alternate translation: "God, who is your Father,"

See: Metaphor

Matthew 6:8 (#5)**"before you ask him"**

Here Jesus implies that his disciples are asking God about the **need** that they have. If it would be helpful in your language, you could make this idea more

explicit. Alternate translation: “before you ask him about that need”

See: Assumed Knowledge and Implicit Information

Matthew 6:9 (#1)

"Therefore"

Here, the word **Therefore** introduces the conclusion to what Jesus has said about prayer in [6:5-8](#). If it would be helpful in your language, you could use a different word that introduces a conclusion, or you could leave **Therefore** untranslated. Alternate translation: “So then” or “In the end”

See: Connect — Reason-and-Result Relationship

Matthew 6:9 (#2)

"Our Father"

This is a figurative expression. God is not the **Father** of humans in the same actual way that he is the Father of Jesus. Even so, it would probably be best to translate **Father** with the same word that your language would naturally use to refer to a human father. If it would be helpful to your readers, you could indicate that this means God. Alternate translation: “God, who is our Father”

See: Metaphor

Matthew 6:9 (#3)

"Our"

By **Our**, Jesus means himself and his disciples, so use the inclusive form of that word in your translation if your language marks that distinction.

See: Exclusive and Inclusive ‘We’

Matthew 6:9 (#4)

"in the heavens"

Here, the phrase in the heavens identifies the location in which God the **Father** is specially present and from which he rules. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “who is in the heavens”

See: Assumed Knowledge and Implicit Information

Matthew 6:9 (#5)

"let your name be made holy"

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: “we want your name to be made holy” or “we pray that your name is made holy”

See: Third-Person Imperatives

Matthew 6:9 (#6)

"let your name be made holy"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: “let people treat your name as holy” or “let people regard your name as holy”

See: Active or Passive

Matthew 6:9 (#7)

"your name"

Here, the word **name** refers primarily to the person who has that name, and it focuses especially on who that person is. If it would be helpful in your language, you could use a comparable expression or plain language. Alternate translation: “you yourself” or “who you are”

See: Metonymy

Matthew 6:9 (#8)

"your"

Since Jesus is praying to God the Father, the word **your** here is singular.

See: Forms of ‘You’ — Singular

Matthew 6:10 (#1)**"Let your kingdom come,"**

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: "we want your kingdom to come, we want your will to be done" or "we pray that your kingdom comes, we pray that your will is done"

See: Third-Person Imperatives

Matthew 6:10 (#2)**"Let your kingdom come"**

Here Jesus speaks as if God's **kingdom** were a person who could **come**. He means that disciples should pray for God to establish or begin his **kingdom**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "Let your kingdom grow" or "Let your kingdom begin"

See: Personification

Matthew 6:10 (#3)**"your" - "your"**

Since Jesus is praying to God the Father, the word **your** here is singular.

See: Forms of 'You' — Singular

Matthew 6:10 (#4)**"let your will be done"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, you could use an indefinite subject. Alternate translation: "let all people do your will" or "let your will take place"

See: Active or Passive

Matthew 6:10 (#5)**"your will"**

If your language does not use an abstract noun for the idea of **will**, you could express the same idea in another way. Alternate translation: "what you desire"

See: Abstract Nouns

Matthew 6:10 (#6)**"as in heaven also on earth"**

Here Jesus implies that God's **will** is always done **in heaven**, and believers should pray that this will also be true **on earth**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "on earth, just as it already is done in heaven"

See: Assumed Knowledge and Implicit Information

Matthew 6:11 (#1)**"Give us"**

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: "We ask that you give us"

See: Imperatives — Other Uses

Matthew 6:11 (#2)**"our daily bread"**

Here, the word **daily** means that the **bread** is the amount a person needs each day. If it would be helpful in your language, you could express this idea in another way. Alternate translation: "our bread for this day" or "the bread that we need today"

See: Assumed Knowledge and Implicit Information

Matthew 6:11 (#3)**"our daily bread"**

Jesus refers to **bread**, one common food, to mean food in general. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "what we eat daily"

See: Synecdoche

Matthew 6:12 (#1)

"forgive us"

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: "we ask that you forgive us"

See: Imperatives — Other Uses

Matthew 6:12 (#2)

""our debts,"

A **debt** is what one person owes another person. A **debtor** is a person who owes a debt to another person. Jesus is not speaking primarily about money, however. He is referring to when people do not act properly or rightly. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "our sins ... those who sin against us" or "the wrong things we have done ... people who have wronged us"

See: Metaphor

Matthew 6:12 (#3)

"our debtors"

Here, Jesus is using the possessive form to describe **debtors** who are in debt to the people praying this prayer. If this is not clear in your language, you could express the idea in another way. Alternate translation: "people in debt to us"

See: Possession

Matthew 6:13 (#1)

""do not bring us into temptation,"

These are imperatives, but they should be translated as polite requests rather than as commands. It may be helpful to add an expression such as "please" in each case to make this clear. Alternate translation: "we ask that you do not bring us into temptation, but that you deliver us from the evil one"

See: Imperatives — Other Uses

Matthew 6:13 (#2)

"do not bring us into"

Here Jesus speaks as if **temptation** were a location that someone could **bring** someone else into. He means that believers should pray that God would keep them out of situations where they might experience **temptation**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "do not allow us to experience" or "keep us away from"

See: Metaphor

Matthew 6:13 (#3)

"do not bring us into temptation"

If your language does not use an abstract noun for the idea of **temptation**, you could express the same idea in another way. Alternate translation: "do not let anything tempt us" or "do not allow us to be tempted"

See: Abstract Nouns

Matthew 6:13 (#4)

"but"

Here, the word **but** introduces a contrast with being brought **into temptation**. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: "instead," or "rather,"

See: Connect — Contrast Relationship

Matthew 6:13 (#5)

"the evil one"

Here, the phrase **the evil one** could refer to: (1) the devil, or Satan. Alternate translation: "the devil" (2) evil in general. Alternate translation: "evil" or "what is evil"

See: Assumed Knowledge and Implicit Information

Matthew 6:13 (#6)**"the evil one"**

Many ancient manuscripts only include these two clauses in this verse. The ULT follows that reading. Other ancient manuscripts include as part of the prayer the following sentences after **the evil one**: "For yours is the kingdom and the power and the glory forever. Amen." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Matthew 6:14 (#1)**"For"**

Here, the word **For** introduces a further explanation of what Jesus said about forgiveness in [6:12](#). If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: "You should pray in that way because" or "Indeed,"

See: Connecting Words and Phrases

Matthew 6:14 (#2)**"men"**

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "men and women"

See: When Masculine Words Include Women

Matthew 6:14 (#3)**"their trespasses"**

If your language does not use an abstract noun for the idea of **trespasses**, you could express the same idea in another way. Alternate translation: "when they trespass"

See: Abstract Nouns

Matthew 6:14 (#4)**"your heavenly Father"**

This is a figurative expression. God is not the **Father** of humans in the same actual way that he is the Father of Jesus. Even so, it would probably be best to translate **Father** with the same word that your language would naturally use to refer to a human father. If it would be helpful to your readers, you could indicate that this means God. Alternate translation: "God your heavenly Father"\n

See: Metaphor

Matthew 6:15 (#1)**"the men"**

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "the men and women"

See: When Masculine Words Include Women

Matthew 6:15 (#2)**"the men"**

Many ancient manuscripts read **the men**. The ULT follows that reading. Other ancient manuscripts read "men their trespasses." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Matthew 6:15 (#3)**"your Father"**

See how you translated the phrase **your Father** in the previous verse ([6:14](#)). Alternate translation: "your Father, God,"

See: Metaphor

Matthew 6:15 (#4)**"your trespasses"**

If your language does not use an abstract noun for the idea of **trespasses**, you could express the same idea in another way. Alternate translation: "you when you trespass"

See: Abstract Nouns

Matthew 6:16 (#1)

"Now"

Here, the word **Now** introduces the next topic. If it would be helpful in your language, you could use a word or phrase that introduces the next topic, or you could leave **Now** untranslated. Alternate translation: "Next,"

See: Connecting Words and Phrases

Matthew 6:16 (#2)

"as the hypocrites"

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "as the hypocrites are mournful"

See: Ellipsis

Matthew 6:16 (#3)

"they disfigure their faces"

This phrase could refer to how the **hypocrites** would: (1) make **their faces** look unusual. This could refer to intentionally looking sad or tired, or it could refer to making their faces dirty. Alternate translation: "they make their faces look distressed" or "they make their faces dirty" (2) wear something to cover **their faces**. Alternate translation: "they cover their faces"

See: Assumed Knowledge and Implicit Information

Matthew 6:16 (#4)

"they may be seen as fasting by men"

Here Jesus implies not only that these people want to **be seen** but also that they want to be honored or praised. If it would be helpful in your language, you

could make this idea more explicit. Alternate translation: "they may be seen and honored as fasting" or "they may be seen and praised as fasting"

See: Assumed Knowledge and Implicit Information

Matthew 6:16 (#5)

"they may be seen as fasting by men"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "men may see them as fasting"

See: Active or Passive

Matthew 6:16 (#6)

"by men"

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "by men and women" or "by people"

See: When Masculine Words Include Women

Matthew 6:16 (#7)

"they have their reward in full"

Here Jesus means that they have received their entire **reward** from **men**, and God will not reward them any further. See how you translated this clause in [6:2](#). Alternate translation: "they have already received all the reward they will get" or "God will not give them any reward beyond that"

See: Assumed Knowledge and Implicit Information

Matthew 6:17 (#1)

"But you"

Here, the phrase **But you** introduces what Jesus wants each of his disciples to do in contrast to what the "hypocrites" do, which he described in the previous verse [\(6:16\)](#). If it would be helpful in your language, you could use a word or phrase that

introduces this kind of contrast. Alternate translation: "As for you, however"

See: Connect — Contrast Relationship

Matthew 6:17 (#2)

"you, {" - "your" - "your"

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

See: Singular Pronouns that refer to Groups

Matthew 6:17 (#3)

"anoint your head and wash your face"

Here, to **anoint** the **head** and to **wash** the **face** is to take normal care of one's self. Doing this gives the appearance that you are living life as normal. If it would be helpful to your readers, you could use similar phrases that refer to normal bodily care, or you could use a general statement. Alternate translation: "comb your hair and wash your face as you normally do" or "take care of yourself as you usually do"

See: Assumed Knowledge and Implicit Information

Matthew 6:18 (#1)

"so that"

Here, the phrase **so that** introduces the purpose for which the disciples should anoint their heads and wash their faces ([6:17](#)). If it would be helpful in your language, you could use a different word or phrase that introduces a purpose. Alternate translation: "in order that"

See: Connect — Goal (Purpose) Relationship

Matthew 6:18 (#2)

"you would not be seen" - "your" - "your" - "you"

Even though Jesus is speaking to many disciples, he is addressing an individual situation, so **you** and

your are singular throughout this verse. But if the singular form would not be natural in your language for someone who is speaking to a group of people, you could use the plural forms of **you** and **your** in your translation.

See: Singular Pronouns that refer to Groups

Matthew 6:18 (#3)

"you would not be seen as fasting by men, but only by your Father"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "men may not see you as fasting, but only your Father"

See: Active or Passive

Matthew 6:18 (#4)

"by your Father in secret"

Here, much as in [6:6](#), the phrase **your Father in secret** could mean that: (1) the **Father** is present even when a person fasts **in secret**. Alternate translation: "by your Father who is with you in secret" (2) the **Father** himself is **in secret**, which means that no one can see or observe him. Alternate translation: "by your Father, whom no one can see" (3) the disciple should fast **in secret**. Alternate translation: "in secret by your Father"

See: Assumed Knowledge and Implicit Information

Matthew 6:18 (#5)

"by your Father" - "your Father"

This is a figurative expression. God is not the **Father** of humans in the same actual way that he is the Father of Jesus. Even so, it would probably be best to translate **Father** with the same word that your language would naturally use to refer to a human father. If it would be helpful to your readers, you could indicate that this means God. Alternate translation: "by God, who is your Father, ... God, who is your Father"

See: Metaphor

Matthew 6:18 (#6)**"will reward you"**

Many ancient manuscripts read **will reward you**. The ULT follows that reading. Other ancient manuscripts read "will reward you in the open." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Matthew 6:19 (#1)**"moth"**

A **moth** is a small, flying insect that destroys cloth by eating it. If your readers would not be familiar with this type of insect, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "insects that eat your belongings" or "flies"

See: Translate Unknowns

Matthew 6:19 (#2)**"moth"**

The word **moth** represents moths in general, not one particular **moth**. If it would be helpful in your language, you use a form that refers to moths in general. Alternate translation: "moths"

See: Generic Noun Phrases

Matthew 6:19 (#3)**"rust"**

Here, the word translated **rust** refers most generally to anything that destroys things by eating them or corroding them. The word could more specifically refer to: (1) how metals corrode. Alternate translation: "corrosion" (2) how insects, especially worms, eat cloth and food. Alternate translation: "worms" or "bugs"

See: Translate Unknowns

Matthew 6:19 (#4)**"break in"**

Here, the phrase **break in** refers to how **thieves** force their way into private buildings in order to **steal**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "break in to houses"

See: Assumed Knowledge and Implicit Information

Matthew 6:20 (#1)**"neither moth nor rust"**

See how you translated these words in [6:19](#).
Alternate translation: "neither flies nor corrosion"

See: Translate Unknowns

Matthew 6:20 (#2)**"do not break in"**

See how you translated this phrase in [6:19](#).
Alternate translation: "do not break in to houses"

See: Assumed Knowledge and Implicit Information

Matthew 6:21 (#1)**"For"**

Here, the word **For** introduces a reason why the disciples should store up treasure in heaven (see [6:20](#)). If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: "You should store up treasure in heaven because" or "I say that because"

See: Connect — Reason-and-Result Relationship

Matthew 6:21 (#2)**"where your treasure is, there will your heart be also"**

If it would be more natural in your language, you could reverse the order of these two clauses. Alternate translation: "your heart will be where your treasure is"

See: Information Structure

Matthew 6:21 (#3)

"there will your heart be also"

Here Jesus speaks as if a person's **heart** could be somewhere besides in the person's body. He means that the person's **heart** will be focused on that place and what is in that place. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "there will your heart be focused" or "there will your heart be directed"

See: Metaphor

Matthew 6:21 (#4)

"your heart"

In Matthew's culture, the **heart** is the place where humans think and feel. If it would be helpful in your language, you could translate **heart** by referring to the place where humans think and feel in your culture or by expressing the idea plainly. Alternate translation: "your desires" or "your attention"\n

See: Metonymy

Matthew 6:22 (#1)

"The lamp of the body is the eye"

Here Jesus describes **the eye** as if it were a **lamp**. Since Jesus develops this image in the following sentences, you should preserve the figure of speech or use simile form. The sentence could mean: (1) that **the eye** enables a person to see, just as a **lamp** enables a person to see. Alternate translation: "The eye is like a lamp for the body" or "Just as a lamp shines on things, so your eye sees those things" (2) that **the eye** receives light, which is like light from a **lamp**. Alternate translation: "The eye lets light from a lamp into the body" or "When a lamp sends out light, the eye receives that light into the body"

See: Biblical Imagery — Extended Metaphors

Matthew 6:22 (#2)

"The lamp of the body is the eye"

The words **body** and **eye** represent bodies and eyes in general, not one particular **body** and **eye**. If it would be helpful in your language, you could use a different expression. Alternate translation: "The lamps of people's bodies are their eyes"

See: Generic Noun Phrases

Matthew 6:22 (#3)

"your" - "your"

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

See: Singular Pronouns that refer to Groups

Matthew 6:22 (#4)

"your eye is"

In this verse, the word **eye** is singular in form, but it refers to both of the person's eyes as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: "your eyes are"

See: Collective Nouns

Matthew 6:22 (#5)

"healthy"

Here, the word **healthy** could mean that the **eye** is: (1) functioning properly. Alternate translation: "sound" or "working well" (2) focused on one thing. Alternate translation: "focused" or "attentive to one thing"

See: Assumed Knowledge and Implicit Information

Matthew 6:22 (#6)

"your whole body will be illuminated"

Here Jesus speaks as if the **whole body** were **illuminated**. Since this statement develops the idea of the **lamp**, you should preserve the figure of speech or use simile form. The clause could mean: (1) that the **whole body** experiences the benefits

of the **eye** working properly. Alternate translation: "your whole body receives the benefits, as if the eye shone on the whole body" (2) that a **healthy** eye shows that the **whole body** is healthy. Alternate translation: "that shows that your whole body is healthy, as if it were illuminated by your eye"

See: Biblical Imagery — Extended Metaphors

Matthew 6:22 (#7)

"will be"

Here Jesus uses the future tense to indicate that the **body** being **illuminated** is the logical result of the **eye** being **healthy**. If it would be helpful in your language, you could use whatever tense would be natural in a general statement like this one. Alternate translation: "is"

See: Irregular Use of Tenses

Matthew 6:22 (#8)

"illuminated"

Here, the phrase **illuminated** could mean that the **body**: (1) experiences **light**. Alternate translation: "full of light" (2) shines with **light**. Alternate translation: "shining with light"

See: Assumed Knowledge and Implicit Information

Matthew 6:23 (#1)

"your" - "your" - "you"

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

See: Singular Pronouns that refer to Groups

Matthew 6:23 (#2)

"your eye is"

In this verse, the word **eye** is singular in form, but it refers to both of the person's eyes as a group. See

how you translated the similar phrase in [6:22](#).
Alternate translation: "your eyes are"

See: Collective Nouns

Matthew 6:23 (#3)

"evil"

Here, the word **evil** could mean that the **eye** is: (1) damaged or functioning improperly. Alternate translation: "unhealthy" or "working poorly" (2) focused on what is evil or selfish. Alternate translation: "wicked" or "attentive only to yourself"

See: Assumed Knowledge and Implicit Information

Matthew 6:23 (#4)

"your whole body will be dark"

Here Jesus speaks as if the **whole body** were **dark**. Since this statement continues to develop the idea of the lamp, you should preserve the figure of speech or use simile form. The clause could mean: (1) that the **whole body** is injured when the **eye** does not work properly. Alternate translation: "your whole body is injured, as if the eye were not shining on the whole body" (2) that an **evil** eye shows that the **whole body** is evil. Alternate translation: "that shows that your whole body is evil, as if it were dark"

See: Biblical Imagery — Extended Metaphors

Matthew 6:23 (#5)

"will be"

Here Jesus uses the future tense to indicate that the **body** being **dark** is the logical result of the **eye** being **evil**. See how you translated the similar form in [6:22](#). Alternate translation: "is"

See: Irregular Use of Tenses

Matthew 6:23 (#6)

"will be dark"

Here, the phrase **dark** could mean that the **body**: (1) experiences darkness. Alternate translation: "will be darkened" (2) does not shine at all. Alternate translation: "will not shine at all"

See: Assumed Knowledge and Implicit Information

Matthew 6:23 (#7)

"is darkness, how great {is} the darkness"

If your language does not use an abstract noun for the idea of **darkness**, you could express the same idea in another way. Alternate translation: "is dark, how very dark it is"

See: Abstract Nouns

Matthew 6:23 (#8)

"Therefore"

Here, the word **Therefore** introduces the conclusion to what Jesus has said about eyes and lamps. If it would be helpful in your language, you could use a word or phrase that introduces a conclusion, or you could leave **Therefore** untranslated. Alternate translation: "In conclusion" or "So then"

See: Connect — Reason-and-Result Relationship

Matthew 6:23 (#9)

"if the light in you is darkness, how great {is} the darkness"

Here Jesus concludes the figure of speech that uses lamps and light, so you should preserve the figure of speech or use simile form. The sentence could mean: (1) that when the **eye** does not work properly, even the most healthy parts of the body are still negatively affected. Alternate translation: "if the parts least affected by unhealthy eyes are injured, how great is the injury" (2) that when the best things about a person (his or her **light**) are evil (**darkness**), then the worst things about that person are very evil. Alternate translation: "if what is best about you is evil, as if it were darkness, how evil are the worst things about you"

See: Biblical Imagery — Extended Metaphors

Matthew 6:23 (#10)

"the light in you is darkness, how great {is} the darkness"

Here Jesus means that what some people think of as **light** is actually **darkness**. In that case, what these people consider to be **darkness** is very **great** darkness. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "what you consider to be light is actually darkness, how dark is what you consider to be darkness" or "what you call light is darkness, how great the darkness itself"

See: Assumed Knowledge and Implicit Information

Matthew 6:23 (#11)

"how great {is} the darkness"

This is an exclamation that is emphasizing that **the darkness** is very **great**. Use an exclamation that would communicate that meaning in your language. Alternate translation: "the darkness is very great"

See: Exclamations

Matthew 6:24 (#1)

"two masters"

The implication is that a servant could not meet the competing demands of **two** different **masters** at the same time with equal loyalty. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "two different masters equally well at the same time"

See: Assumed Knowledge and Implicit Information

Matthew 6:24 (#2)

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

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could combine the two clauses into one. Alternate translation: "for he will hate and despise the one and will love and be devoted to the other" or "for he is certain to love and serve one of them much better than the other"

See: Parallelism

Matthew 6:24 (#3)**"the one" - "the other," - "one" - "the other"**

Jesus is using the adjectives **one** and **other** as nouns to refer to the two different masters. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: "one master ... the other master ... one master ... the other master"

See: Nominal Adjectives

Matthew 6:24 (#4)**"You are not able"**

Here Jesus introduces the application of his general statement about **two masters**. If it would be helpful in your language, you could use a word or phrase that introduces an application. Alternate translation: "Similarly, you are not able"

See: Connect — Reason-and-Result Relationship

Matthew 6:24 (#5)**"You are not able to serve God and wealth"**

Here, Jesus speaks of **wealth** as if it were a person whom someone could serve. He means that it is impossible to focus on serving God and also to focus on becoming wealthy. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "You are not able to serve God and also focus on gaining wealth"

See: Personification

Matthew 6:24 (#6)**"wealth"**

If your language does not use an abstract noun for the idea of **wealth**, you could express the same idea in another way. Alternate translation: "money" or "focus on becoming wealthy"

See: Abstract Nouns

Matthew 6:25 (#1)**"Because of this"**

Here, the phrase **Because of this** introduces a conclusion based on what Jesus said in the previous verse about how it is not possible to serve both God and wealth ([6:24](#)). In this verse, Jesus says that this means that his disciples should not worry about even basic things required for living. If it would be helpful in your language, you could use a word or phrase that introduces a conclusion or inference. Alternate translation: "So" or "Therefore,"

See: Connect — Reason-and-Result Relationship

Matthew 6:25 (#2)**"I say to you, do not worry"**

Jesus uses the clause **I say to you** to emphasize what he is about to tell his disciples. Use a natural form in your language for emphasizing the truth and importance of a statement. Alternate translation: "I want you to know that you should not worry"

Matthew 6:25 (#3)**"about your life," - "life"**

If your language does not use an abstract noun for the idea of **life**, you could express the same idea in another way. Alternate translation: "about being alive ... being alive"

See: Abstract Nouns

Matthew 6:25 (#4)**"or what you might drink"**

Many ancient manuscripts read **or what you might**. The ULT follows that reading. Other ancient manuscripts do not include these words. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Matthew 6:25 (#5)

"Is not life more than food, and the body, {than} clothing"

Jesus is using the question form to show that **life** and **the body** are more important than **food** and **clothing**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "Life is more than food, and the body, than clothing" or "Life is certainly more than food, and the body, than clothing!"

See: Rhetorical Question

Matthew 6:25 (#6)

"Is not life more than food, and the body, {than} clothing"

Here Jesus is making comparisons about value or importance. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "Is not life more valuable than food, and the body more valuable than clothing"

See: Assumed Knowledge and Implicit Information

Matthew 6:25 (#7)

"and the body, {than} clothing"

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "and is not the body more than clothing"

See: Ellipsis

Matthew 6:25 (#8)

"the body"

The word **body** represents bodies in general, not one particular **body**. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "bodies"

See: Generic Noun Phrases

Matthew 6:26 (#1)

"Look at"

Here, Jesus uses the phrase **Look at** to represent thinking about or considering something. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "Consider" or "Pay attention to"

See: Metonymy

Matthew 6:26 (#2)

"the birds of the sky"

Here, Jesus is using the possessive form to describe **birds** that fly in **the sky**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the birds in the sky" or "the birds flying in the sky"

See: Possession

Matthew 6:26 (#3)

"barns"

The word **barns** refers to places where food is stored. If your readers would not be familiar with this term, you could use a more general one. Alternate translation: "places where food is stored"

See: Translate Unknowns

Matthew 6:26 (#4)

"your heavenly Father"

This is a figurative expression. God is not the **Father** of humans in the same actual way that he is the Father of Jesus. Even so, it would probably be best to translate **Father** with the same word that your language would naturally use to refer to a human father. If it would be helpful to your readers, you could indicate that this means God. Alternate translation: "God your heavenly Father"\n

See: Metaphor

Matthew 6:26 (#5)

"Are} you not more valuable than they"

Jesus is using the question form to show that **you** are more important than **them**, the birds. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "You are more valuable than they." or "You are certainly more valuable than they!"

See: Rhetorical Question

Matthew 6:26 (#6)

"they"

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "they are"

See: Ellipsis

Matthew 6:27 (#1)

"But"

Here, the word **But** introduces a development in what Jesus is saying. The word does not introduce a contrast. If it would be helpful in your language, you could use a different word or phrase that introduces a development, or you could leave **But** untranslated. Alternate translation: "Indeed," or "Further,"

See: Connecting Words and Phrases

Matthew 6:27 (#2)

"which of you, being anxious, is able to add one cubit to his lifespan"

Jesus is using the question form to show that people cannot add to their **lifespan** by **being anxious**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "none of you, being anxious, is able to add one cubit to his lifespan." or "not one you, being anxious, can ever add one cubit to his lifespan!"

See: Rhetorical Question

Matthew 6:27 (#3)

"being anxious"

Here, the phrase **being anxious** provides the means by which a person might try to **add one cubit** to his or her **lifespan**. If it would be helpful in your language, you could make this connection more explicit. Alternate translation: "by being anxious"

See: Connect — Goal (Purpose) Relationship

Matthew 6:27 (#4)

"is able to add one cubit to his lifespan"

Here Jesus is speaking of a person's **lifespan** as if it were measured in length rather than in time. If it would be helpful in your language, you could state the meaning plainly Alternate translation: "is able to make his lifespan any longer" or "is able to add any time to his lifespan"

See: Metaphor

Matthew 6:27 (#5)

"one cubit"

A **cubit** is a measure of length equal to about half a meter or about a foot and a half. If it would be helpful to your readers, you could express this length using the measure that is customary in your culture.

See: Biblical Distance

Matthew 6:27 (#6)

"his"

Although the term **his** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "his or her"

See: When Masculine Words Include Women

Matthew 6:28 (#1)

"And why are you anxious about clothing"

Jesus is using the question form to show his disciples that they should not be **anxious about clothing**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "Further, you should not be anxious about clothing." or "You should never be anxious about clothing!"

See: Rhetorical Question

Matthew 6:28 (#2)

"Consider the lilies of the field—how they grow"

If it would be helpful in your language, you could rearrange the parts of this sentence. Alternate translation: "Consider how the lilies of the field grow"

See: Information Structure

Matthew 6:28 (#3)

"the lilies"

The word **lilies** describes beautiful flowers that grow wild in the fields. If your language does not have a word for this flower, you can use the name of a similar flower that your readers would recognize, or you can use a general term. Alternate translation: "the tulips" or "the blossoms"

See: Translate Unknowns

Matthew 6:28 (#4)

"the lilies of the field"

Here, Jesus is using the possessive form to describe **lilies** that grow in **the field**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the lilies that you see in the field"

See: Possession

Matthew 6:28 (#5)

"of the field"

The word **field** represents fields in general, not one particular **field**. If it would be helpful in your

language, you could use a different expression. Alternate translation: "of the fields"

See: Generic Noun Phrases

Matthew 6:28 (#6)

"neither do they spin"

In this context, to **spin** means to make thread or yarn for cloth. If it would be helpful in your language, you could explain the meaning with a phrase. Alternate translation: "nor do they make thread for cloth" or "nor do they make yarn for cloth"

See: Translate Unknowns

Matthew 6:29 (#1)

"in all his glory"

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. If you use the following alternate translation, you may need to add a comma before **Solomon**. Alternate translation: "as glorious as he was,"

See: Abstract Nouns

Matthew 6:29 (#2)

"in all his glory"

Here, the word **glory** refers to how rich and famous Solomon was, with a special emphasis on his rich and beautiful clothing. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "with all his wealth and beautiful clothes" or "with all his wonderful possessions"

See: Assumed Knowledge and Implicit Information

Matthew 6:29 (#3)

"like one of these"

Here Jesus means that even **Solomon** could not wear beautiful enough clothing to look as beautiful as **one** flower. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "as beautifully as one of

these flowers appears" or "in a way that was as glorious as one of these flowers"

See: Assumed Knowledge and Implicit Information

Matthew 6:30 (#1)

"But"

Here, the word **But** introduces a development in what Jesus is saying. The word does not introduce a contrast. If it would be helpful in your language, you could use a different word or phrase that introduces a development, or you could leave **But** untranslated. Alternate translation: "Indeed," or "Further,"

See: Connecting Words and Phrases

Matthew 6:30 (#2)

"if"

Jesus speaks as if this were a hypothetical situation, but he means that it must be true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Jesus is saying is uncertain, then you can translate his words as an affirmative statement. Alternate translation: "since" or "given that"

See: Connect — Factual Conditions

Matthew 6:30 (#3)

"God thus clothes the grass of the field"

Here, the word **thus** refers back to what Jesus said in the previous verse about plants having more glory than Solomon ([6:29](#)). If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "God clothes the grass of the field like that" or "God clothes the grass of the field more gloriously than Solomon"

See: Assumed Knowledge and Implicit Information

Matthew 6:30 (#4)

"clothes the grass of the field"

Jesus speaks of God making the **grass** beautiful as if God were putting beautiful clothing on it. If it would be helpful in your language, you could use a

comparable figure of speech or state the meaning plainly. Alternate translation: "makes the grass of the field beautiful"

See: Metaphor

Matthew 6:30 (#5)

"the grass of the field"

Here, Jesus is using the possessive form to describe **grass** that grows in **the field**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the grass that you see in the field"

See: Possession

Matthew 6:30 (#6)

"grass"

While Jesus uses a term that typically means **grass**, in this context he must implicitly mean wild plants in general, since he is referring back to the wild lilies he has just mentioned. If it would be helpful in your language, you could use a general term for plants. Alternate translation: "plants" or "vegetation"

See: Assumed Knowledge and Implicit Information

Matthew 6:30 (#7)

"of the field"

The word **field** represents fields in general, not one particular **field**. If it would be helpful in your language, you could use a different expression. Alternate translation: "of the fields"

See: Generic Noun Phrases

Matthew 6:30 (#8)

"existing today and tomorrow being thrown into an oven"

Here, the word **existing** introduces a clause that states something that is unexpected for things that God **clothes**. If it would be helpful in your language, you could use a word or phrase that introduces something that is unexpected. Alternate translation: "although it exists today and tomorrow

is thrown into an oven" or "despite the fact that it exists today and tomorrow is thrown into an oven"

See: Connect — Contrast Relationship

Matthew 6:30 (#9)

"existing today and tomorrow being thrown into an oven"

Here Jesus means that **grass** is growing **today**, but someone may take it **tomorrow** and burn it. He speaks in this way to emphasize that **grass** often does not last for a long time and is not very valuable. He does not mean that this always happens to **grass**. If it would be helpful in your language, you could use a form that indicates that grass only lasts for a short time and is not valuable. Alternate translation: "growing now but soon being thrown into an oven" or "existing at the moment but quickly being thrown into an oven"

See: Hypothetical Situations

Matthew 6:30 (#10)

"being thrown into an oven"

Here Jesus refers to how dried plant matter would be burned as fuel for heating and cooking. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "being thrown into an oven as fuel" or "being burned in an oven"

See: Assumed Knowledge and Implicit Information

Matthew 6:30 (#11)

"being thrown"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: "someone throwing it" or "people throwing it"

See: Active or Passive

Matthew 6:30 (#12)

"will he} not much more"

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "will he not much more clothe"

See: Ellipsis

Matthew 6:30 (#13)

"will he} not much more you, ones of little faith"

Jesus is using the question form to show his disciples that God will give them the clothes they need. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "he will much more clothe you, ones of little faith." or "he will definitely clothe you, ones of little faith!"

See: Rhetorical Question

Matthew 6:31 (#1)

"saying, 'What might we eat?' or, 'What might we drink?' or, 'What might we wear'

It may be more natural in your language to have indirect quotations here. Alternate translation: "asking what you might eat or what you might drink or what you might wear."

See: Direct and Indirect Quotations

Matthew 6:31 (#2)

"might we eat?" - "might we drink?" - "might we wear"

By **we**, Jesus means the disciples but not himself, so use the exclusive form of that word in your translation if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Matthew 6:32 (#1)

"For"

Here, the word **For** introduces a further explanation of why the disciples should not be anxious. If it would be helpful in your language, you

could use a word or phrase that introduces a further explanation, or you could leave **For** untranslated. Alternate translation: "Indeed," or "As you know,"

See: Connecting Words and Phrases

Matthew 6:32 (#2)

"seek"

Here, the word **seek** refers to focusing on and trying to obtain something. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "focus on" or "try to obtain"

See: Assumed Knowledge and Implicit Information

Matthew 6:32 (#3)

"all these things;" - "all of these things"

Here, the phrases **all these things** and **all of these things** refer to food, drink, clothing, and other necessities. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "food, drink, and clothing ... food, drink, and clothing" or "all these necessities ... all of these necessities"

See: Assumed Knowledge and Implicit Information

Matthew 6:32 (#4)

"for"

Here, the word **for** introduces a reason why the disciples should not be anxious about food, drink, or clothing. The word does not connect the clause to what Jesus just said about **the Gentiles**. If it would be helpful in your language, you could use a word or phrase that introduces a reason for a previous command, or you could leave **for** untranslated. Alternate translation: "you should not seek these things, because" or "but you should not be anxious about these things since"

See: Connect — Reason-and-Result Relationship

Matthew 6:32 (#5)

"your heavenly Father"

This is a figurative expression. God is not the **Father** of humans in the same actual way that he is the Father of Jesus. Even so, it would probably be best to translate **Father** with the same word that your language would naturally use to refer to a human father. If it would be helpful to your readers, you could indicate that this means God. Alternate translation: "God your heavenly Father"\n

See: Metaphor

Matthew 6:33 (#1)

"But"

Here, the word **But** introduces a contrast with worrying about food, drink, and clothing. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: "Instead of worrying about those things," or "In contrast to the Gentiles,"

See: Connecting Words and Phrases

Matthew 6:33 (#2)

"seek first"

Here, just as in [6:32](#), the word **seek** refers to focusing on and trying to obtain something. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "focus first on" or "try first to obtain"

See: Assumed Knowledge and Implicit Information

Matthew 6:33 (#3)

"first"

Here, the word **first** identifies seeking the kingdom as something that is most important. The word does not indicate sequence. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "as most important"

See: Assumed Knowledge and Implicit Information

Matthew 6:33 (#4)

"the kingdom"

Many ancient manuscripts read **the kingdom**. The ULT follows that reading. Other ancient

manuscripts read “the kingdom of God.” If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Matthew 6:33 (#5)

"his righteousness"

Here, Jesus is using the possessive form to describe what God considers to be **righteousness**. If this is not clear in your language, you could express the idea in another way. Alternate translation: “the righteousness that he requires”

See: Possession

Matthew 6:33 (#6)

"his righteousness"

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea in another way. Alternate translation: “what he says is right” or “seek to serve him rightly”

See: Abstract Nouns

Matthew 6:33 (#7)

"and"

Here, the word **and** introduces the result of seeking first God’s kingdom and righteousness. If it would be helpful in your language, you could use a word or phrase that introduces a result. Alternate translation: “and then” or “and as a result”

See: Connect — Reason-and-Result Relationship

Matthew 6:33 (#8)

"all these things will be added to you"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is God. Alternate translation: “God will add all these things to you”

See: Active or Passive

Matthew 6:33 (#9)

"all these things"

Here, just as in [6:32](#), the phrase **all these things** refers to food, drink, clothing, and other necessities. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “food, drink, and clothing” or “all these necessities”

See: Assumed Knowledge and Implicit Information

Matthew 6:33 (#10)

"will be added to you"

Here Jesus uses the phrase **will be added** to indicate that God will give **all these things** to the disciples. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: “will be set in front of you” or “will be given to you”

See: Idiom

Matthew 6:34 (#1)

"Therefore"

Here, the word **Therefore** introduces the conclusion to what Jesus has been telling his disciples about not being **anxious** in [6:25-33](#). If it would be helpful in your language, you could use a word or phrase that introduces a conclusion. Alternate translation: “So” or “In summary”\n

See: Connect — Reason-and-Result Relationship

Matthew 6:34 (#2)

"tomorrow will be anxious for itself"

Jesus speaks of **tomorrow** as if it were a person who could **be anxious**. He could mean: (1) that people should worry about what happens the next day only when that day arrives. Alternate translation: “you can be anxious about tomorrow when it arrives” (2) that worrying about **tomorrow** is as ridiculous as **tomorrow** being a person who can **be anxious**. Alternate translation:

"that helps you as much as if tomorrow could be anxious about itself" or "tomorrow is not even here yet"

See: Personification

Matthew 6:34 (#3)

"Sufficient for the day {is} its evil"

Here Jesus means that much **evil** happens each day, so people should not add to their troubles by worrying about anything that might happen the next day. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "Each day has enough evil already without worrying about tomorrow" or "Evil already happens each day, so you should not add to it by worrying about tomorrow"

See: Assumed Knowledge and Implicit Information

Matthew 6:34 (#4)

"{is} its evil"

Here, the phrase **its evil** refers to any bad or difficult things that happen each day. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "are the difficult things that happen that day" or "is the trouble that happens during it"

See: Assumed Knowledge and Implicit Information

Matthew 7:1 (#1)

"Do not judge"

Here Jesus uses the word **judge** to refer to unofficial and improper judging. If it would be helpful in your language, you could make this explicit. Alternate translation: "Do not harshly judge" or "Do not condemn"

See: Assumed Knowledge and Implicit Information

Matthew 7:1 (#2)

"so that"

Here, the phrase **so that** introduces the goal for which the disciples refrain from judging. If it would be helpful in your language, you could use a

different word or phrase that introduces a goal. Alternate translation: "in order that"

See: Connect — Goal (Purpose) Relationship

Matthew 7:1 (#3)

"you will not be judged"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is God. Alternate translation: "God will not judge you"

See: Active or Passive

Matthew 7:2 (#1)

"For"

Here, the word **For** introduces a further explanation of the command that Jesus gave in the previous verse ([7:1](#)). If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: "In fact," or "That is because"

See: Connect — Reason-and-Result Relationship

Matthew 7:2 (#2)

"with the judgment by which you judge"

If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way. Alternate translation: "in the manner that you judge"

See: Abstract Nouns

Matthew 7:2 (#3)

"you will be judged"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is God. Alternate translation: "God will judge you"

See: Active or Passive

Matthew 7:2 (#4)

"and"

Here, the word **and** introduces a more general statement in proverb form. This general proverb provides further proof that people will be judged as they have judged others. If it would be helpful in your language, you could use a word or phrase that introduces a more general statement or proverb. Alternate translation: "just as some people say:" or "and more generally,"

See: Connecting Words and Phrases

Matthew 7:2 (#5)

"with the measure by which you measure, it will be measured to you"

Here, Jesus uses or invents a proverb in order to teach that people eventually experience for themselves how they have treated other people. Translate this proverb in a way that will be recognized as a proverb and be meaningful in your language and culture. Alternate translation: "what you give to others is what you will get in return" or "what you do to others will be done to you"

See: Proverbs

Matthew 7:2 (#6)

"with the measure by which you measure"

If your language does not use an abstract noun for the idea of **measure**, you could express the same idea in another way. Alternate translation: "in the manner that you measure"

See: Abstract Nouns

Matthew 7:2 (#7)

"it will be measured to you"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context

that it is God. Alternate translation: "God will measure it to you"

See: Active or Passive

Matthew 7:2 (#8)

"it will be measured"

Here, the word **it** refers to what **you measure** out to other people. Jesus is speaking in general about anything that people **measure**, so you should avoid making the phrase specific. Alternate translation: "the same thing will be measured" or "that very thing will be measured"

See: Pronouns — When to Use Them

Matthew 7:3 (#1)

"Now"

Here, the word **Now** introduces the next topic. If it would be helpful in your language, you could use a word or phrase that introduces the next topic, or you could leave **Now** untranslated. Alternate translation: "Next,"

See: Connecting Words and Phrases

Matthew 7:3 (#2)

"why do you look at the speck of wood that {is} in the eye of your brother, but you do not notice the log in your eye"

Jesus is using the question form to rebuke his disciples for looking at a **speck of wood** in a fellow disciple's eye while failing to notice **the log** in their own eye. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "you should not look at the speck of wood in the eye of your brother when you do not notice the log in your eye." or "do not look at the speck of wood in the eye of your brother while at the same time not noticing the log in your eye!"

See: Rhetorical Question

Matthew 7:3 (#3)

"do you look at" - "your" - "you do not notice" - "your eye"

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

See: Singular Pronouns that refer to Groups

Matthew 7:3 (#4)

"do you look at the speck of wood that {is} in the eye of your brother, but you do not notice the log in your eye"

Here Jesus refers to small faults and mistakes as if they were a **speck of wood** in a person's **eye**. He speaks of large faults and mistakes as if they were a **log** in a person's **eye**. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: "do you focus on your brother's small fault, which is like a speck of wood in his eye, but you do not notice your own large fault, which is like a log in your eye" or "do you look at the small mistakes your brother makes, but you do not notice your own large mistakes"

See: Biblical Imagery — Extended Metaphors

Matthew 7:3 (#5)

"the speck of wood"

A **speck of wood** is a tiny piece of wood or plant matter. If your readers would not be familiar with a **speck of wood**, you could use the name of something small that commonly falls into a person's eyes, or you could use a more general term. Alternate translation: "the grain of sand" or "the tiny object"

See: Translate Unknowns

Matthew 7:3 (#6)

"of your brother"

Jesus is using the term **brother** to mean a person who shares the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "of your fellow disciple"

See: Metaphor

Matthew 7:3 (#7)

"of your brother"

Although the term **brother** is masculine, Jesus is using the word in a generic sense that includes both men and women. If you retain the metaphor in your translation, and if it would be helpful in your language, you could say "brother or sister" to indicate this. Alternate translation: "of your brother or sister"

See: When Masculine Words Include Women

Matthew 7:3 (#8)

"the log"

A **log** could not literally go into a person's **eye**. Jesus is using an extreme example to emphasize his point and make it memorable. If it would be helpful in your language, you could refer to the largest object that could fall into a person's eye. Alternate translation: "the large piece of wood"\n

See: Hyperbole

Matthew 7:3 (#9)

"the log"

A **log** is a long, large piece of wood. If your readers would not be familiar with this type of object, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "the beam" or "the plank" or "the large object"

See: Translate Unknowns

Matthew 7:4 (#1)

"Or"

Here, the word **Or** introduces a second question that provides another improper way to behave. If it would be helpful in your language, you could use a

word or phrase that introduces a similar situation or command, or you could leave **Or** untranslated. Alternate translation: "Again," or "Even further,"

See: Connecting Words and Phrases

Matthew 7:4 (#2)

"Or how will you say to your brother, 'Let me take out the speck of wood from your eye,' while behold, the log {is} in your eye"

Jesus asks this question to challenge his disciples to pay attention to the **log** in their own **eye** before they pay attention to a **speck of wood** in another person's **eye**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "You should not say to your brother, 'Let me take out the speck of wood from your eye,' while behold, the log is in your eye." or "Do not say to your brother, 'Let me take out the speck of wood from your eye,' while behold, the log is in your eye!"

See: Rhetorical Question

Matthew 7:4 (#3)

"to your brother"

Jesus is using the term **brother** to mean a person who shares the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "to your fellow disciple"

See: Metaphor

Matthew 7:4 (#4)

"to your brother"

Although the term **brother** is masculine, Jesus is using the word in a generic sense that includes both men and women. If you retain the metaphor in your translation, and if it would be helpful in your language, you could say "brother or sister" to indicate this. Alternate translation: "to your brother or sister"

See: When Masculine Words Include Women

Matthew 7:4 (#5)

"your" - "Let" - "your" - "your"

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

See: Singular Pronouns that refer to Groups

Matthew 7:4 (#6)

"Let me take out the speck of wood from your eye,' while behold, the log {is} in your eye"

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](#). Alternate translation: "Let me assist you in getting rid of your small fault, which is like a speck of wood in your eye,' while behold, you have your own large fault, which is like a log in your eye" or "Let me assist you in avoiding the small mistakes you make,' while behold, you have your own large mistakes"

See: Biblical Imagery — Extended Metaphors

Matthew 7:4 (#7)

"the speck of wood"

Translate the phrase **speck of wood** as you did in [7:3](#). Alternate translation: "the grain of sand" or "the tiny object"

See: Translate Unknowns

Matthew 7:4 (#8)

"behold"

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express behold with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: "picture this" or "see"

See: Exclamations

Matthew 7:4 (#9)

"the log"

A **log** could not literally go into a person's **eye**. Jesus is using an extreme example to emphasize his point and make it memorable. If it would be helpful in your language, you could refer to the largest object that could fall into a person's eye. Alternate translation: "the large piece of wood"

See: Hyperbole

Matthew 7:4 (#10)

"the log"

Translate the word **log** as you did in [7:3](#). Alternate translation: "the beam" or "the plank" or "the large object"

See: Translate Unknowns

Matthew 7:5 (#1)

"You hypocrite!" - "take out" - "your" - "you will see clearly" - "your"

Even though Jesus is speaking to many disciples, he is addressing an individual situation, so the command **take out** is singular, and the words **you** and **your** are singular throughout the verse. But if the singular form would not be natural in your language for someone who is speaking to a group of people, you could use the plural form of the command and the plural forms of **you** and **your** in your translation.

See: Singular Pronouns that refer to Groups

Matthew 7:5 (#2)

"First take out the log from your eye, and then you will see clearly to take out the speck of wood from the eye of your brother"

Here Jesus continues to refer to small faults and mistakes as if they were a **speck of wood** in a person's eye and to large faults and mistakes as if they were a **log** in a person's eye. Express the idea as you did in [7:3-4](#). In this verse, Jesus also adds the

idea of being able to **see clearly**, which indicates that a person is spiritually mature and knowledgeable. Alternate translation: "First get rid of your own large fault, which is like a log in your eye, and then you will know how to assist your brother in getting rid of his small fault, which is like a speck of wood in his eye" or "First get rid of your own large mistakes, and then you will know how to properly assist your brother in avoiding his small mistakes"

See: Biblical Imagery — Extended Metaphors

Matthew 7:5 (#3)

"the log"

A **log** could not literally go into a person's **eye**. Jesus is using an extreme example to emphasize his point and make it memorable. If it would be helpful in your language, you could refer to the largest object that could fall into a person's eye. Alternate translation: "the large piece of wood"

See: Hyperbole

Matthew 7:5 (#4)

"the log"

Translate the word **log** as you did in [7:3](#). Alternate translation: "the beam" or "the plank" or "the large object"

See: Translate Unknowns

Matthew 7:5 (#5)

"the speck of wood"

Translate the phrase **speck of wood** as you did in [7:3](#). Alternate translation: "the grain of sand" or "the tiny object"

See: Translate Unknowns

Matthew 7:5 (#6)

"of your brother"

Jesus is using the term **brother** to mean a person who shares the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "of your fellow disciple"

See: Metaphor

Matthew 7:5 (#7)

"of your brother"

Although the term **brother** is masculine, Jesus is using the word in a generic sense that includes both men and women. If you retain the metaphor in your translation, and if it would be helpful in your language, you could say "brother or sister" to indicate this. Alternate translation: "of your brother or sister"

See: When Masculine Words Include Women

Matthew 7:6 (#1)

"You should neither give the holy to the dogs nor should you throw your pearls in front of the pigs. Otherwise, they will trample them under their feet, and having turned, they will tear you to pieces"

It is likely that Jesus speaks about **dogs** in the first and last clauses in this verse and about **pigs** in the middle two clauses. This was a poetic form in his culture. If your readers would not recognize this as poetry and misunderstand which animals Jesus is speaking about in the last two clauses, you could rearrange the clauses. Alternate translation: "You should not give the holy to the dogs. Otherwise, having turned, they will tear you to pieces. Nor should you throw your pearls in front of the pigs. Otherwise they will trample them under their feet"

See: Information Structure

Matthew 7:6 (#2)

"You should neither give the holy to the dogs nor should you throw your pearls in front of the pigs. Otherwise, they will trample them under their feet, and having turned, they will tear you to pieces"

Here Jesus speaks of how his disciples should behave as if they were interacting with **dogs**, **pearls**, and **pigs**. See the chapter introduction for some possible interpretations of this figure of speech. You should express the idea in a way that allows for many interpretations. If it is necessary for you to indicate that Jesus is using a figure of

speech here, you could introduce the verse with a form that usually introduces a saying or proverb. Alternate translation: "Think about what this means for your life: You should neither give the holy to the dogs, nor should you throw your pearls in front of the pigs. Otherwise they will trample them under their feet, and having turned, tear you to pieces"\n

See: Metaphor

Matthew 7:6 (#3)

"the holy"

Jesus is using the adjective **holy** as a noun to mean anything that is **holy**. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "holy things"

See: Nominal Adjectives

Matthew 7:6 (#4)

"to the dogs"

A **dog** is an animal that is considered to be unclean and disgusting by Jews and many cultures of the Ancient Near East. It would be very improper to give **the holy** to this kind of animal. If dogs are unfamiliar to your culture and you have a different animal that is considered unclean and disgusting, you could use the name of this animal instead.

See: Translate Unknowns

Matthew 7:6 (#5)

"pearls"

The word **pearls** refers to beautiful and valuable mineral balls that people use as jewelry. If your readers would not be familiar with **pearls**, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "jewelry" or "valuable beads"

See: Translate Unknowns

Matthew 7:6 (#6)

"they will trample them under their feet, and having turned, they will tear you to pieces"

Here, the phrases **they will trample** and **they will tear** could refer to: (1) how the pigs **trample** and the dogs **tear**. Alternate translation: "the pigs will trample them under their feet, and having turned, the dogs will tear you to pieces" (2) how the pigs and the gods will together **trample** and **tear**. Alternate translation: "the pigs and dogs together will trample them under their feet, and having turned, they will tear you to pieces"

See: Pronouns — When to Use Them

Matthew 7:6 (#7)

"them"

Here, the word **them** refers to the pearls. If this is not clear for your readers, you could refer directly to pearls. Alternate translation: "the pearls"\n

See: Pronouns — When to Use Them

Matthew 7:6 (#8)

"having turned"

Here, the phrase **having turned** indicates that the animals will stop paying attention to the holy things and pearls and start focusing on **you**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "turning to face you" or "focusing on you instead"

See: Assumed Knowledge and Implicit Information

Matthew 7:7 (#1)

"Ask, and it will be given to you; seek, and you will find"

You may need to say what a person would be asking for and seeking. If it would be helpful in your language, you could use general expressions that refer to anything good that a person might want or need. Alternate translation: "ask for a good thing, and it will be given to you; seek a good thing, and you will find it"

See: Assumed Knowledge and Implicit Information

Matthew 7:7 (#2)

"it will be given to you"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is God. Alternate translation: "God will give it to you"

See: Active or Passive

Matthew 7:7 (#3)

"knock"

To **knock** means to hit a door a few times to let a person inside the house know you are standing outside. You could translate this expression with the way people in your culture show that they have arrived at a house. Alternate translation: "call out" or "cough" or "clap"

See: Assumed Knowledge and Implicit Information

Matthew 7:7 (#4)

"knock, and it will be opened to you"

Here Jesus speaks of praying as if it were knocking on a door, and he speaks of God answering the prayer as if it were the door being opened. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "ask for permission, and permission will be given to you" or "pray, and God will answer your prayer"

See: Metaphor

Matthew 7:7 (#5)

"it will be opened to you"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is God. Alternate translation: "God will open it to you"

See: Active or Passive

Matthew 7:8 (#1)**"For"**

Here, the word **For** introduces some reasons why the disciples should do what Jesus commanded in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: "Do those things since" or "That is because"

See: Connect — Reason-and-Result Relationship

Matthew 7:8 (#2)**"everyone asking receives; and the one seeking finds"**

You may need to say what a person would be asking for and seeking. If so, express the idea as you did in [7:7](#). Alternate translation: "everyone asking for a good thing receives it; and the one seeking a good thing finds it"

See: Assumed Knowledge and Implicit Information

Matthew 7:8 (#3)**"to the one knocking"**

Express the idea of **knocking** as you did in [7:7](#). Alternate translation: "to the one calling out" or "to the one coughing" or "to the one clapping"

See: Translate Unknowns

Matthew 7:8 (#4)**"to the one knocking, it will be opened"**

Here Jesus continues to speak of praying as if it were knocking on a door and of God answering the prayer as if it were the door being opened. Express the idea as you did in [7:7](#). Alternate translation: "to the one asking for permission, permission will be given" or "to the one praying, it will be answered"

See: Metaphor

Matthew 7:8 (#5)**"it will be opened"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is God. Alternate translation: "God will open it"

See: Active or Passive

Matthew 7:9 (#1)**"Or"**

Here, the word **Or** introduces a contrasting alternative to what Jesus has said about how people who ask will receive. Jesus then uses the question form to show that this alternative is wrong. If it would be helpful in your language, you could use a word or phrase that introduces a false alternative, or you could leave **Or** untranslated. Alternate translation: "Indeed," or "As a matter of fact,"

See: Connecting Words and Phrases

Matthew 7:9 (#2)**"Or what man is there from among you, of whom his son will ask for bread—he will not give him a stone, will he"**

Alternate translation: "Or what man is there from among you who will give his son a stone when he asks for bread"

Matthew 7:9 (#3)**"Or what man is there from among you, of whom his son will ask for bread—he will not give him a stone, will he"**

Jesus uses a question to show how parents do not give bad things to their children. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "There is not a man from among you, of whom his son will ask for bread, and he will give him a stone." or "No man among you, of whom his son will ask for bread, will give him a stone!"

See: Rhetorical Question

Matthew 7:9 (#4)

"Or what man is there from among you, of whom his son will ask for bread—he will not give him a stone, will he"

Here Jesus uses an imaginary situation to help explain how parents give good things, not bad things, to their children. Use a natural method in your language for introducing an imaginary situation. Alternate translation: "Or imagine a man from among you. When his son asks him for bread, he will not give a stone, will he"

See: Hypothetical Situations

Matthew 7:9 (#5)

"what man is there from among you, of whom his son will ask for bread—he will not give him a stone, will he"

Although Jesus uses the example of a **man** and **his son**, he does not mean that this example applies only to fathers and sons. If it would be helpful in your language, you could use a form that includes all parents and children. Alternate translation: "what parents are there from among you, of whom their child will ask for bread—they will not give their child a stone, will they"

See: When Masculine Words Include Women

Matthew 7:10 (#1)

"Or"

Here, the word **Or** introduces another similar example. If it would be helpful in your language, you could use a word or phrase that introduces another example, or you could leave **Or** untranslated. Alternate translation: "Again,"

See: Connecting Words and Phrases

Matthew 7:10 (#2)

"Or he will also ask for a fish—he will not give him a snake, will he"

Alternate translation: "Or he will not give him a snake when he asks for a fish, will he"

Matthew 7:10 (#3)

"Or he will also ask for a fish—he will not give him a snake, will he"

Jesus asks another question to teach the people about how God gives gifts. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "And there is not one person among you, if his son asks for a fish, will give him a snake."

See: Rhetorical Question

Matthew 7:10 (#4)

"Or he will also ask for a fish—he will not give him a snake, will he"

Here Jesus uses an imaginary situation to help explain how parents give good things, not bad things, to their children. Use a natural method in your language for introducing an imaginary situation. Alternate translation: "Or imagine that same man again. When his son asks him for a fish, he will not give him a snake, will he"

See: Hypothetical Situations

Matthew 7:10 (#5)

"he will also ask for a fish—he will not give him a snake, will he"

Although Jesus continues to use the example of a father and his son, he does not mean that this example applies only to fathers and sons. If it would be helpful in your language, you could use a form that includes all parents and children. Alternate translation: "the child will also ask for a fish—the parents will not give the child a snake, will they"

See: When Masculine Words Include Women

Matthew 7:10 (#6)

"a snake"

In this culture, people did not eat snakes. So Jesus is saying that a father would not give a son something the son could not eat if the son asked for something that he could eat. If people do eat snakes in your culture, you could use the name of

something that they do not eat, or you could use a general expression. Alternate translation: "something he cannot eat"

See: Assumed Knowledge and Implicit Information

Matthew 7:11 (#1)

"if"

Jesus speaks as if this were a hypothetical situation, but he means that it is true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Jesus is saying is uncertain, then you could translate his words as an affirmative statement. Alternate translation: "since"

See: Connect — Factual Conditions

Matthew 7:11 (#2)

"being evil"

Here, the phrase **being evil** states something that is unexpected for people who **know how to give good gifts**. If it would be helpful in your language, you could use a word or phrase that introduces something that is unexpected. Alternate translation: "although you are evil" or "despite being evil"

See: Connect — Contrast Relationship

Matthew 7:11 (#3)

"how much more will your Father in the heavens give good things to the ones asking him"

Jesus is using the question form to show that God will definitely give **good things** to people who ask for them. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "your Father in the heavens will much more give good to the ones asking him." or "much more will your Father in the heavens give good things to the ones asking him!"

See: Rhetorical Question

Matthew 7:11 (#4)

"your Father"

This is a figurative expression. God is not the **Father** of humans in the same actual way that he is the Father of Jesus. Even so, it would probably be best to translate **Father** with the same word that your language would naturally use to refer to a human father. If it would be helpful to your readers, you could indicate that this means God. Alternate translation: "your Father, God,"\n

See: Metaphor

Matthew 7:11 (#5)

"in the heavens"

Here, the phrase **in the heavens** identifies the location in which God the Father is specially present and from which he rules. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "who is in the heavens"\n

See: Assumed Knowledge and Implicit Information

Matthew 7:12 (#1)

"Therefore"

Here, the word **Therefore** introduces a conclusion to what Jesus has said in [5:15–7:11](#). If it would be helpful in your language, you could use a word or phrase that introduces this kind of conclusion, or you could leave **Therefore** untranslated. Alternate translation: "In summary" or "So"

See: Connect — Reason-and-Result Relationship

Matthew 7:12 (#2)

"all things in as much as you desire that men do to you, in this manner also, you do to them"

In some languages it might be more natural to reverse the order of these phrases. Alternate translation: "you should do to men all things in the way that you desire them to do to you"

See: Information Structure

Matthew 7:12 (#3)**"men"**

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "people" or "men and women"

See: When Masculine Words Include Women

Matthew 7:12 (#4)**"for"**

Here, the word **For** introduces a reason for the command that Jesus has just given. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a command, or you could leave **For** untranslated. Alternate translation: "since" or "which you should do because"

See: Connect — Reason-and-Result Relationship

Matthew 7:12 (#5)**"this is the Law and the Prophets"**

Here, the clause **this is the Law and the Prophets** means that Jesus' command summarizes what **the Law and the Prophets** require. If it would be helpful to your readers, you could make this idea more explicit. Alternate translation: "this is what the Law and Prophets require" or "this is a summary of the Law and the Prophets"

See: Assumed Knowledge and Implicit Information

Matthew 7:12 (#6)**"the Law and the Prophets"**

The word **Law** is the name for one part of the Hebrew Scriptures, and the word **Prophets** is the name for another part of the Hebrew Scriptures. Show this in your translation in the way that is natural in your language. Alternate translation: "all the Scriptures, both the Law and the Prophets"

See: How to Translate Names

Matthew 7:12 (#7)**"the Prophets"**

Here, the word **Prophets** represents what the prophets said and wrote. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "the writings of the prophets"

See: Metonymy

Matthew 7:13 (#1)

"Enter through the narrow gate. For wide {is} the gate and broad {is} the road that is leading to destruction, and there are many entering through it"

Here Jesus speaks of how people live as if they were walking on a **road** and of what happens when they die as if it were entering through a **gate**. When a **gate** is **narrow**, that means that it is difficult to go through and that not many people go through it. When a **gate** is **wide** and a **road** is **broad**, that means that they are easy to travel on or go through and that many people travel on or through them. Since these are important images that Jesus uses in the following verse as well, you should preserve the figure of speech or express the idea in simile form. Alternate translation: "You should live like a traveler who enters through a narrow gate. Many people live like travelers who enter through a wide gate and travel on a broad road, but this path leads to destruction"

See: Biblical Imagery — Extended Metaphors

Matthew 7:13 (#2)**"For"**

Here, the word **For** introduces a reason why people should enter through the **narrow gate**. If it would be helpful in your language, you could use a word or phrase that introduces a reason for a command, or you could leave **For** untranslated. Alternate translation: "That is because"

See: Connect — Reason-and-Result Relationship

Matthew 7:13 (#3)**"to destruction"**

If your language does not use an abstract noun for the idea of **destruction**, you could express the same idea in another way. Alternate translation: "to being destroyed" or "to God destroying you"

See: Abstract Nouns

Matthew 7:13 (#4)**"many"**

Jesus is using the adjective **many** as a noun to mean many people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "many travelers"

See: Nominal Adjectives

Matthew 7:13-14 (#1)

"Enter through the narrow gate. For wide {is} the gate and broad {is} the road that is leading to destruction, and there are many entering through it" - "For the gate {is} narrow and the road has been made narrow that is leading to life, and there are few finding it"

If it would be helpful to your readers, you could combine [7:13](#) and [7:14](#) into a verse bridge, as UST does, in order to keep the information about the **narrow gate** together. Alternate translation: "Enter through the narrow gate. For the gate {is} narrow and the way has been made narrow that is leading to life, and there are few finding it. But wide {is} the gate and broad {is} the road that is leading to destruction, and there are many entering through it"

See: Verse Bridges

Matthew 7:14 (#1)**"For the gate {is} narrow and the road has been made narrow"**

Many ancient manuscripts read **For the gate is narrow and the road has been made narrow**. The ULT follows that reading. Other ancient manuscripts read "How narrow is the gate and having been made narrow the road." If a translation

of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Matthew 7:14 (#2)**"For"**

Here, the word **For** introduces another reason why people should enter through the narrow **gate**. If it would be helpful in your language, you could use a word or phrase that introduces a reason for a command, or you could leave **For** untranslated. Alternate translation: "Enter through the narrow gate because"

See: Connect — Reason-and-Result Relationship

Matthew 7:14 (#3)**"the gate {is} narrow and the road has been made narrow that is leading to life, and there are few finding it"**

Here Jesus continues to speak of how people live as if they were walking on a **way** and of what happens when they die as if it were entering through a **gate**. When a **gate** is **narrow** and a **way** has been made **narrow**, that means that they are difficult to go through and that not many people go through them. Express the idea as you did in [7:13](#). Alternate translation: "only a few people live like travelers who find the narrow gate and travel on the road that has been made narrow, and this road leads to life"

See: Biblical Imagery — Extended Metaphors

Matthew 7:14 (#4)**"the road has been made narrow"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: "the road is narrow" or "God has made the road narrow"

See: Active or Passive

Matthew 7:14 (#5)**"life"**

Here Jesus implies that **life** is eternal or undying life. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "true life" or "eternal life"

See: Assumed Knowledge and Implicit Information

Matthew 7:14 (#6)**"to life"**

If your language does not use an abstract noun for the idea of **life**, you could express the same idea in another way. Alternate translation: "to being able to live"

See: Abstract Nouns

Matthew 7:14 (#7)**"few"**

Jesus is using the adjective **few** as a noun to mean few people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "few travelers"

See: Nominal Adjectives

Matthew 7:14 (#8)**"it"**

Here, the word **it** could refer to: (1) both the **gate** and the **road**. Alternate translation: "them" (2) just the **road**. Alternate translation: "this road" (3) just the **gate**. Alternate translation: "this gate"

See: Pronouns — When to Use Them

Matthew 7:15 (#1)

"who come to you in sheep's clothing, but inwardly they are ravenous wolves"

Here Jesus speaks of God's people as if they were **sheep**. By the **false prophets** wearing **sheep's clothing**, he means that the **false prophets** pretend to be part of God's people. However, Jesus

says that **inwardly** they are **ravenous wolves**. He means that they hurt and take advantage of God's people, which is acting just like **wolves** that eat **sheep**. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: "who pretend to be part of your group, as if they were dressed in sheep's clothing. However, inwardly they want to harm you, as if they were ravenous wolves"

See: Metaphor

Matthew 7:15 (#2)**"in sheep's clothing"**

Here, the phrase **sheep's clothing** refers to disguising oneself to look like a sheep. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "disguising themselves as sheep" or "pretending to be sheep"

See: Assumed Knowledge and Implicit Information

Matthew 7:15 (#3)**"ravenous wolves"**

When **wolves** are **ravenous**, they want to capture and eat other animals, such as **sheep**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "hungry wolves" or "wolves on the hunt"

See: Assumed Knowledge and Implicit Information

Matthew 7:16 (#1)**""**

Here Jesus speaks of people as if they were plants that produced **fruits**. Just as thorny plants do not produce **fruits**, so evil people who do not trust God do not do what is right. Jesus uses this metaphor for several verses, so you should preserve the figure of speech or use simile form. Alternate translation: "You will know who people are by what they do, just as you know what plants are by their fruits. They do not gather grapes from a thornbush or figs from thistles, do they? Similarly, evil people do not do what is right, do they"

See: Biblical Imagery — Extended Metaphors

Matthew 7:16 (#2)

"By their fruits you will recognize them"

The pronouns **their** and **them** refer to any people, but particularly people like the "false prophets" Jesus mentioned in the previous verse. If this is not clear for your readers, you could refer directly to the false prophets or to any people who claim to be believers. Alternate translation: "You will recognize the false prophets by their fruits" or "You will recognize anyone who claims to believe by his or her fruits"

See: Pronouns — When to Use Them

Matthew 7:16 (#3)

"They do not gather grapes from a thornbush or figs from thistles, do they"

Jesus is using the question form to show that **grapes** do not come from a **thornbush** and **figs** do not come from **thistles**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "They do not gather grapes from a thornbush or figs from thistles." or "No one gathers grapes from a thornbush or figs from thistles!"

See: Rhetorical Question

Matthew 7:16 (#4)

"They do not gather" - "do they"

The pronoun **they** refers to people in general. If this is not clear for your readers, you could use a form that refers to any person or group of people. Alternate translation: "People do not gather ... do they"

See: Pronouns — When to Use Them

Matthew 7:16 (#5)

"grapes from a thornbush or figs from thistles"

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by

repeating the same idea with different words. If it would be helpful to your readers, you could combine the two phrases. Alternate translation: "grapes or figs from thorny plants" or "fruits from scrub plants"

See: Parallelism

Matthew 7:16 (#6)

"thistles"

Here, the word **thistles** refers generally to plants that have points or spikes on their stems or leaves. These plants do not produce fruit. If your readers would not be familiar with this type of plant, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "spiky plants"

See: Translate Unknowns

Matthew 7:17 (#1)

"In the same way, every good tree produces good fruits, but the rotten tree produces bad fruits"

Here Jesus continues to speak of people as if they were plants that produced **fruits**. Just as a **good tree** produces **good fruits**, so people who follow God do what is right. Just as a **rotten tree** produces **rotten fruits**, so people who do not follow God do what is wrong. Jesus uses this metaphor for several verses, so you should preserve the figure of speech or use simile form. Alternate translation: "In the same way, every good tree produces good fruits, but the rotten tree produces bad fruits. Similarly, believers do what is right, but unbelievers do what is wrong"

See: Biblical Imagery — Extended Metaphors

Matthew 7:17 (#2)

"the rotten tree produces"

The phrase **the rotten tree** represents rotten trees in general, not one particular rotten tree. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "rotten trees produce"

See: Generic Noun Phrases

Matthew 7:18 (#1)

"A good tree is not able to produce bad fruits, nor a rotten tree to produce good fruits"

Here Jesus continues to speak of people as if they were plants that produced **fruits**. Express the idea as you did in the previous verse [7:17](#). Alternate translation: "A good tree is not able to produce bad fruits, nor a rotten tree to produce good fruits. Similarly, believers do not do what is wrong, and unbelievers do not do what is right"

See: Biblical Imagery — Extended Metaphors

Matthew 7:18 (#2)

"nor a rotten tree"

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "nor is a rotten tree able"

See: Ellipsis

Matthew 7:19 (#1)

"Every tree not producing good fruit is cut down and thrown into a fire"

Here Jesus continues to speak of people as if they were plants that produced **fruit**. Express the idea as you did in the previous verses [7:17-18](#). Alternate translation: "Every tree not producing good fruit is cut down and thrown into a fire. Similarly, every person who does not do what is right is judged and punished"

See: Biblical Imagery — Extended Metaphors

Matthew 7:19 (#2)

"Every tree not producing good fruit is cut down and thrown into a fire"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: "They cut down

every tree not producing good fruit and throw it into a fire"

See: Active or Passive

Matthew 7:19 (#3)

"good fruit"

In this verse, the word **fruit** is singular in form, but it refers to many fruits as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: "good fruits"

See: Collective Nouns

Matthew 7:20 (#1)

"So then"

Here, the phrase **So then** introduces the conclusion to what Jesus has been saying about trees, plants, and fruit. If it would be helpful in your language, you could use a word or phrase that introduces a conclusion. Alternate translation: "In conclusion" or "As you can see"

See: Connect — Reason-and-Result Relationship

Matthew 7:20 (#2)

"by their fruits you will recognize them"

Here Jesus continues to speak about people as if they were plants that produced **fruits**. In this verse, Jesus repeats the general principle he stated in [7:16](#), so you should express the idea as you did there. Alternate translation: "you will know who people are by what they do, just as you know what plants are by their fruits"

See: Biblical Imagery — Extended Metaphors

Matthew 7:20 (#3)

"by their fruits you will recognize them"

The pronouns **their** and **them** refer to any people, but particularly people like the "false prophets" Jesus mentioned in [7:15](#). If this is not clear for your readers, you could refer directly to the false prophets or to any people who claim to be believers. Alternate translation: "you will recognize the false prophets by their fruits" or "you

will recognize anyone who claims to believe by his or her fruits"

See: Pronouns — When to Use Them

Matthew 7:21 (#1)

"to me, 'Lord, Lord"

Here Jesus could quote these people repeating the word **Lord** in order to: (1) express the urgency or earnestness of the address. Alternate translation: "to me, 'My Lord!'" (2) show that this address happens often. Alternate translation: "to me repeatedly, 'Lord'"

See: Reduplication

Matthew 7:21 (#2)

"but the one doing"

Here Jesus means that the only people who **enter into the kingdom of the heavens** are those who do God's will. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "but only the one doing"

See: Assumed Knowledge and Implicit Information

Matthew 7:21 (#3)

"the one doing"

The phrase **the one doing** represents anyone who does these things in general, not one particular person. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "those who do"

See: Generic Noun Phrases

Matthew 7:21 (#4)

"the will of my Father in the heavens"

If your language does not use an abstract noun for the idea of **will**, you could express the same idea in another way. Alternate translation: "what my Father in the heavens desires"

See: Abstract Nouns

Matthew 7:21 (#5)

"of my Father"

Father is an important title that describe the relationship between God the **Father** and Jesus.

See: Translating Son and Father

Matthew 7:21 (#6)

"in the heavens"

Here, the phrase **in the heavens** identifies the location in which God the **Father** is specially present and from which he rules. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "who is in the heavens"\n

See: Assumed Knowledge and Implicit Information

Matthew 7:21 (#7)

"in the heavens"

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "in the heavens will enter into the kingdom of the heavens"

See: Ellipsis

Matthew 7:22 (#1)

"Many"

Jesus is using the adjective **many** as a noun to mean many people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "many men and women"

See: Nominal Adjectives

Matthew 7:22 (#2)

"in that day"

Here, the phrase **that day** refers to how God will judge everyone at the end of this time period. If it would be helpful to your readers, you could make

this idea more explicit. Alternate translation: "on the judgment day" or "when God is judging everyone"

See: Assumed Knowledge and Implicit Information

Matthew 7:22 (#3)

"day, 'Lord, Lord"

Here Jesus again quotes these people repeating the word **Lord**. Express the idea as you did in [7:21](#). Alternate translation: "day, 'My Lord!'" or "day repeatedly, 'Lord'"

See: Reduplication

Matthew 7:22 (#4)

"did we not prophesy in your name, and in your name cast out demons, and in your name do many mighty deeds"

The people speaking are using the question form to show that they did many good things for Jesus. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "we prophesied in your name, and in your name cast out demons, and in your name did many mighty deeds." or "we prophesied in your name, and we cast out demons in your name, and we did many mighty deeds in your name!"

See: Rhetorical Question

Matthew 7:22 (#5)

"in your name," - "in your name" - "in your name"

Here, the word **name** refers primarily to the person who has that name, and it focuses especially on that person's authority. If it would be helpful in your language, you could use a comparable expression or plain language. Alternate translation: "by your authority ... by your authority ... by your authority"

See: Metonymy

Matthew 7:22 (#6)

"your" - "your" - "your"

Since the speakers are talking to Jesus, the word **your** in this verse is singular.

See: Forms of 'You' — Singular

Matthew 7:23 (#1)

"I never knew you"

Here Jesus speaks of his disciples as those whom he knows. When he says **I never knew you**, he means that the person addressed was never one of his disciples. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "You have never been my disciples"

See: Idiom

Matthew 7:23 (#2)

"the ones practicing lawlessness"

Here Jesus directly addresses those to whom he is speaking as **ones practicing lawlessness**. If it would be helpful in your language, you could make the direct address more explicit. Alternate translation: "you who practice lawlessness"

See: Assumed Knowledge and Implicit Information

Matthew 7:23 (#3)

"lawlessness"

If your language does not use an abstract noun for the idea of **lawlessness**, you could express the same idea in another way. Alternate translation: "what is lawless"

See: Abstract Nouns

Matthew 7:24 (#1)

"Therefore"

Here, the word **Therefore** introduces a conclusion that is based on what Jesus has said in [7:21-23](#) and perhaps also what he said in [7:15-20](#). If it would be helpful in your language, you could use a word or

phrase that introduces this kind of conclusion, or you could leave **Therefore** untranslated. Alternate translation: "Because of all that" or "So then"

See: Connect — Reason-and-Result Relationship

Matthew 7:24 (#2)

"these words of mine"

Here, the phrase **these words of mine** could refer to: (1) what Jesus has said in this section of Matthew, which began in 5:3. Alternate translation: "the words I have been speaking" (2) what Jesus teaches in general. Alternate translation: "the words I speak"

See: Assumed Knowledge and Implicit Information

Matthew 7:24 (#3)

"will be compared to a wise man who built his house upon the rock"

Jesus compares those who do what he has said to a person who builds **his house on the rock**, where it is secure and not easily knocked down. He means that people who do what he has said can be as confident about how God will judge them as the **wise man** is confident about the security of his **house**. If it would be helpful in your language, you could state this idea more explicitly. Alternate translation: "will be as sure about God's favor as a wise man is sure that his house, which he built upon the rock, is secure"

See: Simile

Matthew 7:24 (#4)

"will be compared to"

Here Jesus uses the future tense to speak about something that is generally true. If it would be helpful in your language, you could use whatever tense is most natural for expressing a general truth. Alternate translation: "is compared to"

See: Irregular Use of Tenses

Matthew 7:24 (#5)

"will be compared to"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the comparing, it is clear from the context that it is Jesus himself. Alternate translation: "I will compare to" or "is comparable to"

See: Active or Passive

Matthew 7:24 (#6)

"a wise man" - "his"

Although the terms **man** and **his** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use a form that makes this clear. Alternate translation: "a wise person ... his or her"

See: When Masculine Words Include Women

Matthew 7:24 (#7)

"rock"

Here, the word **rock** means the bedrock below the topsoil and clay, not a large stone or boulder above the ground. If it would be helpful to your readers, you could express this idea more explicitly. Alternate translation: "bedrock" or "solid ground"

See: Assumed Knowledge and Implicit Information

Matthew 7:25 (#1)

"struck against that house"

Here the **winds** strike **against that house** by blowing hard and stressing the **house**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "stressed that house" or "strained the house"

See: Assumed Knowledge and Implicit Information

Matthew 7:25 (#2)

"it had been founded"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to

say who did the action, it is clear from the context that it was the wise man. Alternate translation: "the wise man had founded it"

See: Active or Passive

Matthew 7:25 (#3)

"the rock"

Express the idea as you did in [7:25](#). Alternate translation: "the bedrock" or "the solid ground"

See: Assumed Knowledge and Implicit Information

Matthew 7:26 (#1)

"these words of mine"

Here, just as in [7:24](#), the phrase **these words of mine** could refer to: (1) what Jesus has said in this section of Matthew, which began in [5:3](#). Alternate translation: "the words I have been speaking" (2) what Jesus teaches in general. Alternate translation: "the words I speak"

See: Assumed Knowledge and Implicit Information

Matthew 7:26 (#2)

"will be compared to a foolish man who built his house upon the sand"

Jesus compares those who do not do what he has said to a person who builds **his house upon the sand**, where it is not secure and is easily knocked down. He means that people who do not do what he has said cannot be confident about how God will judge them, just as the **foolish man** cannot be confident about the security of his **house**. If it would be helpful in your language, you could state this idea more explicitly. Alternate translation: "will be as unsure about God's favor as a foolish man is unsure that his house, which he built upon the sand, is secure"

See: Simile

Matthew 7:26 (#3)

"will be compared to"

Here, just as in [7:24](#), Jesus uses the future tense to speak about something that is generally true. If it

would be helpful in your language, you could use whatever tense is most natural for expressing a general truth. Alternate translation: "is compared to"

See: Irregular Use of Tenses

Matthew 7:26 (#4)

"will be compared to"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the comparing, it is clear from the context that it is Jesus himself. Alternate translation: "I will compare to" or "is comparable to"

See: Active or Passive

Matthew 7:26 (#5)

"a foolish man" - "his"

Although the terms **man** and **his** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use a form that makes this clear. Alternate translation: "a foolish person ... his or her"

See: When Masculine Words Include Women

Matthew 7:26 (#6)

"upon the sand"

The word **sand** refers to very small pieces of rock that collect together, often on the edge of a body of water or in a desert. The **sand** constantly moves and shifts, and it is not a solid foundation on which to place anything. If your readers would not be familiar with **sand**, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "upon mud" or "upon what is not solid"

See: Translate Unknowns

Matthew 7:27 (#1)

"struck against that house"

Express the idea as you did in [7:25](#). Alternate translation: “stressed that house” or “strained the house”

See: Assumed Knowledge and Implicit Information

Matthew 7:27 (#2)

“its destruction was great”

If your language does not use an abstract noun for the idea of **destruction**, you could express the same idea in another way. Alternate translation: “it was totally destroyed”

See: Abstract Nouns

Matthew 7:28 (#1)

“And it happened that when Jesus finished speaking these words, the crowds were astonished at his teaching”

This sentence marks the end of Jesus’ sermon by describing how the people in the crowds reacted to Jesus’ teaching. Use the natural form in your language for expressing the conclusion of a story. Alternate translation: “Then Jesus finished speaking these words. The crowds were astonished at his teaching”

See: End of Story

Matthew 7:28 (#2)

“at his teaching”

If your language does not use an abstract noun for the idea of **teaching**, you could express the same idea in another way. Matthew could be focusing primarily on: (1) the way in which Jesus taught. Alternate translation: “at how he taught” (2) what Jesus taught. Alternate translation: “at what he taught”

See: Abstract Nouns

Matthew 7:29 (#1)

“for”

Here, the word **for** introduces the reason why “the crowds were astonished by his teaching” ([7:28](#)). If it would be helpful in your language, you could use

a word or phrase that introduces a reason, or you could leave **for** untranslated. Alternate translation: “since”

See: Connect — Reason-and-Result Relationship

Matthew 7:29 (#2)

“having authority”

If your language does not use an abstract noun for the idea of **authority**, you could express the same idea in another way. Alternate translation: “one having been authorized”

See: Abstract Nouns

Matthew 7:29 (#3)

“not as their scribes”

Matthew is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: “not as their scribes taught them”

See: Ellipsis

Matthew 8:1 (#1)

“Now”

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: “Then,”

See: Introduction of a New Event

Matthew 8:1 (#2)

“the mountain”

Express this phrase as you did in [5:1](#). Alternate translation: “the high place” or “the small mountain”

See: When to Keep Information Implicit

Matthew 8:2 (#1)

"behold, a leper, having approached, bowed before"

Here 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: "there was a man who was a leper. Approaching Jesus, he bowed before"

See: Introduction of New and Old Participants

Matthew 8:2 (#2)

"behold"

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: "picture this" or "suddenly"

See: Exclamations

Matthew 8:2 (#3)

"him"

The pronoun **him** refers to Jesus. If this is not clear for your readers, you could use the person's name here. Alternate translation: "Jesus"

See: Pronouns — When to Use Them

Matthew 8:2 (#4)

"you are able to make me clean"

The man is using this statement to make a request. If it would be helpful in your language, you could express the idea in request form. Alternate translation: "please make me clean"

See: Statements — Other Uses

Matthew 8:2 (#5)

"to make me clean"

The man talks about becoming **clean** ceremonially, but it is implicit 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 more explicit. Alternate translation: "to heal my disease"

See: Assumed Knowledge and Implicit Information

Matthew 8:3 (#1)

"having reached out his hand, he touched him"

The pronouns **his** and **he** refer to Jesus. The pronoun **him** refers to the leper. If this is not clear for your readers, you could use the people's names here. Alternate translation: "having reached out his hand, Jesus touched the leper"

See: Pronouns — When to Use Them

Matthew 8:3 (#2)

"saying"

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

See: Quotations and Quote Margins

Matthew 8:3 (#3)

"I am willing"

Here Jesus implies that he is **willing** to cleanse or heal the man. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "I am willing to cleanse you"

See: Assumed Knowledge and Implicit Information

Matthew 8:3 (#4)

"his leprosy was cleansed"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was Jesus. Alternate translation: "he was clean, with no leprosy" or "Jesus cleansed him of his leprosy"

See: Active or Passive

See: Assumed Knowledge and Implicit Information

Matthew 8:4 (#1)

"says"

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "said"

See: Irregular Use of Tenses

Matthew 8:4 (#2)

"you tell no one"

The implication is that the man is not to tell anyone that Jesus healed him. If it would be helpful to your readers, you could make this idea more explicit. Alternate translation: "you tell no one that you have been healed"

See: Assumed Knowledge and Implicit Information

Matthew 8:4 (#3)

"show yourself to the priest"

Jesus told the man to **show himself to the priest** so that the priest could look at his skin to see if his leprosy was really gone. The law of Moses required people to present themselves to the priest for inspection if they had been unclean but were now clean. If it would be helpful to your readers, you could make this idea more explicit. Alternate translation: "ask to be inspected by the priest" or "let yourself be examined by the priest"

See: Assumed Knowledge and Implicit Information

Matthew 8:4 (#4)

"offer the gift that Moses commanded"

Jesus assumes that the man will know that the law required a person who had been healed from a skin disease to **offer** a specific **gift**. This made the person ceremonially clean, and they could participate once again in community religious activities. If it would be helpful to your readers, you could make this idea more explicit. Alternate translation: "offer the gift that Moses commanded for making people clean again"

Matthew 8:4 (#5)

"for a testimony to them"

Here Jesus means that the man should show himself to the priest and offer the gift to prove or provide **testimony** that he had been healed. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "for a testimony to them that you have been cleansed"

See: Assumed Knowledge and Implicit Information

Matthew 8:4 (#6)

"for a testimony to them"

If your language does not use an abstract noun for the idea of **testimony**, you could express the same idea in another way. Alternate translation: "so that it testifies to them"

See: Abstract Nouns

Matthew 8:4 (#7)

"to them"

The pronoun **them** could refer to: (1) Jewish people in general. Alternate translation: "to people" (2) the priests specifically. Alternate translation: "to the priests"

See: Pronouns — When to Use Them

Matthew 8:5 (#1)

"Now"

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "After that,"

See: Introduction of a New Event

Matthew 8:6 (#1)

"saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "telling him"

See: Quotations and Quote Margins

Matthew 8:6 (#2)

"paralyzed"

People who is **paralyzed** are not able to use or control some or all of their arms and legs because of injury or sickness. If your readers would not be familiar with this sickness, you could use the name of something like this in your language, or you could use a general expression. Alternate translation: "and cannot move his limbs"

See: Translate Unknowns

Matthew 8:6 (#3)

"being tormented terribly"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "suffering much" or "being greatly in pain"

See: Active or Passive

Matthew 8:6 (#4)

"being tormented terribly"

Here the centurion tells Jesus what is happening to his **servant**. He implies that he wants Jesus to heal the **servant**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "being tormented terribly, so please help him"

See: Assumed Knowledge and Implicit Information

Matthew 8:7 (#1)

"he says to him"

The pronoun **he** refers to Jesus, and the pronoun **him** refers to the centurion. If this is not clear for your readers, you could refer directly to the people. Alternate translation: "Jesus says to the centurion"

See: Pronouns — When to Use Them

Matthew 8:7 (#2)

"he says"

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "he said"

See: Irregular Use of Tenses

Matthew 8:7 (#3)

"when} I have come"

Here Jesus implies that he will **come** to the centurion's house. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "when I have come to your house"

See: Assumed Knowledge and Implicit Information

Matthew 8:7 (#4)

"when} I have come"

In a context such as this, your language might say "gone" instead of **come**. Alternate translation: "when I have gone"

See: Go and Come

Matthew 8:8 (#1)

"you might enter under my roof"

The phrase **enter under my roof** means "come into my house." If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "you might personally visit me" or "you might enter into my house"

See: Idiom

Matthew 8:8 (#2)

"only speak a word"

Here, the centurion uses the command form to politely ask Jesus to **speak a word**. Use a form in your language that communicates this. Alternate translation: "please speak only a word"

See: Imperatives — Other Uses

Matthew 8:8 (#3)

"a word"

Here the centurion means that Jesus can heal his servant by using a **word** of command, which is how Jesus healed the leper in [8:3](#). If it would be helpful in your language, you could clarify that the centurion is referring to a single word of command. Alternate translation: "one order" or "a word of command"

See: Assumed Knowledge and Implicit Information

Matthew 8:8 (#4)

"my servant will be healed"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is Jesus. Alternate translation: "you will heal my servant"

See: Active or Passive

Matthew 8:9 (#1)

"placed under authority"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: "whom someone has placed under authority" or "who is under someone's authority"

See: Active or Passive

Matthew 8:9 (#2)

"under me"

Here the centurion speaks of those over whom he has authority as if they were **under** him. If it would

be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "under my authority" or "whom I command"

See: Metaphor

Matthew 8:9 (#3)

"and I say to this one, 'Go,' and he goes; and to another one, 'Come,' and he comes; and to my servant, 'Do this,' and he does it"

If it would be clearer in your language, you could translate this sentence so that there are not quotations within a quotation. Alternate translation: "and I tell this one to go, and he goes, and I tell another one to come, and he comes, and I tell my servant to do something, and he does it"

See: Quotes within Quotes

Matthew 8:9 (#4)

"and to another one, " - "and to my servant"

The centurion is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from earlier in the sentence. Alternate translation: "and to another I say ... and to my servant, I say"

See: Ellipsis

Matthew 8:10 (#1)

"was amazed"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "marveled"

See: Active or Passive

Matthew 8:10 (#2)

"to you"

Here, the word **you** is plural because Jesus is speaking to everyone who follows him.

See: Forms of 'You' — Singular

See: Abstract Nouns

Matthew 8:10 (#3)

"I have found such great faith from no one in Israel"

Here 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. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "I have found no one in Israel, the people who should trust me, who trusts me as much as this Gentile does"

See: Assumed Knowledge and Implicit Information

Matthew 8:10 (#4)

"I have found such great faith from no one in Israel"

Many ancient manuscripts read **I have found such great faith from no one in Israel**. The ULT follows that reading. Other ancient manuscripts read "not even in Israel have I found such great faith." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Matthew 8:10 (#5)

"I have found"

Here, the word **found** represents experiencing or observing something. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I have experienced" or "I have observed"

See: Idiom

Matthew 8:10 (#6)

"such great faith from no one in Israel"

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: "no one in Israel who believes so much"

Matthew 8:10 (#7)

"in Israel"

Here, the word **Israel** refers to the people who live in the country of **Israel**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "among the people of Israel"

See: Metonymy

Matthew 8:11 (#1)

"But"

Here, the word **But** introduces a development of what Jesus said in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a development, or you could leave **But** untranslated. Alternate translation: "Indeed,"

See: Connecting Words and Phrases

Matthew 8:11 (#2)

"you"

Here, the word **you** is plural because Jesus is speaking to everyone who follows him.

See: Forms of 'You' — Singular

Matthew 8:11 (#3)

"many"

Jesus is using the adjective **many** as a noun to mean many people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "many men and women"

See: Nominal Adjectives

Matthew 8:11 (#4)

"from east and west"

Here, Jesus is referring to every direction by naming the directions that are opposites: **east** and **west**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "from every direction"

See: Merism

Matthew 8:11 (#5)

"they will recline to eat"

In Jesus' culture, people would usually **recline**, or lay on one side, when they were eating. If it would be helpful in your language, you could refer to the position in which people eat in your culture, or you could just refer to eating. Alternate translation: "they will sit down to eat" or "they will eat"

See: Assumed Knowledge and Implicit Information

Matthew 8:11 (#6)

"they will recline to eat"

When Jesus speaks about eating while **in the kingdom of the heavens**, he could mean: (1) that one thing that people will do is feast together. In this case, Jesus is not using a metaphor. Alternate translation: "they will recline at the feast" (2) that people will rejoice and be happy as if they were at a feast. In this case, Jesus is using a metaphor. Alternate translation: "they will rejoice"

See: Metaphor

Matthew 8:11 (#7)

"with Abraham and Isaac and Jacob"

The words **Abraham**, **Isaac**, and **Jacob** are the names of the three most important ancestors of Jesus' people. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "with Abraham and Isaac and Jacob, who are our important ancestors,"

See: Assumed Knowledge and Implicit Information

Matthew 8:12 (#1)

"the sons of the kingdom will be thrown out"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is God. Alternate translation: "God will throw the sons of the kingdom out"

See: Active or Passive

Matthew 8:12 (#2)

"the sons of the kingdom"

The expression **the sons of the kingdom** refers to people who would normally belong in the **kingdom**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "those who would normally be part of the kingdom" or "those who expect to be in the kingdom"

See: Idiom

Matthew 8:12 (#3)

"the sons"

Although the term **sons** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "the children"

See: When Masculine Words Include Women

Matthew 8:12 (#4)

"into the outer darkness"

Here, the phrase **the outer darkness** refers to the place of punishment in contrast to **the kingdom**. If it would be helpful in your language, you could state the meaning plainly. If possible, preserve the idea of **darkness**. Alternate translation: "into the darkness of hell" or "into the dark place of punishment"

See: Metaphor

Matthew 8:12 (#5)

"the outer darkness"

If your language does not use an abstract noun for the idea of **darkness**, you could express the same idea in another way. Alternate translation: “the dark place outside”

See: Abstract Nouns

Matthew 8:12 (#6)

“grinding of the teeth”

In Jesus’ culture, people would grind their teeth when they experienced anger, grief, and pain. If it would be helpful in your language, you could refer to an action with comparable meaning or state the meaning of this action plainly. Alternate translation: “beating of breasts” or “grinding of the teeth in anger and pain”

See: Assumed Knowledge and Implicit Information

Matthew 8:13 (#1)

“Go”

Here Jesus implies that the centurion should return to his home. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “Return to your house”

See: Assumed Knowledge and Implicit Information

Matthew 8:13 (#2)

“let it be done for you”

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: “let it happen to you” or “let God do it for you”

See: Active or Passive

Matthew 8:13 (#3)

“let it be done”

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: “it will be done” or “I am doing it”

See: Third-Person Imperatives

Matthew 8:13 (#4)

“the servant was healed”

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was Jesus. Alternate translation: “Jesus healed the servant”

See: Active or Passive

Matthew 8:13 (#5)

“at that hour”

Here, the phrase **at that hour** indicates that **the servant was healed** when Jesus spoke these words. If it would be helpful in your language, you could use a comparable expression or state the meaning plainly. Alternate translation: “at that moment”

See: Idiom

Matthew 8:14 (#1)

“when} Jesus had come”

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: “when Jesus had gone”

See: Go and Come

Matthew 8:14 (#2)

“his”

The pronoun **his** refers to Peter. If this is not clear for your readers, you could use the person’s name here. Alternate translation: “Peter’s”

See: Pronouns — When to Use Them

Matthew 8:14 (#3)

“mother-in-law”

The word **mother-in-law** refers to the mother of Peter's wife. In your translation, you could use the term or expression in your own language for this relationship.

See: Kinship

Matthew 8:14 (#4)

"having been laid down"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "lying down"

See: Active or Passive

Matthew 8:14 (#5)

"being sick with a fever"

A **fever** is a symptom of an illness in which the temperature of the body temporarily increases. People with fevers feel sick and weak. If your reader would not be familiar with fevers, you could use a descriptive phrase. Alternate Translation: "having a high body temperature" or "being ill with an elevated temperature"

See: Translate Unknowns

Matthew 8:15 (#1)

"the fever left her"

Here Matthew speaks of the **fever** as if it were a person that **left her**. He means that she was no longer sick with the fever. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "she was no longer sick with a fever" or "her fever was gone"

See: Personification

Matthew 8:15 (#2)

"began to serve him"

Here Matthew implies that she took food and offered it to Jesus. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "gave him food"

See: Assumed Knowledge and Implicit Information

Matthew 8:16 (#1)

"Now"

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Then,"

See: Introduction of a New Event

Matthew 8:16 (#2)

"they brought"

Here, the pronoun **they** refers to people in general. If it would be helpful in your language, you could use a word or phrase that refers generally to people. Alternate translation: "other people brought"

See: Pronouns — When to Use Them

Matthew 8:16 (#3)

"many being possessed by demons"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "many whom demons possessed"

See: Active or Passive

Matthew 8:16 (#4)

"many"

Matthew is using the adjective **many** as a noun to mean many people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "many people"

See: Nominal Adjectives

Matthew 8:16 (#5)**"the spirits"**

Here, the word **spirits** refers to the same spiritual beings that Matthew referred to earlier in the verse as **demons**. If it would be helpful in your language, you could use the same term in both places or make it clear in another way that these are same beings. Alternate translation: "the demonic spirits"

See: Assumed Knowledge and Implicit Information

Matthew 8:16 (#6)**"with a word"**

Matthew is using the term **word** to mean something spoken using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "by speaking to them"\n

See: Metonymy

Matthew 8:16 (#7)**"the ones having sickness"**

If your language does not use an abstract noun for the idea of **sickness**, you could express the same idea in another way. Alternate translation: "the sick people"

See: Abstract Nouns

Matthew 8:17 (#1)**"so that might be fulfilled"**

Here, the phrase **so that** could introduce: (1) a result from Jesus casting out demons and healing people. Alternate translation: "with the result that would be fulfilled" (2) a purpose for which Jesus cast out demons and healed people. Alternate translation: "in order that might be fulfilled"\n

See: Connect — Reason-and-Result Relationship

Matthew 8:17 (#2)**"might be fulfilled"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "this might fulfill"

See: Active or Passive

Matthew 8:17 (#3)**"that which had been spoken"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: "that which God spoke"

See: Active or Passive

Matthew 8:17 (#4)**"saying"**

In Matthew's culture, **saying** was a normal way to introduce a quotation from an important text, in this case, the Old Testament book written by Isaiah the prophet (see [53:4](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Matthew is quoting from an important text. Alternate translation: "who wrote in his book" or "who declared"

See: Quotations and Quote Margins

Matthew 8:17 (#5)**"He himself took our sicknesses and bore our diseases"**

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "He himself took our sicknesses; indeed, he bore our diseases"

See: Parallelism

Matthew 8:17 (#6)

"He himself took our sicknesses and bore our diseases"

Here Matthew could mean that Jesus: (1) removed **sicknesses** and healed **diseases**. Alternate translation: "He himself removed our sicknesses and healed our diseases" (2) became sick and diseased himself to deal with people's **sicknesses** and **diseases**. Alternate translation: "He himself became sick in our place and became diseased in our place"

See: Assumed Knowledge and Implicit Information

Matthew 8:18 (#1)

"Now"

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Sometime later,"

See: Introduction of a New Event

Matthew 8:18 (#2)

"having seen"

Here, the phrase **having seen** could introduce: (1) what happened before Jesus **commanded** his disciples. Alternate translation: "after he saw" (2) the reason for which Jesus **commanded** his disciples. Alternate translation: "because he saw"

See: Connect — Sequential Time Relationship

Matthew 8:18 (#3)

"a crowd"

Many ancient manuscripts read **a crowd**. The ULT follows that reading. Other ancient manuscripts read "large crowds." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Matthew 8:18 (#4)

"commanded to depart to the other side"

It may be more natural in your language to have a direct quotation here. Alternate translation: "commanded, 'Let us depart to the other side'"

See: Direct and Indirect Quotations

Matthew 8:18 (#5)

"commanded to depart"

Here Matthew implies that Jesus **commanded** the disciples **to depart** with him. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "commanded his disciples to depart with him"

See: Assumed Knowledge and Implicit Information

Matthew 8:18 (#6)

"to the other side"

Here Jesus implies that he wants the disciples to **depart** with him **to the other side** of the Sea of Galilee. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "to the other side of the lake" or "to the opposite side of the Sea of Galilee"

See: Assumed Knowledge and Implicit Information

Matthew 8:19 (#1)

"And having approached, a scribe"

Here Matthew implies that Jesus and the disciples have not yet gotten into a boat to cross over to the other side of the Sea of Galilee. He says that they get into the boat in [8:23](#). If it would be helpful in your language, you could make this idea more explicit here. Alternate translation: "And before they departed to the other side, a scribe approached and"

See: Assumed Knowledge and Implicit Information

Matthew 8:19 (#2)

"I will follow you wherever you go"

Here, the clause **I will follow you** indicates that the scribe wishes to travel with Jesus and be his disciple. The phrase **wherever you go** indicates that he wishes to be Jesus' disciple no matter what Jesus does or where he goes. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "I will become your faithful disciple" or "I will travel with you as your student wherever you go"

See: Idiom

Matthew 8:20 (#1)

"says"

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "said"

See: Irregular Use of Tenses

Matthew 8:20 (#2)

"The foxes have dens, and the birds of the sky, nests"

Here, Jesus is referring to all animals by naming an animal that lives on land and an animal that flies in the air. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "all animals have places to live"

See: Merism

Matthew 8:20 (#3)

"The foxes have dens"

The word **foxes** describes land animals that are similar to small dogs. The word **dens** refers to how these animals dig holes in the ground as shelters. If your readers would not be familiar with this animal and its habits, you could describe them in general terms. Alternate translation: "Little animals live in holes in the ground"

See: Translate Unknowns

Matthew 8:20 (#4)

"the birds of the sky, nests"

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "the birds of the sky have nests"

See: Ellipsis

Matthew 8:20 (#5)

"the birds of the sky"

Here, Jesus is using the possessive form to describe **birds** that fly in the **sky**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the birds in the sky" or "the birds flying in the sky"

See: Possession

Matthew 8:20 (#6)

"the birds of the sky"

The expression **of the sky** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: "the birds"

See: Making Assumed Knowledge and Implicit Information Explicit

Matthew 8:20 (#7)

"but the Son of Man does not have {a place} where he might lay his head"

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: "but I, the Son of Man, do not have a place where I might lay my head"

See: First, Second or Third Person

Matthew 8:20 (#8)

"but the Son of Man"

Here Jesus for the first time in Matthew uses the title **Son of Man** to refer to himself. He is using the title to refer to himself, a human, and also to implicitly identify himself with the important and powerful figure named “the son of man” in the Old Testament book of Daniel (see [Daniel 7:13–14](#)). See the book introduction for more information about this title. Consider how you might best translate this title here and throughout the rest of Matthew. Alternate translation: “but the Human One” or “but the one called Son of Man”

See: Assumed Knowledge and Implicit Information

Matthew 8:20 (#9)

“does not have {a place} where he might lay his head”

Jesus implies that if the scribe were to follow him, he too might not have a home. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “does not have a place where he might lay his head, so if you become his disciple, expect that you will not have such a place either”

See: Assumed Knowledge and Implicit Information

Matthew 8:20 (#10)

“does not have {a place} where he might lay his head”

Here, the phrase **{a place} where he might lay his head** refers to a place to sleep. If it would be helpful in your language, you could use a similar phrase or state the meaning plainly. Alternate translation: “does not have a place where he might sleep” or “does not have a sleeping place”

See: Idiom

Matthew 8:20 (#11)

“does not have {a place} where he might lay his head”

Jesus actually did find places to sleep wherever he went to teach and heal, but he says that he has no such place at all to emphasize that he has no permanent home. Alternate translation: “does not have a permanent home”

See: Hyperbole

Matthew 8:21 (#1)

“Now”

Here, the word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: “Then,”

See: Connecting Words and Phrases

Matthew 8:21 (#2)

“permit me first to go away and to bury my father”

Here the disciple could be indicating that: (1) his **father** had not yet died, but he needed to help and support his father until he died and was buried. Alternate translation: “permit me first to go away and help my father until he dies and I bury him” (2) his **father** had died very recently, and he needed to mourn and arrange the burial ceremonies. Alternate translation: “permit me first to go away and to bury my father who just died”

See: Assumed Knowledge and Implicit Information

Matthew 8:21 (#3)

“first to go away and to bury my father”

Here the disciple means that he plans to **bury** his father before he travels with Jesus. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “to go away and to bury my father first before I go with you”

See: Assumed Knowledge and Implicit Information

Matthew 8:22 (#1)

“says”

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: “said”

See: Irregular Use of Tenses

Matthew 8:22 (#2)**"let the dead bury their own dead"**

Here, the phrase **the dead** could refer to: (1) people who have already died. In this case, Jesus is stating that **dead** people will take care of other **dead** people. What he means is that living people should not be concerned about those who have died. Alternate translation: "let the dead take care of themselves" or "do not concern yourself with the dead" (2) people who are spiritually **dead**. In this case, Jesus is saying that only people who are spiritually **dead** should care more about burying their **dead** than following him. Alternate translation: "let the spiritually dead bury their own dead"

See: Assumed Knowledge and Implicit Information

Matthew 8:22 (#3)**"the dead" - "their own dead"**

Jesus is using the adjective **dead** as a noun to mean dead people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "the dead humans ... their own dead humans"

See: Nominal Adjectives

Matthew 8:23 (#1)**"when} he had gotten into a boat, his disciples followed him"**

Here Matthew implies that they started sailing across the Sea of Galilee, as Jesus had commanded in [8:18](#). If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "when he had entered into a boat, his disciples followed him into the boat, and they started to sail across the lake"

See: Assumed Knowledge and Implicit Information

Matthew 8:23 (#2)**"his disciples followed him"**

Here, the word **followed** could indicate: (1) simply that the **disciples** went into the boat with Jesus.

Alternate translation: "his disciples entered the boat with him" (2) that the **disciples** went into the boat with Jesus since they were acting as his disciples or followers. Alternate translation: "his disciples went with him as his apprentices"

See: Assumed Knowledge and Implicit Information

Matthew 8:24 (#1)**"behold"**

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: "picture this" or "suddenly"

See: Exclamations

Matthew 8:24 (#2)**"the boat was covered by the waves"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the waves covered the boat"

See: Active or Passive

Matthew 8:24 (#3)**"the boat was covered by the waves"**

The implication is that the **storm** was causing high waves that pushed water over the sides of the boat. If it would be helpful to your readers, you could make this idea more explicit. Alternate translation: "the boat was filling up with water because of the waves"

See: Assumed Knowledge and Implicit Information

Matthew 8:24 (#4)**"he"**

The pronoun **he** refers to Jesus. If this is not clear for your readers, you could use the person's name here. Alternate translation: "Jesus"

See: Pronouns — When to Use Them

Matthew 8:25 (#1)

"they woke him"

The pronoun **they** refers to the disciples, and the pronoun **him** refers to Jesus. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: "the disciples woke Jesus"

See: Pronouns — When to Use Them

Matthew 8:25 (#2)

"saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation without the preceding comma: "and they said"

See: Quotations and Quote Margins

Matthew 8:25 (#3)

"we are perishing"

Here, the word **we** includes both Jesus and the disciples. Your language may require you to mark this form.

See: Exclusive and Inclusive 'We'

Matthew 8:26 (#1)

"he says"

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "he said"

See: Irregular Use of Tenses

Matthew 8:26 (#2)

"Why are you cowardly, you of little faith?"

Jesus is using the question form to rebuke the disciples for being **cowardly** and for having **little faith**. If you would not use the question form for

this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "You should not be cowardly, you of little faith." or "Do not be cowardly, you of little faith!"

See: Rhetorical Question

Matthew 8:26 (#3)

"are you" - "you of little faith"

Here, the word **you** is plural because Jesus is speaking to all the disciples who are in the boat with him.

See: Forms of 'You' — Singular

Matthew 8:26 (#4)

"you of little faith"

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: "you who believe so little"

See: Abstract Nouns

Matthew 8:26 (#5)

"a great calm happened"

If your language does not use an abstract noun for the idea of **calm**, you could express the same idea in another way. Alternate translation: "they became very calm"

See: Abstract Nouns

Matthew 8:27 (#1)

"the men"

Here, the phrase **the men** refers to the disciples who are on the boat with Jesus. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "the disciples"

See: Assumed Knowledge and Implicit Information

Matthew 8:27 (#2)

"**saying**"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and they said"

See: Quotations and Quote Margins

Matthew 8:27 (#3)

"What sort of {man} is he, that even the winds and the sea obey him"

If it would be helpful in your language, you could turn this into two sentences, one asking the question, and the other giving the reason for the question. Alternate translation: "What sort of man is he? Even the winds and the sea obey him!"

See: Information Structure

Matthew 8:27 (#4)

"What sort of {man} is he, that even the winds and the sea obey him"

This is a genuine question, not a statement in question form. The disciples are looking for information about what kind of person Jesus could be if he can do these things. Alternate translation: "What sort of person is this man, for even the winds and the sea obey him?"

See: Rhetorical Question

Matthew 8:28 (#1)

"**he**"

Here, the word **he** refers directly to Jesus, but Matthew implies that the disciples were with him. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "he and his disciples"

See: Assumed Knowledge and Implicit Information

Matthew 8:28 (#2)

"to the other side"

Here, the phrase **the other side** refers to the side of the Sea of Galilee opposite to Capernaum, where Jesus and the disciples had started. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "to the opposite side of the lake"

See: Assumed Knowledge and Implicit Information

Matthew 8:28 (#3)

"of the Gadarenes"

The name **Gadarenes** refers to people from the town of Gadara.

See: How to Translate Names

Matthew 8:28 (#4)

"of the Gadarenes"

Many ancient manuscripts read **Gadarenes**. The ULT follows that reading. Some ancient manuscripts read "Gergesenes," and other ancient manuscripts read "Gerasenes." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Matthew 8:28 (#5)

"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"

Here Matthew provides background information that will help readers understand what happens next. Use a natural form in your language for introducing background information. Alternate translation: "two men met him. Now these men were possessed by demons, and they came out of the tombs. They were very violent, so that no one was strong enough to pass through that road"

See: Background Information

Matthew 8:28 (#6)

"being possessed by demons"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "whom demons had possessed"

See: Active or Passive

Matthew 8:28 (#7)

"coming out of the tombs"

Here Matthew implies that the **two men** live in the **tombs** and came from that area to meet Jesus. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "coming out of where they lived in the tombs"

See: Assumed Knowledge and Implicit Information

Matthew 8:28 (#8)

"that road"

Here Matthew implies that the **road** goes through or nearby the **tombs**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "the nearby road" or "the road near them"

See: Assumed Knowledge and Implicit Information

Matthew 8:29 (#1)

"behold"

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: "picture this" or "suddenly"

See: Exclamations

Matthew 8:29 (#2)

"saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and they said"

See: Quotations and Quote Margins

Matthew 8:29 (#3)

"What to us and to you, Son of God"

The two men are using the question form to insist on something urgently. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "There is nothing to us and to you, Son of God!"

See: Rhetorical Question

Matthew 8:29 (#4)

"What to us and to you"

Here, the question **What to us and to you** asks whether **you** and **us** have anything in common or have any reason to be together. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "What do you and we have in common" or "What reason do you have to get involved with us"

See: Idiom

Matthew 8:29 (#5)

"Son of God"

Son of God is an important title for Jesus that describes his relationship with God the Father.

See: Translating Son and Father

Matthew 8:29 (#6)

"Have you come here to torment us before the set time"

The men are using the question form to confront Jesus about why he has come to their area. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "It is not yet the set time for you to come here to

tortment us." or "Surely you have not come here to torment us before the set time!"

See: Rhetorical Question

Matthew 8:29 (#7)

"before the set time"

Here, the phrase **the set time** refers to the time when God will judge all evil spirits and people. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "before the time when God will judge everyone" or "before the time that God has chosen for judgment"

See: Assumed Knowledge and Implicit Information

Matthew 8:30 (#1)

"Now"

Matthew uses the word **Now** to introduce background information that will help readers understand what happens next. It does not introduce another event in the story. Use a natural form in your language for introducing background information. Alternate translation: "Meanwhile," or "At the same time,"

See: Background Information

Matthew 8:30 (#2)

"at a distance from them"

Here, the phrase **at a distance from them** indicates that the **pigs** were far away from Jesus and the two men, but they could still be seen. If it would be helpful in your language, you could use a word or phrase that makes this clear. Alternate translation: "off in the distance" or "far away from them but still visible"

See: Assumed Knowledge and Implicit Information

Matthew 8:31 (#1)

"But"

Here, the word **But** introduces the next part of the story. It does not introduce a contrast with the pigs grazing. If it would be helpful in your language, you could use a word or phrase that introduces the next

part of a story, or you could leave **But** untranslated. Alternate translation: "So,"

See: Connecting Words and Phrases

Matthew 8:31 (#2)

"saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and they said"

See: Quotations and Quote Margins

Matthew 8:31 (#3)

"If you cast us out"

Although the demons speak as if this were a hypothetical situation, they are relatively sure that Jesus is going to cast them out. If your language does not state something as a condition if it is certain or true, and if your readers might think that what the demons are saying is uncertain, then you could translate their words as an affirmative statement. Alternate translation: "When you cast us out" or "After you cast us out"

See: Connect — Factual Conditions

Matthew 8:31 (#4)

"us"

Here, the word **us** refers only to the demons, not to Jesus or any of his disciples. Your language may require you to mark this form.

See: Exclusive and Inclusive 'We'

Matthew 8:31 (#5)

"send us away"

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: "we ask that you send us away"

See: Imperatives — Other Uses

Matthew 8:31 (#6)**"into the herd of the pigs"**

Here the demons speak of wanting to go **into the herd of the pigs**. They mean that they want to enter and control the **pigs**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "into the herd of the pigs so that we can possess them"

See: Assumed Knowledge and Implicit Information

Matthew 8:32 (#1)**"Go"**

Here, the command is plural because Jesus is speaking to all the demons.

See: Forms of 'You' — Singular

Matthew 8:32 (#2)**"having come out"**

Here Matthew implies that they came out of the two men. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "having come out of the two men"

See: Assumed Knowledge and Implicit Information

Matthew 8:32 (#3)**"into the pigs"**

Here, much as in [8:31](#), the demons **go into the pigs**. This means that they enter and control the **pigs**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "into the pigs to possess them"

See: Assumed Knowledge and Implicit Information

Matthew 8:32 (#4)**"behold"**

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's

attention in another way. Alternate translation: "picture this" or "suddenly"

See: Exclamations

Matthew 8:32 (#5)**"they died"**

The pronoun **they** refers to the pigs. If this is not clear for your readers, you could refer more directly to the pigs. Alternate translation: "the pigs died"

See: Pronouns — When to Use Them

Matthew 8:33 (#1)**"Now"**

Here, the word **Now** introduces the next event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "After that,"

See: Connecting Words and Phrases

Matthew 8:33 (#2)**"the ones feeding them"**

Here Matthew refers to the people who were taking care of the pigs. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "the ones who were herding the pigs"

See: Assumed Knowledge and Implicit Information

Matthew 8:33 (#3)**"the city"**

Here, the **city** is the town of Gadara, which Matthew already referred to indirectly in [8:28](#). If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "the city of Gadara"

See: Assumed Knowledge and Implicit Information

Matthew 8:33 (#4)

"and"

Here, the word **and** could introduce: (1) one of the specific things that **they reported**. Alternate translation: "especially" (2) another thing that they reported. Alternate translation: "and also"

See: Connecting Words and Phrases

Matthew 8:33 (#5)

"the ones possessed by demons"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the ones whom the demons had possessed"

See: Active or Passive

Matthew 8:34 (#1)

"behold"

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: "picture this" or "suddenly"

See: Exclamations

Matthew 8:34 (#2)

"the whole city"

Matthew says **whole** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "most of the city"

See: Hyperbole

Matthew 8:34 (#3)

"the whole city"

Here, the phrase **the whole city** represents most of the people who lived in the city. If it would be

helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "most of the people from the city"\n

See: Metonymy

Matthew 8:34 (#4)

"they begged him that he would depart from their region"

It may be more natural in your language to have a direct quotation here. Alternate translation: "they begged, 'Please depart from our region'"

See: Direct and Indirect Quotations

Matthew 9:1 (#1)

"he crossed over"

Here Matthew implies that Jesus **crossed over** the Sea of Galilee. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "he crossed over the lake"

See: Assumed Knowledge and Implicit Information

Matthew 9:1 (#2)

"he crossed over"

Here, the word **he** refers directly to Jesus, but Matthew implies that the disciples were with him. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "he and his disciples crossed over"

See: Assumed Knowledge and Implicit Information

Matthew 9:1 (#3)

"came"

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

See: Go and Come

Matthew 9:1 (#4)**"his own city"**

Here, the phrase **his own city** refers to the city in which Jesus was living, which was Capernaum. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "the city where he was living" or "Capernaum, his own city"

See: Assumed Knowledge and Implicit Information

Matthew 9:2 (#1)**"behold"**

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: "picture this" or "suddenly"

See: Exclamations

Matthew 9:2 (#2)**"they were bringing" - "their"**

Here, the pronouns **they** and **their** refer to the people who brought the **paralytic** to Jesus. Matthew does not give us any more information about who they were. If it would be helpful in your language, you could use a form that refers to specific people who are not named. Alternate translation: "certain people were bringing ... these people's"

See: Pronouns — When to Use Them

Matthew 9:2 (#3)**"a paralytic" - "to the paralytic"**

The word **paralytic** describes people who are not able to use or control some or all of their arms and legs because of injury or sickness. See how you translated **paralytic** in [4:24](#). Alternate translation: "a paralyzed person ... to the paralyzed person" or "a person who could not move his limbs ... to the person who could not move his limbs"

See: Translate Unknowns

Matthew 9:2 (#4)**"a mat"**

A **mat** was a portable bed that could also be used to transport a person. If your readers would not be familiar with this type of bed, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "a stretcher"

See: Translate Unknowns

Matthew 9:2 (#5)**"having seen their faith"**

Here Matthew implies that Jesus recognized that the friends of this paralyzed man strongly believed that he could heal him. Their actions proved that. If it would be helpful to your readers, you could make this idea more explicit. Alternate translation: "having recognized that they were convinced that he could heal the paralytic"

See: Assumed Knowledge and Implicit Information

Matthew 9:2 (#6)**"their faith"**

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: "how they trusted"

See: Abstract Nouns

Matthew 9:2 (#7)**"Child"**

Here Jesus calls the paralytic **Child** to indicate that he cares for him. The word also implies that the paralytic was younger than Jesus. The paralytic was not actually Jesus' son. If it would be helpful in your language, you could use a form of address that an older person would use to show that they care for a younger person. Alternate translation: "My friend" or "Young one"

See: Metaphor

Matthew 9:2 (#8)**"have courage"**

If your language does not use an abstract noun for the idea of **courage**, you could express the same idea in another way. Alternate translation: "be courageous"

See: Abstract Nouns

Matthew 9:2 (#9)**"Your sins are forgiven"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is Jesus. Alternate translation: "I forgive your sins"

See: Active or Passive

Matthew 9:3 (#1)**"behold"**

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: "picture this" or "immediately"

See: Exclamations

Matthew 9:3 (#2)**"among themselves"**

Here, the phrase **among themselves** could mean that: (1) the scribes **said** these words to themselves, not out loud. Alternate translation: "in themselves" or "to themselves" (2) the scribes **said** these words quietly to other scribes. Alternate translation: "to each other"

See: Assumed Knowledge and Implicit Information

Matthew 9:3 (#3)**"This one"**

Here the scribes refer to Jesus by using the phrase **This one**. If it would be helpful in your language, you could make the reference more explicit. Alternate translation: "This man" or "This Jesus"

See: Pronouns — When to Use Them

Matthew 9:4 (#1)**"having seen their thoughts"**

Here Matthew speaks as if Jesus could see people's **thoughts**. He means that Jesus knew what they were thinking, even though they did not say it out loud. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "having known their thoughts" or "having perceived their thoughts"

See: Metaphor

Matthew 9:4 (#2)**"For what reason do you think evil in your hearts"**

Jesus is using the question form to rebuke the scribes. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "You should not think evil in your hearts." or "Do not think evil in your hearts!"

See: Rhetorical Question

Matthew 9:4 (#3)**"do you think" - "your"**

Here, the words **you** and **you** are plural because Jesus is speaking to the scribes.

See: Forms of 'You' — Singular

Matthew 9:4 (#4)**"evil"**

Jesus is using the adjective **evil** as a noun to mean evil thoughts. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "evil thoughts"

See: Nominal Adjectives

Matthew 9:4 (#5)

"in your hearts"

In Matthew's culture, **hearts** are the places where humans think and feel. If it would be helpful in your language, you could translate **heart** by referring to the places where humans think and feel in your culture or by expressing the idea plainly. Alternate translation: "in your heads" or "in your minds"

See: Metonymy

Matthew 9:5 (#1)

"For"

Here, the word **For** introduces a reason why the scribes should not be thinking evil in their hearts ([9:4](#)). If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: "In fact," or "I say that because"

See: Connecting Words and Phrases

Matthew 9:5 (#2)

"which is easier, to say, 'Your sins have been forgiven,' or to say, 'Get up and walk'"

Jesus is using the question form to show the scribes which of these things is easier to say. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. He could mean: (1) that saying **Your sins have been forgiven** is **easier** than saying **Get up and walk**. This is because it is easy to show that someone is lying when they try to heal a paralytic, but it is not easy to show that someone is lying when they claim to forgive sins. Alternate translation: "it is easier to say, 'Your sins have been forgiven,' than to say, 'Get up and walk.'" (2) that both things are equally easy to say. Alternate translation: "saying 'Your sins have been forgiven' is just as easy as saying, 'Get up and walk.'"

See: Rhetorical Question

Matthew 9:5 (#3)

"to say, 'Your sins have been forgiven,' or to say, 'Get up and walk'"

If it would be clearer in your language, you could translate this sentence so that there are no quotations within a quotation. Alternate translation: "to say that a person's sins have been forgiven or to tell a person to get up and walk"

See: Quotes within Quotes

Matthew 9:5 (#4)

"Your sins have been forgiven"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is the person speaking. Alternate translation: "I have forgiven your sins"

See: Active or Passive

Matthew 9:6 (#1)

"But"

Here, the word **But** introduces a slight contrast with the comparison in the previous verse. Jesus now shows that he will both forgive and heal the paralytic. If it would be helpful in your language, you could use a word or phrase that introduces a slight contrast, or you could leave **But** untranslated. Alternate translation: "But now," or "Leaving that aside,"

See: Connect — Contrast Relationship

Matthew 9:6 (#2)

"in order that you might know that the Son of Man has authority on the earth to forgive sins,"—he then says to the paralytic—"Getting up"

Here, the phrase **in order that** introduces the purpose for which Jesus **says to the paralytic** the commands that he gives. If it would be helpful in your language, you could use a form that provides the stated purpose for which a person performs an action. Alternate translation: "here is what I will do so that you might know that the Son of Man has

authority on the earth to forgive sins.' Then, he says to the paralytic, 'Getting up'

See: Connect — Goal (Purpose) Relationship

Matthew 9:6 (#3)

"you might know" - "your" - "your"

Here, the **you** is plural and is addressed to the scribes, but both instances of **your** are singular and are addressed to the paralytic.

See: Forms of 'You' — Singular

Matthew 9:6 (#4)

"the Son of Man has"

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: "I, the Son of Man, have"

See: First, Second or Third Person

Matthew 9:6 (#5)

"has authority"

If your language does not use an abstract noun for the idea of **authority**, you could express the same idea in another way. Alternate translation: "has been authorized"

See: Abstract Nouns

Matthew 9:6 (#6)

"to the paralytic"

The word **paralytic** describes people who are not able to use or control some or all of their arms and legs because of injury or sickness. See how you translated **paralytic** in [9:2](#). Alternate translation: "to the paralyzed person" or "to the person who could not move his limbs"

See: Translate Unknowns

Matthew 9:6 (#7)

"mat"

A **mat** was a portable bed that could also be used to transport a person. See how you translated this word in [9:2](#). Alternate translation: "stretcher"

See: Translate Unknowns

Matthew 9:7 (#1)

"having gotten up, he went away"

The implication is that the man was able to get up because Jesus had healed him. If it would be helpful to your readers, you could make this idea more explicit. Alternate translation: "having been healed, he got up and went away"

See: Assumed Knowledge and Implicit Information

Matthew 9:8 (#1)

"Now"

Here, the word **Now** introduces the next action in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next action, or you could leave **Now** untranslated. Alternate translation: "Then,"

See: Connecting Words and Phrases

Matthew 9:8 (#2)

"when} the crowds had seen this"

Here, the word **this** refers to how Jesus had healed the paralytic man. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "when the crowds had seen Jesus heal the man"

See: Pronouns — When to Use Them

Matthew 9:8 (#3)

"they were afraid"

Many ancient manuscripts read **they were afraid**. The ULT follows that reading. Other ancient manuscripts read "they marveled." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Matthew 9:8 (#4)

"having given such authority to men"

Here this phrase further describes **God**. If it would be helpful in your language, you could make the relationship more explicit. Alternate translation: "who has given such authority to men" or "the one having given such authority to men"

See: Assumed Knowledge and Implicit Information

Matthew 9:8 (#5)

"having given such authority to men"

If your language does not use an abstract noun for the idea of **authority**, you could express the same idea in another way. Alternate translation: "having authorized men to do such things"

See: Abstract Nouns

Matthew 9:8 (#6)

"to men"

Although the term **men** is masculine, Matthew is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "to humans"

See: When Masculine Words Include Women

Matthew 9:9 (#1)

"from there"

Here, the word **there** refers to the place where Jesus healed the paralytic man. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "from where he healed the man"

See: Assumed Knowledge and Implicit Information

Matthew 9:9 (#2)

"saw a man named Matthew sitting at the tax collector's office"

Here Matthew introduces a tax collector named Matthew as a new character in the story. Use a natural form in your language for introducing a new character. Alternate translation: "saw a man whose name was Matthew. Matthew was sitting at the tax collection office"

See: Introduction of New and Old Participants

Matthew 9:9 (#3)

"named Matthew"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "who had the name Matthew"

See: Active or Passive

Matthew 9:9 (#4)

"sitting at the tax collector's office"

Here we learn that **Matthew** worked as a tax collector. He would sit at the **tax collection office** and make sure that people paid their taxes to the Roman empire, who had control over this area. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "who worked to collect taxes for the Romans at the tax collection office"

See: Assumed Knowledge and Implicit Information

Matthew 9:9 (#5)

"he says to him"

Here, the pronoun **he** refers to Jesus, and the pronoun **him** refers to Matthew. If this is not clear for your readers, you could use the people's names here. Alternate translation: "Jesus says to Matthew"

See: Pronouns — When to Use Them

Matthew 9:9 (#6)

"he says"

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "he said"

See: Irregular Use of Tenses

Matthew 9:9 (#7)

"he followed him"

Here, the pronoun **he** refers to Matthew, and the pronoun **him** refers to Jesus. If this is not clear for your readers, you could use the people's names here. Alternate translation: "Matthew followed Jesus"

See: Pronouns — When to Use Them

Matthew 9:10 (#1)

"And it happened that"

Here, the phrase **And it happened that** introduces something that happened soon after what Matthew previously narrated. If it would be helpful in your language, you could use a word or phrase that introduces an event that came soon after the previous event. Alternate translation: "Soon after that,"

See: Idiom

Matthew 9:10 (#2)

"was reclining to eat"

In Jesus' culture, people would usually recline, or lay on one side, when they were eating. If it would be helpful in your language, you could refer to the position in which people eat in your culture, or you could just refer to eating. Alternate translation: "was sitting down to eat" or "was eating"

See: Assumed Knowledge and Implicit Information

Matthew 9:10 (#3)

"the house"

Here it is implied that this is Matthew's **house**. If it would be helpful in your language, you could make

this idea more explicit. Alternate translation: "Matthew's house"

See: Assumed Knowledge and Implicit Information

Matthew 9:10 (#4)

"behold"

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: "picture this" or "suddenly"

See: Exclamations

Matthew 9:11 (#1)

"having seen this"

Here, the word **this** refers to how Jesus was feasting with tax collectors and sinners. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "having seen that Jesus was feasting in this way"

See: Pronouns — When to Use Them

Matthew 9:11 (#2)

"his"

The pronoun **his** refers to Jesus. If this is not clear for your readers, you could use the person's name here. Alternate translation: "Jesus'"

See: Pronouns — When to Use Them

Matthew 9:11 (#3)

"Why does your teacher eat with tax collectors and sinners?"

The Pharisees are using the question form to criticize what Jesus is doing. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "Your teacher has no reason to eat with tax collectors and sinners." or "Your teacher should not eat with tax collectors and sinners!"

See: Rhetorical Question

Matthew 9:11 (#4)

"**your**"

Here, the word **you** is plural because the Pharisees are speaking to Jesus' disciples.

See: Forms of 'You' — Singular

Matthew 9:12 (#1)

"**he**"

The pronoun **he** refers to Jesus. If this is not clear for your readers, you could use the person's name here. Alternate translation: "Jesus"

See: Pronouns — When to Use Them

Matthew 9:12 (#2)

"**having heard this**"

Here, the word **this** refers to what the Pharisees asked the disciples. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "having heard what the Pharisees asked"

See: Pronouns — When to Use Them

Matthew 9:12 (#3)

"The ones being healthy do not have need of a physician, but the ones having sickness"

Jesus begins his response by quoting or creating a proverb, a short saying about something that is generally true in life. This proverb draws a figurative comparison. Just as sick people need to see a doctor to be healed, so sinners need to see Jesus in order to be forgiven and restored. But since Jesus explains the comparison in the next verse, you do not need to explain it here. Rather, you could translate the proverb itself in a way that will be meaningful in your language and culture. Alternate translation: "People who are well do not need to see a doctor, but people who are unwell do"

See: Proverbs

Matthew 9:12 (#4)

"**the ones having sickness**"

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "the ones having sickness have need of a physician"

See: Ellipsis

Matthew 9:12 (#5)

"**the ones having sickness**"

If your language does not use an abstract noun for the idea of **sickness**, you could express the same idea in another way. Alternate translation: "the ones who are sick"

See: Abstract Nouns

Matthew 9:13 (#1)

"**But**"

Here, the word **But** introduces how Jesus will apply the proverb he spoke in the previous verse ([9:12](#)). If it would be helpful in your language, you could use a word or phrase that introduces an application, or you could leave **But** untranslated. Alternate translation: "So,"

See: Connecting Words and Phrases

Matthew 9:13 (#2)

"**having gone, learn**"

Here, the phrase **having gone** indicates that Jesus wants the Pharisees to study the passage he is about to quote more carefully. Jesus does not mean that they have to leave him. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "carefully read and learn" or "think carefully and learn"

See: Idiom

Matthew 9:13 (#3)**"learn"**

Here, the command is in plural form because Jesus is speaking to the Pharisees.

See: Forms of 'You' — Singular

Matthew 9:13 (#4)**"what this is"**

Here Jesus means that they should **learn** what the passage he is about to quote means. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "what this means" or "the meaning of this passage"

See: Idiom

Matthew 9:13 (#5)**"what this is: 'I desire mercy and not sacrifice'"**

Here Jesus introduces a quotation from [6:6](#), where God is speaking to the Israelites. If it would be helpful to your readers, you could introduce the quotation as something that God has said that is written in the Scriptures, or you could include this information in a footnote. Alternate translation: "what this passage from the book of Hosea is: 'I desire mercy and not sacrifice'" or "what God said through Hosea: 'I desire mercy and not sacrifice'"

See: Quotations and Quote Margins

Matthew 9:13 (#6)**"I desire mercy and not sacrifice"**

Here God says that he does not want any **sacrifice**. The Israelites would have understood him to mean that God primarily wants **mercy**, and he only wants **sacrifice** if there is also **mercy**. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "I primarily desire mercy, and only then sacrifice" or "I desire mercy much more than sacrifice"

See: Hyperbole

Matthew 9:13 (#7)**"mercy and not sacrifice"**

If your language does not use abstract nouns for the ideas of **mercy** and **sacrifice**, you could express the same ideas in another way. Alternate translation: "people to be merciful and not to sacrifice to me"

See: Abstract Nouns

Matthew 9:13 (#8)**"For"**

Here, the word **For** introduces a development based on what the quotation means. If it would be helpful in your language, you could use a word or phrase that introduces a development, or you could leave **For** untranslated. Alternate translation: "So then," or "In light of that,"

See: Connect — Reason-and-Result Relationship

Matthew 9:13 (#9)**"For I did not come"**

Here, the word **come** refers to Jesus entering this world as a human to do what God called him to do. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "For I did not come to this world" or "For I am not acting"\n

See: Idiom

Matthew 9:13 (#10)**"the righteous"**

Jesus is using the adjective **righteous** as a noun to mean righteous people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "righteous people"

See: Nominal Adjectives

Matthew 9:13 (#11)**"but sinners"**

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "but I came to call sinners"

See: Ellipsis

Matthew 9:14 (#1)

"Then"

Here, the word **Then** introduces a new event that took place sometime after the previous event, probably relatively soon after. If it would be helpful in your language, you could use a word or phrase that introduces the next event. Alternate translation: "After that," or "One day,"

See: Introduction of a New Event

Matthew 9:14 (#2)

"of John"

Here, the name **John** refers to John the Baptist. If it would be helpful to your readers, you could refer to him more explicitly. Alternate translation: "of John the Baptist"

See: Assumed Knowledge and Implicit Information

Matthew 9:14 (#3)

"come"

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "came"

See: Irregular Use of Tenses

Matthew 9:14 (#4)

"to him"

The pronoun **him** refers to Jesus. If this is not clear for your readers, you could use the person's name here. Alternate translation: "to Jesus"

See: Pronouns — When to Use Them

Matthew 9:14 (#5)

"saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and they said"

See: Quotations and Quote Margins

Matthew 9:14 (#6)

"For what reason do we and the Pharisees often fast, but your disciples do not fast"

If it would be helpful in your language, you could turn this sentence into two sentences, one giving the reason for the question, and the other asking the question. Alternate translation: "We and the Pharisees often fast. For what reason do your disciples not fast?"

See: Information Structure

Matthew 9:14 (#7)

"we"

Here, the word **we** refers only to the **disciples of John**. It does not include Jesus or his disciples. Your language may require you to mark this form.

See: Exclusive and Inclusive 'We'

Matthew 9:15 (#1)

"The sons of the bridal chamber are not able to mourn while the bridegroom is still with them, are they? But days will come when the bridegroom will be taken away from them, and then they will fast"

To help John's disciples understand why his disciples do not fast, Jesus offers a brief illustration. He wants John's disciples to think of him as if he were a **bridegroom** and of his disciples as if they were the **sons of the bridal chamber**. You should preserve the form of the parable, but if it would be helpful in your language, you could state explicitly that Jesus is like the **bridegroom**, and his disciples are like the **sons of the bridal chamber**. Alternate translation: "The sons of the bridal chamber are not able to mourn while the bridegroom is still with

them, are they? But days will come when the bridegroom will be taken away from them, and then they will fast. I am like the bridegroom, and my disciples are like the sons of the bridal chamber."

See: Parables

Matthew 9:15 (#2)

"The sons of the bridal chamber are not able to mourn while the bridegroom is still with them, are they"

Jesus is using the question form to teach John's disciples. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "The sons of the bridal chamber are certainly not able to mourn while the bridegroom is still with them." or "The sons of the bridal chamber cannot mourn while the bridegroom is still with them!"

See: Rhetorical Question

Matthew 9:15 (#3)

"The sons of the bridal chamber"

The expression **sons of** describes people who share the qualities of something. In this case, Jesus is describing people who share the quality of being an integral part of a wedding. These are the male friends who attend the groom during the ceremony and the festivities. Alternate translation: "The groom's attendants"

See: Idiom

Matthew 9:15 (#4)

"days will come when"

Here Jesus is using the word **days** to refer to a particular time. If it would be helpful in your language, you could use a similar form or state the meaning plainly. Alternate translation: "a time will come when" or "there will be a time when"

See: Idiom

Matthew 9:15 (#5)

"the bridegroom will be taken away"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, you could use an indefinite subject. Alternate translation: "someone will take the bridegroom away"

See: Active or Passive

Matthew 9:16 (#1)

"Now"

Here, the word **Now** introduces another example that Jesus uses to explain why his disciples do not fast. If it would be helpful in your language, you could use a word or phrase that introduces another example, or you could leave **Now** untranslated. Alternate translation: "Further," or "Again,"

See: Connecting Words and Phrases

Matthew 9:16 (#2)

"no one puts a patch of unshrunk cloth on an old garment, for its patch tears away from the garment, and a worse tear happens"

To help John's disciples understand why his disciples do not fast, Jesus offers another brief illustration. He wants John's disciples to think of the new things that he teaches and does as **a patch of unshrunk cloth** and of the current ways of doing things as if they were **an old garment**. You should preserve the form of the parable, but if it would be helpful in your language, you could state explicitly that what Jesus does and teaches is like the **patch of unshrunk cloth**, and the normal way of doing things is like **an old garment**. Alternate translation: "no one puts a patch of unshrunk cloth on an old garment, for its patch tears away from the garment, and a worse tear happens. What I say and do is like the unshrunk cloth, and the normal way of doing things is like an old garment."

See: Parables

Matthew 9:16 (#3)

"no one puts a patch of unshrunk cloth on an old garment"

Here Jesus refers to the practice of patching a hole or tear in a **garment** by sewing or attaching a **patch** to the **garment** to cover the hole or tear. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "no one patches an old garment with a patch of unshrunk cloth"

See: Assumed Knowledge and Implicit Information

Matthew 9:16 (#4)

"its patch tears away from the garment"

Here Jesus implies that the **patch** will tear away when the garment is washed, because the **patch** will shrink and rip the **old garment**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "when the garment is washed, its patch will shrink and tear away from the garment"

See: Assumed Knowledge and Implicit Information

Matthew 9:17 (#1)

"Neither do they put new wine into old wineskins. But if not, the skins are burst, and the wine is spilled, and the wineskins are destroyed. But they put new wine into new wineskins, and both are preserved"

To help John's disciples understand why his disciples do not fast, Jesus offers another brief illustration. He wants John's disciples to think of the new things that he teaches and does as **new wine** and of the current ways of doing things as if they were **old wineskins**. You should preserve the form of the parable, but if it would be helpful in your language, you could state explicitly that what Jesus does and teaches is like the **new wine**, and the normal way of doing things is like **old wineskins**. Alternate translation: "Neither do they put new wine into old wineskins. But if not, the skins are burst, and the wine is spilled, and the wineskins are destroyed. Instead, they put new wine into new wineskins, and both are preserved. What I say and do is like the new wine, and the normal way of doing things is like the old wineskins."

See: Parables

Matthew 9:17 (#2)

"Neither do they put" - "they put"

Here, the pronoun **they** refers to people in general. If it would be helpful in your language, you could use a form that refers generally to people. Alternate translation: "Likewise, no one puts ... a person puts"

See: Pronouns — When to Use Them

Matthew 9:17 (#3)

"But if not"

Here, the phrases **But if not** introduces what would happen if people actually did **put new wine into old wineskins**. If it would be helpful in your language, you could use a word or phrase that introduces this kind of hypothetical situation. Alternate translation: "Otherwise" or "But supposing that they actually do that"

See: Hypothetical Situations

Matthew 9:17 (#4)

"the skins are burst, and the wine is spilled, and the wineskins are destroyed"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the new wine bursts the skins, and the wine spills out, and the wineskins become useless"

See: Active or Passive

Matthew 9:17 (#5)

"the skins are burst"

Here Jesus implies that the **new wine**, when it ferments, will expand and **burst the skins**, which are **old** and so no longer able to stretch. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "when the wine ferments, the skins cannot stretch and are burst"

See: Assumed Knowledge and Implicit Information

Matthew 9:17 (#6)**"both"**

Here, the word **both** refers to the **new wine** and the **fresh wineskins**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "both wine and wineskins"

See: Connect — Contrast Relationship

Matthew 9:17 (#7)**"both are preserved"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "that preserves both" or "both are safe"

See: Active or Passive

Matthew 9:18 (#1)**"While} he was saying these things to them"**

Here Matthew uses the clause **{While} he was saying these things to them** to introduce a new event that began while Jesus was saying the words that Matthew records in the previous verses. If it would be helpful in your language, you could use a form that introduces a new event that began during the previous event. Alternate translation: "Something happened while Jesus was saying these things to them."

See: Introduction of a New Event

Matthew 9:18 (#2)**"he" - "to them," - "to him"**

Here, the pronouns **he** and **him** refer to Jesus, and the pronoun **them** refers to the disciples of John the Baptist. If it would be helpful in your language, you could use the people's names here. Alternate translation: "Jesus ... to John the Baptist's disciples ... to Jesus"

See: Pronouns — When to Use Them

Matthew 9:18 (#3)**"behold"**

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: "picture this" or "suddenly"

See: Exclamations

Matthew 9:18 (#4)**"a certain official, having approached, bowed down"**

Here Matthew introduces the **official** as a new character in the story. Use a natural form in your language for introducing a new character. Alternate translation: "a man approached. He was an official, and he bowed down"

See: Introduction of New and Old Participants

Matthew 9:18 (#5)**"a certain official"**

While Mark and Luke identify this man as the ruler or leader of a synagogue, Matthew uses a more general title to identify him as a leader or important person. Since Matthew did not specify exactly what position this man had, you should use a general term for a leader or important person. Alternate translation: "a certain leader" or "a certain prominent man"

See: When to Keep Information Implicit

Matthew 9:18 (#6)**"saying"**

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and he told him"

See: Quotations and Quote Margins

Matthew 9:18 (#7)**"but"**

Here, the word **but** introduces what the man wants Jesus to do, even though his **daughter** has already **died**. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: "but despite that" or "yet even though that has happened"

See: Connect — Contrast Relationship

Matthew 9:18 (#8)**"but, having come, lay your hand on her"**

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: "but I ask that you, having come, lay your hand on her"

See: Imperatives — Other Uses

Matthew 9:18 (#9)**"having come"**

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

See: Go and Come

Matthew 9:18 (#10)**"and"**

Here, the word **and** introduces what the man believes will happen as a result of Jesus laying his hand on his daughter. If it would be helpful in your language, you could use a word or phrase that introduces a result. Alternate translation: "and as a result," or "and so"

See: Connecting Words and Phrases

Matthew 9:19 (#1)**"followed him"**

Here Matthew implies that Jesus and his disciples went with the man to his home. If it would be

helpful in your language, you could make this idea explicit. Alternate translation: "followed him to his home"

See: Assumed Knowledge and Implicit Information

Matthew 9:20 (#1)**"behold"**

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: "picture this" or "suddenly"

See: Exclamations

Matthew 9:20 (#2)**"a woman suffering from a discharge of blood for 12 years, having approached from behind, touched"**

Here Matthew introduces this **woman** as a new character in the story. Use a natural form in your language for introducing a new character. Alternate translation: "there was a woman who had suffered from a discharge of blood for 12 years. She approached Jesus from behind and touched"

See: Introduction of New and Old Participants

Matthew 9:20 (#3)**"suffering from a discharge of blood"**

Matthew uses the phrase **a discharge of blood** to refer discreetly to her condition or illness. She was probably experiencing menstrual bleeding at many times, even when it was not the normal time for that. If your language has a polite way of referring to this condition, you could use that expression here, or you could state the meaning plainly. Alternate translation: "suffering from abnormal menstruation" or "suffering from frequent menstrual bleeding"

See: Euphemism

Matthew 9:20 (#4)**"touched the edge of his cloak"**

Here Matthew does not explain why she **touched the edge of his cloak**. Since Matthew does explain it in the next verse, you should not explain its meaning here.

See: When to Keep Information Implicit

Matthew 9:20-21 (#1)

"And behold, a woman suffering from a discharge of blood for 12 years, having approached from behind, touched the edge of his cloak" - "for she was saying in herself, "If only I touch his cloak, I will be saved"

If it would be helpful to your readers, you could combine [9:20](#) and [9:21](#) into a verse bridge, as UST does, in order to include what the woman is thinking before she acts based on what she is thinking. Alternate translation: "And behold, there was a woman suffering from a discharge of blood for 12 years. She was saying to herself, 'If only I touch his cloak, I will be saved.' So, having approached from behind, she touched the edge of his cloak."

See: Verse Bridges

Matthew 9:21 (#1)**"for"**

Here, the word **For** introduces a reason why the woman touched the edge of Jesus' garment. If it would be helpful in your language, you could use a word or phrase that introduces a reason for an action, or you could leave **For** untranslated. Alternate translation: "since" or "which she did because"

See: Connect — Reason-and-Result Relationship

Matthew 9:21 (#2)**"she was saying in herself"**

Here, the clause **she was saying in herself** indicates that she was thinking the words, not saying them out loud. If it would be helpful in your language, you could use a word or phrase that refers to thinking or speaking only to oneself.

Alternate translation: "she was saying to herself" or "she was thinking to herself"

See: Idiom

Matthew 9:21 (#3)

"in herself, "If only I touch his cloak, I will be saved"

It may be more natural in your language to have an indirect quotation here. Alternate translation: "to herself that if she could only touch his cloak, she would be saved"

See: Direct and Indirect Quotations

Matthew 9:21 (#4)**"only I touch"**

Here, the word **only** indicates that the woman thinks that, to be healed, she does not need to do anything more than **touch** Jesus' garment. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "all I do is touch" or "I can just touch"

See: Assumed Knowledge and Implicit Information

Matthew 9:21 (#5)**"I will be saved"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, you could indicate that is God or Jesus himself. Alternate translation: "God will save me" or "he will save me"

See: Active or Passive

Matthew 9:22 (#1)**"Daughter"**

Here Jesus calls the woman **Daughter** to indicate that he cares for her. The word implies that the woman was younger than Jesus. The woman was not actually Jesus' daughter. If it would be helpful in your language, you could use a form of address that an older person would use to show that they

care for a younger person. Alternate translation: "My friend" or "Dear woman"\n

See: Metaphor

Matthew 9:22 (#2)

"take courage"

If your language does not use an abstract noun for the idea of **courage**, you could express the same idea in another way. Alternate translation: "be courageous"

See: Abstract Nouns

Matthew 9:22 (#3)

"your faith has saved you"

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: "you believed, and that has caused you to be saved"

See: Abstract Nouns

Matthew 9:22 (#4)

"your faith has saved you"

Jesus speaks of the woman's **faith** as if it had actively **saved** her. He means that her **faith** was the necessary condition for the healing that she received from God. Alternate translation: "because of your faith, you have been saved"

See: Personification

Matthew 9:22 (#5)

"the woman was saved"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, you could indicate that it is God or Jesus himself. Alternate translation: "God saved the woman" or "Jesus saved the woman"

See: Active or Passive

Matthew 9:22 (#6)

"from that hour"

Here, the phrase **from that hour** indicates that the woman was healed at the time when she encountered Jesus. If it would be helpful in your language, you could use a comparable expression or state the meaning plainly. Alternate translation: "from that moment on"

See: Idiom

Matthew 9:23 (#1)

"having come"

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

See: Go and Come

Matthew 9:23 (#2)

"the flute players"

A **flute** is a musical instrument. It is a thin, hollow rod, and people blow into one end of it to make sounds. In Jesus' culture, people often hired **flute players** to play music at funerals. If your readers would not be familiar with this type of instrument or why people are playing it when someone dies, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "people playing funeral songs" or "the musicians for the funeral"

See: Translate Unknowns

Matthew 9:23 (#3)

"the crowd being disturbed"

Here Matthew refers to how people make much noise when they are grieving or mourning. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "the crowd grieving loudly" or "the crowd being very loud as they mourned"

See: Assumed Knowledge and Implicit Information

Matthew 9:23 (#4)**"being disturbed"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "making a commotion" or "being noisy"

See: Active or Passive

Matthew 9:24 (#1)**"Go away"**

Here, the command is in plural form because Jesus is speaking to the flute players and the crowd.

See: Forms of 'You' — Singular

Matthew 9:24 (#2)**"for"**

Here, the word **for** introduces a reason why the flute players and the crowd should go away. If it would be helpful in your language, you could use a word or phrase that introduces a reason for a command, or you could leave **for** untranslated. Alternate translation: "because"

See: Connect — Reason-and-Result Relationship

Matthew 9:24 (#3)**"the girl"**

Here, the word **girl** refers to a very young woman. We know from Mark and Luke that she was about 12 years old. Use a word or phrase in your language that refers to a **girl** who is about this age. Alternate translation: "the young girl"

See: Assumed Knowledge and Implicit Information

Matthew 9:24 (#4)**"but sleeps"**

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "but she sleeps"

See: Ellipsis

Matthew 9:25 (#1)**"But"**

Here, the word **But** introduces a contrast between how the crowd laughed at Jesus and what Jesus himself does. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: "However," or "Nevertheless,"

See: Connect — Contrast Relationship

Matthew 9:25 (#2)**"the crowd had been put outside"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, Matthew implies that Jesus made **the crowd** leave. Alternate translation: "Jesus had put the crowd outside" or "the crowd went outside"

See: Active or Passive

Matthew 9:25 (#3)**"having entered"**

Here Matthew implies that Jesus entered the room or place where the dead girl was. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "having entered the girl's room" or "having entered the place where the dead girl lay"

See: Assumed Knowledge and Implicit Information

Matthew 9:25 (#4)**"he took her hand"**

The pronoun **he** refers to Jesus, and the pronoun **her** refers to the girl who had died. If this is not clear for your readers, you could use the people's names here. Alternate translation: "Jesus took the girl's hand"

See: Pronouns — When to Use Them

Matthew 9:25 (#5)**"was raised up"**

Here, the phrase **raised up** indicates both that **the girl** came back to life and that she stood up. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "came back to life and got up"

See: Assumed Knowledge and Implicit Information

Matthew 9:25 (#6)**"the girl was raised up"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Matthew implies that Jesus **raised** her from the dead, but the girl herself got up from where she was lying. Alternate translation: "Jesus raised the girl up" or "the girl got up"

See: Active or Passive

Matthew 9:26 (#1)**"this report went out into"**

Here, Matthew speaks of **the report** as if it were a person who could go out. He means that people shared **the report** with others. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "people shared this report throughout"

See: Personification

Matthew 9:26 (#2)**"this report"**

Here Matthew is referring to the news about how Jesus raised the girl who had died. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "the report about what Jesus had done" or "the story about what had happened"

See: Assumed Knowledge and Implicit Information

Matthew 9:26 (#3)**"into all that region"**

Here, the word **region** refers to the people who live in that region. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "to people throughout all that region"

See: Metonymy

Matthew 9:27 (#1)**"from there"**

Here, the word **there** refers to the place where Jesus raised the girl who had died. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "from the official's house" or "from where he raised the girl"

See: Assumed Knowledge and Implicit Information

Matthew 9:27 (#2)**"crying out and saying"**

Consider natural ways of introducing direct quotations in your language. Alternate translation: "crying out" or "saying loudly"

See: Quotations and Quote Margins

Matthew 9:27 (#3)**"Have mercy on us"**

When the blind men ask for **mercy**, they are asking Jesus to heal them from their blindness. If it would be helpful to your readers, you could make this idea more explicit. Alternate translation: "Have mercy on us and heal us"

See: Assumed Knowledge and Implicit Information

Matthew 9:27 (#4)**"Have mercy on us"**

If your language does not use an abstract noun for the idea of **mercy**, you could express the same idea in another way. Alternate translation: "Be merciful to us"

See: Abstract Nouns

Matthew 9:27 (#5)

"Son of David"

Here, the word **Son** means a male descendant. It does not mean that Jesus was the direct son of David. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Descendant of David" or "you who are descended from David"

See: Metaphor

Matthew 9:27 (#6)

"Son of David"

David was Israel's most important king, and God had promised him that one of his descendants would be the Messiah. So the title Son of David could implicitly mean "Messiah." If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "Son of David, Messiah"

See: Assumed Knowledge and Implicit Information

Matthew 9:28 (#1)

"Now"

Here, the word **Now** introduces the next event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Then,"

See: Connecting Words and Phrases

Matthew 9:28 (#2)

"when} he had come"

In a context such as this, your language might say "gone" instead of **come**. Alternate translation: "when he had gone"

See: Go and Come

Matthew 9:28 (#3)

"into the house"

Here, the phrase **the house** refers to the place where Jesus was staying. He did not own the house, but someone was letting him live there. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "into the house in which he was living"

See: Assumed Knowledge and Implicit Information

Matthew 9:28 (#4)

"came"

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

See: Go and Come

Matthew 9:28 (#5)

"says"

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "said"

See: Irregular Use of Tenses

Matthew 9:28 (#6)

"Do you believe"

Here, the word **you** is plural because Jesus is speaking to the two blind men.

See: Forms of 'You' — Singular

Matthew 9:28 (#7)

"to do this"

The pronoun **this** refers to the act of healing them. If this is not clear for your readers, you could refer to this act directly. Alternate translation: "to make you see"

See: Assumed Knowledge and Implicit Information

Matthew 9:28 (#8)**"Yes, Lord"**

The two blind men are leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "Yes, Lord, we believe that you are able to do this"

See: Ellipsis

Matthew 9:29 (#1)**"saying"**

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and he said"\n

See: Quotations and Quote Margins

Matthew 9:29 (#2)**"Let it be done to you"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Let it happen to you" or "Let God do it for you"

See: Active or Passive

Matthew 9:29 (#3)**"to you" - "your"**

Here, the words **you** and **your** are plural because Jesus is speaking to the two blind men.

See: Forms of 'You' — Singular

Matthew 9:29 (#4)**"Let it be done"**

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language.

Alternate translation: "It will be done" or "I am doing it"

See: Third-Person Imperatives

Matthew 9:29 (#5)**"according to your faith"**

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: "just as you believed"

See: Abstract Nouns

Matthew 9:30 (#1)**"their eyes were opened"**

Here, the clause **their eyes were opened** indicates that they were now able to see with **their eyes**. If it would be helpful in your language, you could use a comparable clause or state the meaning plainly. Alternate translation: "their eyes were healed" or "their eyes could see"

See: Idiom

Matthew 9:30 (#2)**"their eyes were opened"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "their eyes became open"

See: Active or Passive

Matthew 9:30 (#3)**"warned them, saying"**

Consider natural ways of introducing direct quotations in your language. Alternate translation: "warned them by saying" or "gave them this warning:"

See: Quotations and Quote Margins

Matthew 9:30 (#4)**"See that"**

Here, the word **See** means that men need to make sure that something happens or does not happen. If it would be helpful in your language, you could use a similar form or state the meaning plainly. Alternate translation: "Make sure that"

See: Idiom

Matthew 9:30 (#5)**"See that"**

Here, the command is in plural form because Jesus is speaking to the two blind men.

See: Forms of 'You' — Singular

Matthew 9:30 (#6)**"you let no one know {about this}"**

Here Jesus implies that they should **let no one know** that Jesus was the one who healed them. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "you let no one know that I healed you" or "you let no one know about what I have done"

See: Assumed Knowledge and Implicit Information

Matthew 9:31 (#1)**"But"**

Here, the word **But** introduces what the men actually did in contrast to what Jesus told them to avoid doing. If it would be helpful in your language, you could use a different word or phrase that introduces a contrast. Alternate translation: "Despite that," or "In contrast,"

See: Connect — Contrast Relationship

Matthew 9:31 (#2)**"having gone out"**

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

See: Go and Come

Matthew 9:31 (#3)**"it"**

The pronoun **it** refers to the story about how Jesus healed the two blind men. If this is not clear for your readers, you could refer to this story more directly. Alternate translation: "this story" or "how Jesus had healed them"

See: Pronouns — When to Use Them

Matthew 9:32 (#1)**"Now"**

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Then,"

See: Introduction of a New Event

Matthew 9:32 (#2)**"they"**

The pronoun **they** could refer to: (1) the two men whom Jesus had just healed. Alternate translation: "those two men" (2) Jesus and his disciples, who were leaving the house that they had been in. Alternate translation: "Jesus and his disciples"

See: Pronouns — When to Use Them

Matthew 9:32 (#3)**"behold"**

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: "picture this" or "suddenly"

See: Exclamations

Matthew 9:32 (#4)**"they brought"**

The pronoun **they** refers to unnamed friends of the **demon-possessed man**. It does not refer to the two men who **were going away**. If this is not clear for your readers, you could use a word or phrase that refers to unnamed people. Alternate translation: "certain people brought"

See: Pronouns — When to Use Them

Matthew 9:32 (#5)**"to him"**

The pronoun **him** refers to Jesus. If this is not clear for your readers, you could use the person's name here. Alternate translation: "to Jesus"

See: Pronouns — When to Use Them

Matthew 9:32 (#6)**"a mute, demon-possessed man"**

A **mute** person is a person who cannot speak. If your readers would not be familiar with this type of disorder or illness, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "a demon-possessed man who was unable to talk"

See: Translate Unknowns

Matthew 9:32 (#7)**"a mute, demon-possessed man"**

Here Matthew implies that the demon made the man **mute**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "a man possessed by a demon that made him mute"

See: Assumed Knowledge and Implicit Information

Matthew 9:32 (#8)**"a mute, demon-possessed man"**

If your language does not use this passive form, you could express the idea in active form or in another

way that is natural in your language. Alternate translation: "a mute man whom a demon had possessed"

See: Active or Passive

Matthew 9:33 (#1)**"the demon having been cast out"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was Jesus. Alternate translation: "Jesus having cast out the demon"

See: Active or Passive

Matthew 9:33 (#2)**"the demon having been cast out"**

Here Matthew implies that the demon **had been cast out** of the man. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "the demon having been cast out of the man"

See: Assumed Knowledge and Implicit Information

Matthew 9:33 (#3)**"the mute {man}"**

A **mute** person is a person who cannot speak. Express the idea as you did in [9:32](#). Alternate translation: "the man who was unable to talk"

See: Translate Unknowns

Matthew 9:33 (#4)**"saying"**

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and they said"

See: Quotations and Quote Margins

Matthew 9:33 (#5)**"Such as this has never been seen"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "No one has ever seen anything such as this"

See: Active or Passive

Matthew 9:34 (#1)**"But"**

Here, the word **But** introduces what **the Pharisees** say in contrast to what the crowds said ([9:33](#)). If it would be helpful in your language, you could use a different word that introduces a contrast. Alternate translation: "In contrast,"

See: Connect — Contrast Relationship

Matthew 9:34 (#2)**"By the ruler of the demons"**

Here the Pharisees mean that Jesus has power from **the ruler of the demons** to cast out demons. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "By the power of the ruler of the demons" or "As he is empowered by the ruler of the demons"

See: Assumed Knowledge and Implicit Information

Matthew 9:34 (#3)**"the ruler of the demons"**

The phrase **the ruler of the demons** refers to the devil, that is, Satan. If it would be helpful to your readers, you could make this idea more explicit. Alternate translation: "Satan, the ruler of the demons,"

See: Assumed Knowledge and Implicit Information

Matthew 9:35 (#1)**"And"**

Here, the word **And** introduces a summary of what Jesus normally did during this time. If it would be helpful in your language, you could use a word or phrase that introduces this kind of summary, or you could leave **And** untranslated. Alternate translation: "During this time,"

See: Connecting Words and Phrases

Matthew 9:35 (#2)**"all the cities and the villages"**

Here Matthew is referring to **all the cities and the villages** in a specific area. He may mean the region of Galilee. If it would be helpful in your language, you could clarify that these **cities** and **villages** are in a specific region. Alternate translation: "all the cities and the villages of that region"

See: Assumed Knowledge and Implicit Information

Matthew 9:35 (#3)**"the gospel of the kingdom"**

Here, Matthew is using the possessive form to describe a gospel that is about the kingdom. See how you translated the similar phrase in [4:23](#). Alternate translation: "the gospel concerning the kingdom"

See: Possession

Matthew 9:35 (#4)**"every disease and every sickness"**

Here, the phrase **every disease and every sickness** represents people with these diseases and sicknesses. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. See how you translated the similar phrase in [4:23](#). Alternate translation: "every diseased person and every sick person"

See: Metonymy

Matthew 9:35 (#5)**"every disease and every sickness"**

The terms **every disease** and **every sickness** mean similar things. Matthew is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. See how you translated the similar phrase in [4:23](#). Alternate translation: “every ailment” or “every sickness”

See: Doublet

Matthew 9:35 (#6)

"every disease and every sickness"

Matthew says **every** here as a generalization to emphasize how Jesus healed many different kinds of **disease** and **sickness**. If it would be helpful in your language, you could use a different way to express the emphasis. See how you translated the similar phrase in [4:23](#). Alternate translation: “many kinds of diseases and many kinds of sicknesses”

See: Hyperbole

Matthew 9:36 (#1)

"Now"

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: “Then,”

See: Introduction of a New Event

Matthew 9:36 (#2)

"having seen the crowds, he felt compassion for them, because they were troubled and discouraged, like sheep not having a shepherd"

If it would be more natural in your language, you could include the reason why Jesus **felt compassion** before stating that he felt that way. Alternate translation: “he saw that the crowds were troubled and discouraged, like sheep not having a shepherd. So, he felt compassion for them”

See: Connect — Reason-and-Result Relationship

Matthew 9:36 (#3)

"he felt compassion for"

If your language does not use an abstract noun for the idea of **compassion**, you could express the same idea in another way. Alternate translation: “he sympathized with”

See: Abstract Nouns

Matthew 9:36 (#4)

"they were troubled and discouraged"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “they were experiencing trouble and discouragement” or “things were troubling and discouraging them”

See: Active or Passive

Matthew 9:36 (#5)

"like sheep not having a shepherd"

Here Matthew compares **the crowds** to **sheep** who do not have a **shepherd**. Just as **sheep** without a **shepherd** have no one to lead and take care of them, so **the crowds** have no one to lead and take care of them. If it would be helpful in your language, you could state the meaning of the simile more explicitly. Alternate translation: “and, like sheep without a shepherd, they did not know what to do or where to go”

See: Simile

Matthew 9:37 (#1)

"he says"

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: “he said”

See: Irregular Use of Tenses

Matthew 9:37 (#2)

"Indeed, the harvest {is} plentiful, but the laborers {are} few"

Here Jesus speaks of people who will believe as if they were a **harvest**, and he speaks of those who proclaim the good news as if they were **laborers** who help with the **harvest**. He means that there are many people who are ready to believe, but there are only a few people proclaiming the good news. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: "There are many people who will believe in me, but only a few people are proclaiming the good news. It is as if there were a plentiful harvest but only a few laborers"

See: Biblical Imagery — Extended Metaphors

Matthew 9:38 (#1)

"earnestly ask"

Here, the command is in plural form because Jesus is speaking to his disciples.

See: Forms of 'You' — Singular

Matthew 9:38 (#2)

"the Lord of the harvest, so that he might send out laborers into his harvest"

Here Jesus continues to speak of people who will believe as if they were a **harvest** and of those who proclaim the good news as if they were **laborers** who help with the **harvest**. He also describes God as the **Lord of the harvest**. He means that the disciples should ask God to send more people to proclaim the good news to others. Express the idea as you did in [9:37](#). Alternate translation: "the Lord, who is like the person in charge of the harvest, to send out more people who will proclaim the good news. These people are like the laborers for the harvest."

See: Biblical Imagery — Extended Metaphors

Matthew 9:38 (#3)

"the Lord of the harvest"

Here, Jesus is using the possessive form to describe God as the one who is **the Lord** who is in charge of the **harvest**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the Lord, who is in charge of the harvest"

See: Possession

Matthew 9:38 (#4)

"of the harvest, so that he might send out laborers into his harvest"

It may be more natural in your language to have a direct quotation here. Alternate translation: "of the harvest, 'Please send out laborers into your harvest.'"

See: Direct and Indirect Quotations

Matthew 10:1 (#1)

"And"

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: "After that,"

See: Introduction of a New Event

Matthew 10:1 (#2)

"his 12 disciples"

Since Matthew will list who these **12 disciples** are in the following verse, you do not need to explain in this verse who they are. However, you could clarify that these are the **12 closest** or most important disciples. Matthew does not mean that Jesus only had 12 disciples. Alternate translation: "his 12 closest disciples" or "his 12 most important disciples"

See: When to Keep Information Implicit

Matthew 10:1 (#3)

"he gave them authority over unclean spirits"

If your language does not use an abstract noun for the idea of **authority**, you could express the same

idea in another way. Alternate translation: "he empowered them to control unclean spirits"

See: Abstract Nouns

Matthew 10:1 (#4)

"every disease and every sickness"

Here, the phrase **every disease and every sickness** represents people with these diseases and sicknesses. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. See how you translated the similar phrase in [4:23](#). Alternate translation: "every diseased person and every sick person"

See: Metonymy

Matthew 10:1 (#5)

"every disease and every sickness"

The terms **every disease** and **every sickness** mean similar things. Matthew is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. See how you translated the similar phrase in [4:23](#). Alternate translation: "every ailment" or "every sickness"

See: Doublet

Matthew 10:1 (#6)

"every disease and every sickness"

Matthew says **every** here as a generalization to emphasize how Jesus healed many different kinds of **disease** and **sickness**. If it would be helpful in your language, you could use a different way to express the emphasis. See how you translated the similar phrase in [4:23](#). Alternate translation: "many kinds of diseases and many kinds of sicknesses"

See: Hyperbole

Matthew 10:2 (#1)

"Now the names of the 12 apostles"

Matthew uses the word **Now** to introduce background information that will help readers

understand who the 12 disciples were. The word does not introduce another event in the story. Use a natural form in your language for introducing background information. Alternate translation: "As for these 12 apostles, their names"

See: Background Information

Matthew 10:2 (#2)

"first"

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: "one"

See: Ordinal Numbers

Matthew 10:2 (#3)

"first"

Here Matthew introduces the first item in the list with the word **first**, but then he does not number any other items in the list. If it would be unnatural in your language to number the first item in a list but then omit other numbers, you could use another form that introduces the first item in a list, or you could leave **first** untranslated. Alternate translation: "at the beginning"

See: Making Assumed Knowledge and Implicit Information Explicit

Matthew 10:2 (#4)

"called Peter"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "whose other name was Peter"

See: Active or Passive

Matthew 10:2 (#5)

"his brother"

Matthew never says whether **Simon** or **Andrew** was older, but he mentions **Simon** first, which could imply that he was the older brother. If you have to use a form that refers to an older or younger brother, you could state that **Andrew** was

younger. Alternate translation: "his younger brother"

See: Kinship

Matthew 10:2 (#6)

"his brother"

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

See: Kinship

Matthew 10:3 (#1)

"Thaddaeus"

The word **Thaddaeus** is the name of a man.

See: How to Translate Names

Matthew 10:3 (#2)

"Thaddaeus"

Many ancient manuscripts read **Thaddaeus**. The ULT follows that reading. Other ancient manuscripts read "Lebbeus, who was surnamed Thaddaeus." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Matthew 10:4 (#1)

"the Cananaios"

Cananaios is a word borrowed from Aramaic that describes someone as a "zealot," that is, someone who is very zealous about something. You will need to decide if you will also borrow this word into your language or if you will translate the meaning. If you borrow the word, you could spell it the way it sounds in your language and then put the translation in a footnote. If you translate the word's meaning, **Cananaios** could be: (1) a title that

indicates that this man was part of the group of people who wanted to free the Jewish people from Roman rule. Alternate translation: "the Patriot" (2) a description that indicates that this man was zealous for God to be honored. Alternate translation: "the Passionate One"

See: Copy or Borrow Words

Matthew 10:4 (#2)

"the {one} having also handed him over"

Matthew writes **having also handed him over** to provide some extra information about what Judas did to Jesus later. Use a natural way in your language for introducing background information. Alternate translation: "who would later also hand him over"

See: Connect — Background Information

Matthew 10:4 (#3)

"him"

The pronoun **him** refers to Jesus. If this is not clear for your readers, you could use the person's name here. Alternate translation: "Jesus"

See: Pronouns — When to Use Them

Matthew 10:5 (#1)

"These 12 Jesus sent out, having instructed them, saying"

Here Matthew narrates how Jesus **sent out** the disciples before he narrates what Jesus **instructed them** to do. If it would be helpful in your language, you could make the order of events more explicit. Alternate translation: "When Jesus was about to send the twelve out, he instructed them, saying"

See: Order of Events

Matthew 10:5 (#2)

"12"

Matthew is using the adjective **twelve** as a noun to mean twelve men. Your language may use adjectives in the same way. If not, you could

translate this word with an equivalent phrase.
Alternate translation: "twelve men"

See: Nominal Adjectives

Matthew 10:5 (#3)

"sent out"

Matthew does not clarify here what Jesus **sent** them **out** to do. However, in the instructions from Jesus in the following verses, Jesus makes it clear what he has sent them out to do. So, you do not need to include any implicit information here.

See: When to Keep Information Implicit

Matthew 10:5 (#4)

"having instructed them, saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "having instructed them with these words:"

See: Quotations and Quote Margins

Matthew 10:5 (#5)

"on the way {to the} Gentiles"

Here Jesus means that the **twelve** disciples should not travel to any area where **Gentiles** live. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "to Gentile regions"

See: Idiom

Matthew 10:5 (#6)

"into a city"

The word **city** represents cities in general, not one particular city. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "into any city"

See: Generic Noun Phrases

Matthew 10:6 (#1)

"But"

Here, the word **But** introduces a contrast with what Jesus tells the disciples not to do in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: "Rather,"

See: Connect — Contrast Relationship

Matthew 10:6 (#2)

"the lost sheep of the house of Israel"

Here, Jesus could be using the possessive form to describe: (1) all of **the house of Israel** as **lost sheep**. Alternate translation: "the lost sheep, who are the house of Israel" (2) some of **the house of Israel** as **lost sheep**. Alternate translation: "the lost sheep among the house of Israel"

See: Possession

Matthew 10:6 (#3)

"the lost sheep of the house of Israel"

Here Jesus speaks of his fellow Jewish people as if they were **lost sheep**. He means that they are not following God and need help. This is an important metaphor in the Bible, so you could preserve the figure of speech or use simile form. Alternate translation: "the house of Israel, who are like lost sheep" or "the house of Israel, who are far away from God, like lost sheep"

See: Metaphor

Matthew 10:6 (#4)

"of the house of Israel"

Here Matthew refers to a people group or nation as if it were a **house**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "of the nation of Israel" or "of the Israelites"

See: Metaphor

Matthew 10:7 (#1)

"Now"

Here, the word **Now** introduces the next section of the instructions that Jesus is giving to his disciples. If it would be helpful in your language, you could use a word or phrase that introduces the next section, or you could leave **Now** untranslated. Alternate translation: "Next,"

See: Connecting Words and Phrases

Matthew 10:7 (#2)

"preach, saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "preach this:"

See: Quotations and Quote Margins

Matthew 10:7 (#3)

"saying, 'The kingdom of the heavens has come near'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "saying that the kingdom of the heavens has come near."

See: Quotes within Quotes

Matthew 10:7 (#4)

"has come near"

Here 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"\n

See: Metonymy

Matthew 10:8 (#1)

"the sick," - "the dead"

Matthew is using the adjectives **sick** and **dead** as nouns to mean people who are sick and dead. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "sick people ... dead people"

See: Nominal Adjectives

Matthew 10:8 (#2)

"raise the dead"

Here, the phrase **raise the dead** refers to causing someone who has died to become alive again. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "cause the dead to live again"

See: Idiom

Matthew 10:8 (#3)

"cleanse the lepers"

Jesus commands the disciples to ceremonially **cleanse the lepers**, but he implies that he wants them to heal people of skin diseases, since they are what make **lepers** unclean. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "heal lepers from their unclean diseases"

See: Assumed Knowledge and Implicit Information

Matthew 10:8 (#4)

"Freely you have received; freely give"

Here 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"\n

See: Assumed Knowledge and Implicit Information

Matthew 10:9 (#1)

"Do not acquire"

Here, the word **acquire** refers to getting and packing things to take on a trip. If it would be helpful in your language, you could make this idea

more explicit. Alternate translation: "Do not take with you"

See: Assumed Knowledge and Implicit Information

Matthew 10:9 (#2)

"gold or silver or copper"

Here, the words **gold**, **silver**, and **copper** refer to various coins made out of these metals. If it would be helpful in your language, you could state the meaning plainly or use a more general expression. Alternate translation: "gold coins or silver coins or copper coins" or "any amount of money"

See: Metonymy

Matthew 10:9 (#3)

"copper"

The word **copper** refers to a brown metal that is less valuable than **gold** or **silver**. If your readers would not be familiar with this type of metal, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "bronze" or "less valuable metal"

See: Translate Unknowns

Matthew 10:9 (#4)

"in your belts"

In Jesus' culture, people would often wrap their money up in long strips of cloth and then tie them around their waists as **belts**. This was a way to keep the money safe while the people were traveling. If it would be helpful in your language, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "in your money bag" or "to have with you as you travel"

See: Translate Unknowns

Matthew 10:10 (#1)

"a bag"

The term **bag** means something a traveler would use to carry things that were needed on a journey.

If your readers would not be familiar with this type of container, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "a knapsack"

See: Translate Unknowns

Matthew 10:10 (#2)

"the road"

Here, **road** represents a journey. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "the journey"

See: Metonymy

Matthew 10:10 (#3)

"two tunics"

Here 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. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "a second tunic" or "a spare tunic"

See: Assumed Knowledge and Implicit Information

Matthew 10:10 (#4)

"sandals"

Here Jesus could mean that the disciples should: (1) not wear anything on their feet but instead go barefoot. Alternate translation: "shoes" or "footwear" (2) not bring an extra pair of **sandals**. Alternate translation: "" "extra sandals"

See: Assumed Knowledge and Implicit Information

Matthew 10:10 (#5)

"for"

Here, the word **for** introduces a reason why the disciples should not take any of these things with them. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **for**

untranslated. Alternate translation: "because" or "since"

See: Connect — Reason-and-Result Relationship

Matthew 10:10 (#6)

"the laborer {is} worthy of his food"

Here, Jesus uses or invents a proverb in order to teach that each **laborer** desires to receive **food**. He applies this to the disciples, who are serving others and so deserve to receive what they need to live. Translate this proverb in a way that will be recognized as a proverb and be meaningful in your language and culture. Alternate translation: "workers deserve food" or "those who work should be given what they need"

See: Proverbs

Matthew 10:10 (#7)

"of his food"

Jesus is using **food** to represent what people need to live. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: "of what he needs to live"

See: Synecdoche

Matthew 10:10 (#8)

"his"

Although the term **his** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "his or her"

See: When Masculine Words Include Women

Matthew 10:11 (#1)

"But"

Here, the word **But** introduces the next section of the instructions that Jesus is giving to his disciples. If it would be helpful in your language, you could use a word or phrase that introduces the next

section, or you could leave **But** untranslated. Alternate translation: "Next,"

See: Connecting Words and Phrases

Matthew 10:11 (#2)

"someone who is worthy"

Here Jesus does not state in what way this person is **worthy**. He could mean: (1) that the person is hospitable and willing to host the disciples. Alternate translation: "someone who is hospitable to you" (2) that the person listens to and believes the disciples' message. Alternate translation: "someone who believes your message"

See: Assumed Knowledge and Implicit Information

Matthew 10:11 (#3)

"in it"

The pronoun **it** refers to the **city** or **village** that the disciples have entered. If this is not clear for your readers, you could refer to those places more directly. Alternate translation: "in that city or village"

See: Pronouns — When to Use Them

Matthew 10:11 (#4)

"and stay there"

Here, the word **there** refers to the **worthy** person's house. If it would be helpful to your readers, you could make that idea more explicit. Alternate translation: "and stay at his or her house"

See: Assumed Knowledge and Implicit Information

Matthew 10:11 (#5)

"until you go out"

Here Jesus implies that they are leaving the **city** or **village** that they had entered. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "until you go out from that city or village"

See: Assumed Knowledge and Implicit Information

Matthew 10:12 (#1)**"Now"**

Here, the word **Now** introduces further clarifications about how to stay in people's houses. If it would be helpful in your language, you could use a word or phrase that introduces further clarifications or instructions, or you could leave **Now** untranslated. Alternate translation: "More specifically,"

See: Connecting Words and Phrases

Matthew 10:12 (#2)**"the house"**

Here, the phrase **the house** refers to the home of the "worthy" person whom Jesus mentioned in the previous verse ([10:11](#)). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "that house" or "the worthy person's house"

See: Assumed Knowledge and Implicit Information

Matthew 10:12 (#3)**"greet it"**

Here Jesus implies that the greeting includes a peace blessing (see [10:13](#)). If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "greet it with a blessing" or "greet it and wish for its peace"

See: Assumed Knowledge and Implicit Information

Matthew 10:12 (#4)**"it"**

Here Jesus refers to the house to speak about the people who live in the house. If it would be helpful in your language, you could use a comparable form or state the meaning plainly. Alternate translation: "its family" or "those who are in it"

See: Metonymy

Matthew 10:13 (#1)**"the house is" - "it," - "it is"**

Here, just as in [10:12](#), Jesus refers to the **house** to speak about the people who live in the house. If it would be helpful in your language, you could use a comparable form or state the meaning plainly. Alternate translation: "the house's family is ... it ... it is" or "those who are in the house are ... them ... they are"

See: Metonymy

Matthew 10:13 (#2)**"is worthy," - "it is not worthy"**

Here, just as in [10:11](#), Jesus does not state in what way the **house** is **worthy** or **not worthy**. He could mean: (1) that the **house** is hospitable and willing to host the disciples. Alternate translation: "is hospitable to you ... it is not hospitable to you" (2) that the **house** listens to and believes the disciples' message. Alternate translation: "believes your message ... it does not believe your message"

See: Assumed Knowledge and Implicit Information

Matthew 10:13 (#3)**"let your peace come upon it," - "let your peace be returned to you"**

Here Jesus speaks as if the **peace** were an object that could **come upon** someone or **be returned** to someone. He means that the **peace** that the disciples asked God to give to **the house** will either happen or not happen. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "let it experience your peace ... let it not experience your peace" or "let the peace you wished for it happen ... let the peace you wished for it not happen"

See: Metaphor

Matthew 10:13 (#4)**"let your peace come upon it," - "let your peace be returned to you"**

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: "you peace will come upon it

... your peace will be returned to you" or "send your peace upon it ... take your peace back to you"

See: Third-Person Imperatives

Matthew 10:13 (#5)

"your peace" - "your peace"

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea in another way. Alternate translation: "what is peaceful ... what is peaceful"

See: Abstract Nouns

Matthew 10:13 (#6)

"let your peace be returned to you"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "let your peace come back to you" or "take your peace back to you"

See: Active or Passive

Matthew 10:14 (#1)

"shake off the dust from your feet"

This action was an expression of strong rejection in this culture. It showed that someone did not want even the **dust** of a house or city to remain on them. If there is a similar gesture in your culture, you could consider referring to it here, or you could explain the meaning of the action. Alternate translation: "wash the dirt of that place off your hands" or "shake off the dust from your feet to sever your relationship with that place"

See: Symbolic Action

Matthew 10:15 (#1)

"for the land of Sodom and Gomorrah" - "for that city"

Here Jesus refers to cities to speak about the people who live in those cities. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "for the people who lived in

Sodom and Gomorrah ... for the people who live in that city"

See: Metonymy

Matthew 10:15 (#2)

"for the land of Sodom and Gomorrah"

In Jesus' culture, people knew that **Sodom** and **Gomorrah** were cities where many wicked people had lived. God punished these people harshly. You can read about what happened in [Genesis 19:1-29](#). If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "for the evil land of Sodom and Gomorrah"

See: Assumed Knowledge and Implicit Information

Matthew 10:15 (#3)

"in the day of judgment"

Here, Jesus is using the possessive form to describe a **day** on which **judgment** will happen. If this is not clear in your language, you could express the idea in another way. Alternate translation: "on the day when God judges everyone"

See: Possession

Matthew 10:15 (#4)

"of judgment"

If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way. Alternate translation: "when people are judged"

See: Abstract Nouns

Matthew 10:15 (#5)

"for that city"

Here, **that city** is referring to any city that does not welcome or listen to Jesus' disciples. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "for any city that does not welcome you or listen to you"

See: Assumed Knowledge and Implicit Information

Matthew 10:16 (#1)**"Behold"**

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: "Picture this;" or "Consider this;"

See: Exclamations

Matthew 10:16 (#2)**"as sheep in the midst of wolves"**

Here Jesus compares his disciples to **sheep**, which are defenseless and not dangerous. He compares people who want to harm them to **wolves**, which are dangerous and like to kill and eat sheep. If it would be helpful in your language, you could explain the simile or use more general expressions for the animals. Alternate translation: "as sheep in the midst of wolves, since some people will want to harm you" or "as harmless animals that will encounter a group of predators"

See: Simile

Matthew 10:16 (#3)**"wise as the serpents"**

Here 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"\n

See: Simile

Matthew 10:16 (#4)**"harmless as the doves"**

Here Jesus wants his disciples to be like **doves**, which were considered **harmless** in Jesus' culture. If **doves** are not considered **harmless** in your culture, you may need to express the idea without

the simile form. In this context, the phrase **harmless as the doves** could mean that the disciples should be: (1) innocent. Alternate translation: "guileless" or "without guilt" (2) gentle. Alternate translation: "gentle" or "kind"

See: Simile

Matthew 10:17 (#1)**"But"**

Here, the word **But** introduces a development of what Jesus said in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a development, or you could leave **But** untranslated. Alternate translation: "Indeed,"

See: Connecting Words and Phrases

Matthew 10:17 (#2)**"the men"**

Here Jesus is referring to **men** in general, some of whom will persecute and harm the disciples. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "others" or "people"\n

See: Assumed Knowledge and Implicit Information

Matthew 10:17 (#3)**"the men"**

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "the men and women" or "the people"

See: When Masculine Words Include Women

Matthew 10:17 (#4)**"for"**

Here, the word **for** introduces a reason why the disciples should **beware of the men**. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim,

or you could leave **for** untranslated. Alternate translation: "because" or "since"

See: Connect — Reason-and-Result Relationship

Matthew 10:17 (#5)

"they will hand you over to"

Here, 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"\n

See: Idiom

Matthew 10:18 (#1)

"you will be brought"

Here, the phrase **you will be brought** refers to being arrested and accused before someone in authority. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "you will be seized and put on trial"

See: Assumed Knowledge and Implicit Information

Matthew 10:18 (#2)

"you will be brought"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: "they will bring you"

See: Active or Passive

Matthew 10:18 (#3)

"for my sake"

Here Jesus means that these things will happen because the disciples are connected with Jesus. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "because of me" or "because you follow me"

See: Assumed Knowledge and Implicit Information

Matthew 10:18 (#4)

"for a testimony"

Here, the phrase **for a testimony** could introduce: (1) the purpose for which God allows the disciples to **be brought before governors and kings**. Alternate translation: "and that way you can give testimony" (2) the result of the disciples being **brought before governors and kings**. Alternate translation: "and as a result you will give testimony"

See: Connect — Goal (Purpose) Relationship

Matthew 10:18 (#5)

"for a testimony"

If your language does not use an abstract noun for the idea of **testimony**, you could express the same idea in another way. Make sure that your translation matches the option you chose in the previous note. Alternate translation: "which will happen so that you can testify" or "and as a result you will testify"

See: Abstract Nouns

Matthew 10:18 (#6)

"to them"

The pronoun **them** could refer to: (1) the **governors and kings**. Alternate translation: "to these authorities" (2) the people who **brought** them before the governors and kings. Alternate translation: "to your accusers"

See: Pronouns — When to Use Them

Matthew 10:19 (#1)

"But"

Here, the word **But** introduces a development of what Jesus said in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a development, or you could leave **But** untranslated. Alternate translation: "Now"

See: Connecting Words and Phrases

Matthew 10:19 (#2)**"they hand you over"**

Here, the pronoun **they** refers to any person who hands the disciples over. If it would be helpful in your language, you could use a word or phrase that refers to any person. Alternate translation: "somebody hands you over" or "anyone hands you over"

See: Pronouns — When to Use Them

Matthew 10:19 (#3)**"they hand you over"**

Here, the phrase **hand you over** refers to putting someone under the authority and control of other people. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "they seize you" or "they bring you before the authorities"

See: Assumed Knowledge and Implicit Information

Matthew 10:19 (#4)**"you will speak"**

Here Jesus implies that the disciples will be required to speak in their defense after people **hand them over**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "you will speak when they accuse you" or "you will speak in your defense"

See: Assumed Knowledge and Implicit Information

Matthew 10:19 (#5)**"what you will say will be given to you"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is God. Alternate translation: "God will give to you what you will say"

See: Active or Passive

Matthew 10:19 (#6)**"in that hour"**

Here, the phrase **in that hour** refers to the time during which they **will speak**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "at that moment"

See: Idiom

Matthew 10:20 (#1)**"For"**

Here, the word **For** introduces a reason why the disciples can be confident that they will be given what to say (see [10:19](#)). If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: "You can be confident because" or "Do not be anxious, since"

See: Connect — Reason-and-Result Relationship

Matthew 10:20 (#2)**"you are not the one speaking, but the Spirit of your Father speaking through you"**

Here 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. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "you are not speaking your own words, but the words you speak come from the Spirit of your Father"

See: Assumed Knowledge and Implicit Information

Matthew 10:20 (#3)**"the Spirit of your Father"**

Here, the phrase **the Spirit of your Father** refers to the Holy Spirit, whom the **Father** sends. If it would be helpful to your readers, you could make this idea more explicit. Alternate translation: "the Holy Spirit, sent by your Father,"

See: Assumed Knowledge and Implicit Information

Matthew 10:20 (#4)**"of your Father"**

Father is an important title for the first person in the Trinity. He is the Father also of Jesus.

See: Translating Son and Father

Matthew 10:20 (#5)**"of your Father speaking"**

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "of your Father is the one speaking"

See: Ellipsis

Matthew 10:21 (#1)**"will hand over brother to death"**

Here, the phrase **hand over** refers to putting someone under the authority and control of other people. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "will seize brother to cause his death" or "will bring brother before the authorities to cause his death"

See: Assumed Knowledge and Implicit Information

Matthew 10:21 (#2)**"to death"**

If your language does not use an abstract noun for the idea of **death**, you could express the same idea in another way. Alternate translation: "to be killed"

See: Abstract Nouns

Matthew 10:21 (#3)**"a father, his child"**

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from earlier in the

sentence. Alternate translation: "a father will hand over his child to death"

See: Ellipsis

Matthew 10:21 (#4)**"will rise up against"**

Here, the phrase **rise up against** refers to rebelling against an authority. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "will defy"

See: Idiom

Matthew 10:21 (#5)**"put them to death"**

If your language does not use an abstract noun for the idea of **death**, you could express the same idea in another way. Alternate translation: "cause them to die"

See: Abstract Nouns

Matthew 10:22 (#1)**"you will be hated by all"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "all will hate you"

See: Active or Passive

Matthew 10:22 (#2)**"all"**

Matthew is using the adjective **all** as a noun to mean all people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "all people" or "everyone"

See: Nominal Adjectives

Matthew 10:22 (#3)**"all"**

Jesus says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "most people"

See: Hyperbole

Matthew 10:22 (#4)**"because of my name"**

Here, **name** represents the person whose name it is. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "because of me"

See: Metonymy

Matthew 10:22 (#5)**"the one having endured to the end, this one will be saved"**

Jesus is speaking of anyone who endures, not of one particular person. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "those who endure to the end, they will be saved"

See: Generic Noun Phrases

Matthew 10:22 (#6)**"to the end"**

Here, the phrase **the end** could refer to: (1) the time when the persecution of the person who is enduring ceases. Alternate translation: "to the end of the persecution" (2) the time when Jesus comes back. Alternate translation: "until when I return" (3) the person's death. Alternate translation: "until he dies"

See: Assumed Knowledge and Implicit Information

Matthew 10:22 (#7)**"this one will be saved"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is God. Alternate translation: "God will save this one"

See: Active or Passive

Matthew 10:23 (#1)**"they persecute"**

Here, the pronoun **they** refers to any person who persecutes the disciples. If it would be helpful in your language, you could use a word or phrase that refers to any person. Alternate translation: "somebody persecutes" or "anyone persecutes"

See: Pronouns — When to Use Them

Matthew 10:23 (#2)**"in this city"**

The phrase **this city** represents any specific city, not the city where Jesus currently is. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "in a city"

See: Generic Noun Phrases

Matthew 10:23 (#3)**"the next"**

Matthew is using the adjective **next** as a noun to mean the next city. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "the next city"

See: Nominal Adjectives

Matthew 10:23 (#4)**"for"**

Here, the word **for** introduces a reason why the disciples should quickly go from one city to the next. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a command, or you could leave

for untranslated. Alternate translation: "because" or "which you should do because"

See: Connect — Reason-and-Result Relationship

Matthew 10:23 (#5)

"you will certainly not finish"

Here Jesus means that they will not **finish** preaching the good news in **the cities of Israel**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "you will certainly not finish preaching in" or "you will certainly not finish working in"

See: Assumed Knowledge and Implicit Information

Matthew 10:23 (#6)

"certainly not"

The words translated **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"\n

See: Double Negatives

Matthew 10:23 (#7)

"before the Son of Man comes"

Here, Christians disagree on what the clause **the Son of Man comes** refers to. It could describe Jesus' second coming; the time when the Romans destroyed Jerusalem, which was Jesus coming to judge and punish; Jesus' ascension to be enthroned in heaven; or Jesus' appearances to the disciples after his resurrection; or several other events. If possible, express the idea here in such a way that all of these options are possible. Alternate translation: "before the Son of Man comes again" or "before the coming of the Son of Man"

See: When to Keep Information Implicit

Matthew 10:23 (#8)

"the Son of Man comes"

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, come"

See: First, Second or Third Person

Matthew 10:24 (#1)

"A disciple is not above his teacher, nor a slave above his master"

Here, Jesus uses or invents a proverb in order to teach that no **disciple** is above his or her **teacher**, and no **slave** is above his or her **master**. He applies this proverb to his disciples to show them that people will not treat them any better than they treated Jesus. Translate this proverb in such a way that it will be recognized as a proverb and will be meaningful in your language and culture. Alternate translation: "Disciples are not above their teachers, and slaves are not above their masters" or "No disciple is above his teacher. No slave is above his master"

See: Proverbs

Matthew 10:24 (#2)

"above" - "above"

Here, Jesus is speaking of people who have more honor and importance than others as if they were **above** the others. If it would be clearer in your language, you could use a comparable word or phrase or state the meaning plainly. Alternate translation: "more honorable than ... more honorable than" or "more significant than ... more significant than"

See: Metaphor

Matthew 10:24 (#3)

"his" - "his"

Although the term **his** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "his or her ... his or her"

See: When Masculine Words Include Women

Matthew 10:24 (#4)

"nor a slave"

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "nor is a slave"

See: Ellipsis

Matthew 10:25 (#1)

"It is enough for the disciple that he might be like his teacher, and the slave like his master"

Here, Jesus continues to develop the proverb that he used in the previous verse ([10:24](#)) to teach that each **disciple** and **slave** should be content to **be like** their **teacher** or **master**. He applies this proverb to his disciples to show them that they should be content to be like Jesus. Translate this proverb in such a way that it will be recognized as a proverb and will be meaningful in your language and culture. Alternate translation: "Disciples should be content to be like their teachers, and slaves should be content to be like their masters" or "This is sufficient: the disciple is to be like his teacher, and the slave is to be like his master"

See: Proverbs

Matthew 10:25 (#2)

"It is enough for the disciple that he might be like his teacher"

Here, the phrase **It is enough** indicates that something is sufficient or satisfying. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "the disciple should be satisfied to be like his teacher"

See: Idiom

Matthew 10:25 (#3)

"for the disciple" - "the slave"

The phrases **the disciple** and **the slave** represent any disciples or slaves, not one particular disciple or slave. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "for any disciple ... any slave"

See: Generic Noun Phrases

Matthew 10:25 (#4)

"he might be" - "his" - "his"

Although the terms **he** and **his** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: "he or she might be ... his or her ... his or her"

See: When Masculine Words Include Women

Matthew 10:25 (#5)

"and the slave"

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "and it is enough for the slave that he might be"

See: Ellipsis

Matthew 10:25 (#6)

"If they called the master of the house Beelzebul, how much worse the members of his household"

Here Jesus applies the proverb more directly to himself and his disciples. He speaks of himself as **the master of the house** and his disciples as **the members of his household**. If it would be helpful in your language, you could use simile form or include the meaning of the figure of speech. Alternate translation: "I am like the master of the house, and you are like the members of my household. If they called the master of the house Beelzebul, how much worse the members of his household" or "If they called me, the master of the house, Beelzebul, how much worse you, the members of the household"

See: Metaphor

Matthew 10:25 (#7)

"If"

Jesus speaks as if this were a hypothetical situation, but he means that it is true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Jesus is saying is uncertain, then you could translate his words as an affirmative statement. Alternate translation: "Given that" or "Because"

See: Connect — Factual Conditions

Matthew 10:25 (#8)

"they called"

Here, the pronoun **they** refers to any person who called Jesus **Beelzebul**. If it would be helpful in your language, you could use a word or phrase that refers to any person who does that. Alternate translation: "some people called" or "his enemies called"

See: Pronouns — When to Use Them

Matthew 10:25 (#9)

"how much worse"

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "how much worse names will they call"

See: Ellipsis

Matthew 10:25 (#10)

"his"

Since Jesus applies this proverb in such a way that he is the **master of the house**, the word **his** refers specifically to Jesus. Jesus is not using the word generically here. Preserve the reference to a specific man. Alternate translation: "the master's"

See: When Masculine Words Include Women

Matthew 10:26 (#1)

"them"

Here, the pronoun **them** refers to the people mentioned in the previous verse who called the master of the house and his household names. If it would be helpful in your language, you could express the idea as you did in the previous verse. Alternate translation: "that kind of person" or "those enemies"

See: Pronouns — When to Use Them

Matthew 10:26 (#2)

"for"

Here, the word **for** introduces a reason why the disciples should not **fear them**. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **for** untranslated. Alternate translation: "since"

See: Connect — Reason-and-Result Relationship

Matthew 10:26 (#3)

"there is nothing concealed that will not be revealed, and hidden, that will not be made known"

Here, 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"\n

See: Proverbs

Matthew 10:26 (#4)

"there is nothing concealed that will not be revealed, and hidden, that will not be made known"

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the clauses with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternatively, you could combine the two clauses into one. Alternate translation: "there is nothing concealed that will not be revealed; yes, there is nothing hidden that will not be made known" or "there is nothing hidden that will not be revealed"

See: Parallelism

Matthew 10:26 (#5)

"there is nothing concealed that will not be revealed, and hidden, that will not be made known"

If it would be clearer in your language, you could use positive expressions to translate these double negatives that consist of the negative word **nothing**, which is implied in the second clause, and the negative particle **not**. Alternate translation: "everything that is concealed will be revealed, and everything that is hidden will be made known"

See: Double Negatives

Matthew 10:26 (#6)

"there is nothing concealed that will not be revealed, and hidden, that will not be made known"

If your language does not use these passive forms, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, Jesus could be implying: (1) that people do the concealing and hiding and God does the revealing and making known. This fits with the view that the proverb refers to how people persecute the disciples. Alternate translation: "there is nothing that people conceal that God will not reveal, and there is nothing that people hide that God will not make known" (2) that God does both the concealing and

hiding and the revealing and making known. This fits with the view that the proverb refers to preaching the gospel. Alternate translation: "there is nothing that God has concealed that he will not reveal, and there is nothing that God has hidden that he will not make known"

See: Active or Passive

Matthew 10:27 (#1)

"What I tell you in the darkness, say in the light, and what you hear in your ear, proclaim upon the housetops"

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the clauses with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "What I tell you in the darkness, say in the light. Again, what you hear in your ear, proclaim upon the housetops"

See: Parallelism

Matthew 10:27 (#2)

"in the darkness"

Jesus uses the image of **darkness** to represent the idea of concealment or secrecy. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "secretly"

See: Metaphor

Matthew 10:27 (#3)

"the darkness"

If your language does not use an abstract noun for the idea of **darkness**, you could express the same idea in another way. Alternate translation: "in a dark place"

See: Abstract Nouns

Matthew 10:27 (#4)**"in the light"**

Jesus uses the image of **light** to represent the idea of no concealment or secrecy. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "openly"

See: Metaphor

Matthew 10:27 (#5)**"what you hear in your ear"**

Here, the phrase **what you hear in your ear** refers to something that a person told **you** quietly. If it would be helpful in your language, you could use an equivalent phrase or state the meaning plainly. Alternate translation: "what is whispered to you" or "what I say privately to you"

See: Idiom

Matthew 10:27 (#6)**"upon the housetops"**

Houses in Israel had flat roofs that were reached by stairs or ladders, so people could easily go up and stand on top of them. If houses are different in your culture and you think your readers might wonder how people would get up onto housetops and stand there, you could translate this with a general expression. Alternate translation: "from a high place from which everyone will be able to hear"

See: Translate Unknowns

Matthew 10:28 (#1)**"the ones killing"**

Here, the phrase **the ones** refers to humans in general. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "humans, the ones killing"

See: Assumed Knowledge and Implicit Information

Matthew 10:28 (#2)**"the body" - "the soul." - "both soul and body"**

Here, Jesus uses the words **body** and **soul** to distinguish between the physical and non-physical parts of a person. If it would be helpful in your language, you could use words that describe the physical and non-physical parts of a person, or you could use more general expressions. Alternate translation: "your physical parts ... your non-physical parts ... both your physical and non-physical parts"

See: Assumed Knowledge and Implicit Information

Matthew 10:28 (#3)**"But instead"**

Matthew contrasts fear of people with fear of God by using the phrase **But instead**. People are only able to kill our physical bodies, but God is **the one being able** to destroy both our physical bodies and our spiritual souls. Use a natural way in your language for introducing a contrast. Alternate translation: "But rather"

See: Connect — Contrast Relationship

Matthew 10:28 (#4)**"the one being able"**

Here, the phrase **the one** refers to God. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "God, who is able"

See: Assumed Knowledge and Implicit Information

Matthew 10:28 (#5)**"Gehenna"**

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. See how you translated this name in [5:22](#). Alternate translation: "a place like the valley of Gehenna" or "hell, which is like Gehenna"

See: Metaphor

Matthew 10:29 (#1)

"Are not two sparrows sold for an assarion? And yet not one of them will fall to the ground apart from your Father"

Jesus applies what he says here about **sparrows** to his disciples in [10:31](#). So, you do not need to include any implied information in this verse.

See: When to Keep Information Implicit

Matthew 10:29 (#2)

"Are not two sparrows sold for an assarion"

Jesus is using the question form to show the disciples how inexpensive **sparrows** are. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "Two sparrows are sold for an assarion." or "You know that two sparrows are sold for an assarion!"

See: Rhetorical Question

Matthew 10:29 (#3)

"Are not two sparrows sold for an assarion"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Do people not sell two sparrows for an assarion?"

See: Active or Passive

Matthew 10:29 (#4)

"sparrows"

The word **sparrows** refers to small, seed-eating birds. If your readers would not know what sparrows are, you could use a general expression instead. Alternate translation: "small birds"

See: Translate Unknowns

Matthew 10:29 (#5)

"for an assarion"

An **assarion** was a small copper coin equivalent to about half an hour's wage. You could try to express this amount in terms of current monetary values, but that might cause your Bible translation to become outdated and inaccurate, since those values can change over time. So instead you might state something more general or give the equivalent in wages. Alternate translation: "for a small copper coin" or "for half an hour's wage"

See: Biblical Money

Matthew 10:29 (#6)

"not one of them will fall to the ground apart from your Father"

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative phrase **apart from**. Alternate translation: "each one of them falls to ground in the presence of your Father"

See: Double Negatives

Matthew 10:29 (#7)

"will fall to the ground"

Here, the phrase **fall to the ground** refers politely to the sparrow dying. If it would be helpful in your language, you could use a form that politely refers to an animal dying, or you could state the meaning plainly. Alternate translation: "will pass away" or "will perish"

See: Euphemism

Matthew 10:29 (#8)

"apart from your Father"

Here, the phrase **apart from your Father** could indicate that something happens: (1) without the Father's knowledge. Alternate translation: "apart from the knowledge of your Father" (2) without the Father's will. Alternate translation: "apart from the will of your Father" (3) without the Father's care or interest. Alternate translation: "apart from the care of your Father"

See: Assumed Knowledge and Implicit Information

Matthew 10:29 (#9)**"your Father"**

This is a figurative expression. God is not the **Father** of humans in the same actual way that he is the Father of Jesus. Even so, it would probably be best to translate **Father** with the same word that your language would naturally use to refer to a human father. If it would be helpful to your readers, you could indicate that this means God. Alternate translation: "God, who is your Father,"

See: Metaphor

Matthew 10:30 (#1)**"But"**

Here, 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: "Further," or "In fact,"

See: Connecting Words and Phrases

Matthew 10:30 (#2)**"even the hairs of your head are all numbered"**

Here Jesus implies that God knows everything about the disciples, including how many **hairs** each disciple has on his or her **head**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "God knows everything about you, including the number of all the hairs on your head" or "God knows so much about you that even the hairs of your head are all numbered"

See: Assumed Knowledge and Implicit Information

Matthew 10:30 (#3)**"even the hairs of your head are all numbered"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is God. Alternate translation: "God has counted even all the hairs on your head"

See: Active or Passive

Matthew 10:30 (#4)**"of your head"**

Here, the word **head** is a singular noun that refers to the "heads" of many people. It may be more natural in your language to use a plural form. Alternate translation: "of your heads" or "of each of your heads"

See: Collective Nouns

Matthew 10:30 (#5)**"are all numbered"**

The word **numbered** can also refer to counting. Jesus is not necessarily saying that God has assigned a number to each individual hair on a person's head. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "have all been counted"

See: Assumed Knowledge and Implicit Information

Matthew 10:31 (#1)**"do not fear; you are more valuable than many sparrows"**

The implication is that if God is aware of and concerned for **sparrows**, which are of less value, then God is certainly aware of and concerned for people, who are of greater value. And so followers of Jesus do not need to be afraid, since God is watching over them. If it would be helpful to your readers, you could make that idea more explicit. Alternate translation: "since you are more valuable than many sparrows, God is certainly even more aware of you and concerned for you, and so you do not need to fear"

See: Assumed Knowledge and Implicit Information

Matthew 10:31 (#2)**"sparrows"**

Translate this word as you did in [10:29](#). Alternate translation: "small birds"

See: Translate Unknowns

Matthew 10:32 (#1)**"Therefore"**

Here, the word **Therefore** introduces a conclusion based on what Jesus has said about persecution and following him. If it would be helpful in your language, you could use a word or phrase that introduces a conclusion, or you could leave **Therefore** untranslated. Alternate translation: "In conclusion" or "In the end"

See: Connect — Reason-and-Result Relationship

Matthew 10:32 (#2)**"will confess about me before men"**

Here Jesus implies that the people **confess** that they follow Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "will confess before men that they follow me" or "will confess before men that they believe in me"

See: Assumed Knowledge and Implicit Information

Matthew 10:32 (#3)**"before" - "before"**

Alternate translation: "in the presence of ... in the presence of"

Matthew 10:32 (#4)**"men"**

Although the term **men** is masculine, Jesus is using the word here in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "humans"\n

See: When Masculine Words Include Women

Matthew 10:32 (#5)**"I will also confess about him before my Father in the heavens"**

Here Jesus implies that he will **confess** that these people truly do follow him. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "I will also confess before my Father in the heavens that he follows me" or "I will also confess before my Father in the heavens that he believes in me"

See: Assumed Knowledge and Implicit Information

Matthew 10:32 (#6)**"him"**

Although the term **him** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "him or her"

See: When Masculine Words Include Women

Matthew 10:32 (#7)**"my Father"**

Father is an important title that describes the relationship between God the **Father** and Jesus his Son.\n

See: Translating Son and Father

Matthew 10:32 (#8)**"in the heavens"**

Here, the phrase **in the heavens** identifies the location in which God the **Father** is specially present and from which he rules. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "who is in the heavens"\n

See: Assumed Knowledge and Implicit Information

Matthew 10:33 (#1)**"whoever denies me before men"**

Here Jesus implies that the person **denies** that he or she follows Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "whoever denies before men

that he or she follows me" or "whoever denies before men that he or she believes in me"

See: Assumed Knowledge and Implicit Information

Matthew 10:33 (#2)

"before" - "before"

Alternate translation: "in the presence of ... in the presence of"

Matthew 10:33 (#3)

"men"

Although the term **men** is masculine, Jesus is using the word here in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "humans"

See: When Masculine Words Include Women

Matthew 10:33 (#4)

"I will also deny him before my Father in the heavens"

Here Jesus implies that he will **deny** that these people truly do follow him. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "I will also deny before my Father in the heavens that he follows me" or "I will also deny before my Father in the heavens that he believes in me"

See: Assumed Knowledge and Implicit Information

Matthew 10:33 (#5)

"him"

Although the term **him** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "him or her"

See: When Masculine Words Include Women

Matthew 10:33 (#6)

"my Father"

Father is an important title that describes the relationship between God the **Father** and Jesus his Son.

See: Translating Son and Father

Matthew 10:33 (#7)

"in the heavens"

Here, the phrase **in the heavens** identifies the location in which God the **Father** is specially present and from which he rules. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "who is in the heavens"

See: Assumed Knowledge and Implicit Information

Matthew 10:34 (#1)

"I came" - "I did not come"

Here, the words **came** and **come** refer to Jesus entering this world as a human to do what God called him to do. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "I came to this world ... I did not come to this world" or "I am acting ... I am not acting"

See: Idiom

Matthew 10:34 (#2)

"to bring peace" - "to bring peace, but a sword"

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea in another way. Alternate translation: "to make people get along with one another ... to make people get along with one another, but I came to bring a sword"

See: Abstract Nouns

Matthew 10:34 (#3)

"upon the earth"

Here, the phrase **upon the earth** refers to the people who live **on the earth**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "to the people of the earth" or "among people"

See: Metonymy

Matthew 10:34 (#4)

"but a sword"

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from earlier in the sentence. Alternate translation: "but I came to bring a sword"

See: Ellipsis

Matthew 10:34 (#5)

"a sword"

Here, the word **sword** represents strife or fighting. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "strife" or "conflict"

See: Metonymy

Matthew 10:35 (#1)

"For"

Here, the word **For** introduces a further explanation of what Jesus said in the previous verse about bringing a "sword". If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: "Indeed," or "Specifically,"

See: Connecting Words and Phrases

Matthew 10:35 (#2)

"I came"

Here, the word **came** refers to Jesus entering this world as a human to do what God called him to do.

Express the idea as you did in [10:34](#). Alternate translation: "I came to this world" or "I am acting"

See: Idiom

Matthew 10:35 (#3)

"to set"

Here, 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. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "to divide" or "to turn"

See: Assumed Knowledge and Implicit Information

Matthew 10:35 (#4)

"a man"

Alternate translation: "a son"

Matthew 10:35 (#5)

"and a daughter against her mother, and a daughter-in-law against her mother-in-law"

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "and to set a daughter against her mother, and to set a daughter-in-law against her mother-in-law"

See: Ellipsis

Matthew 10:35-36 (#1)

"For I came to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law" - "and the enemies of a man {will be} the ones of his household"

In these two verses, Jesus paraphrases or refers to an Old Testament passage, [7:6](#). If it would be helpful in your language, you could format these words differently or indicate in a footnote that Jesus is referring to this passage. Alternate translation: "For I came 'to set a man against his

father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and the enemies of a man will be the ones of his household”

See: Quotations and Quote Margins

Matthew 10:36 (#1)

"of a man {" - "his"

Although the terms **man** and **his** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: “of a man or woman ... his or her”

See: When Masculine Words Include Women

Matthew 10:37 (#1)

"more than me" - "more than me"

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: “more than he or she loves me ... more than he or she loves me”

See: Ellipsis

Matthew 10:37 (#2)

"is not worthy of me;" - "is not worthy of me"

Here, the phrase **worthy of me** indicates that the person deserves or is fit to be Jesus’ disciple. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “does not deserve to be my disciple ... does not deserve to be my disciple”

See: Assumed Knowledge and Implicit Information

Matthew 10:38 (#1)

"whoever does not take up his cross and follow after me is not worthy of me"

If it would be clearer in your language, you could use a positive expression to translate this sentence that has two negatives. Alternate translation:

“whoever is worthy of me takes up his cross and follows after me”

See: Double Negatives

Matthew 10:38 (#2)

"does not take up his cross"

Jesus assumes that the disciples will know that the Romans executed some criminals by nailing them to a wooden beam with crossbar that was set upright so that the criminals would slowly suffocate. Jesus also assumes that the disciples will know that the Romans made these criminals carry these wooden crosses through the streets to the place where they were going to be executed. If it would be helpful in your language, you could make some of this information more explicit. Alternate translation: “does not take up the wooden cross on which he will be executed”

See: Assumed Knowledge and Implicit Information

Matthew 10:38 (#3)

"does not take up his cross"

Here Jesus speaks of taking up a **cross** in order to describe people who are ready and willing to suffer and even die because they follow Jesus. Because this figure of speech is connected to how Jesus himself died on a **cross**, if possible you should preserve the metaphor or express the idea in simile form. Alternate translation: “is not ready to suffer, which is like taking up his cross,” or “does not take up his cross, ready to suffer or die,”

See: Metaphor

Matthew 10:38 (#4)

"his"

Although the term **his** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: “his or her”

See: When Masculine Words Include Women

Matthew 10:38 (#5)**"is not worthy of me"**

See how you translated the phrase **worthy of me** in the previous verse. Alternate translation: "does not deserve to be my disciple"

See: Assumed Knowledge and Implicit Information

Matthew 10:39 (#1)

"The one having found his life will lose it, and the one having lost his life for my sake will find it"

Here Jesus speaks of how people's attitudes toward their current lives affects their eternal lives after they resurrect. He means that those **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. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "The one having found his current life will lose it forever, and the one having lost his current life for my sake will find it forever"

See: Assumed Knowledge and Implicit Information

Matthew 10:39 (#2)**"The one having found his life will lose it"**

Here Jesus speaks of trying to preserve one's **life** as if it were finding it. He speaks of dying as if it were losing one's **life**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "The one having preserved his life will die"

See: Metaphor

Matthew 10:39 (#3)**"his" - "his"**

Although the term **his** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "his or her ... his or her"

See: When Masculine Words Include Women

Matthew 10:39 (#4)

"the one having lost his life for my sake will find it"

Here Jesus speaks of dying or being willing to die as losing one's **life**. He speaks of experiencing eternal life as if it were finding one's **life**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "the one having died for my sake will have eternal life"

See: Metaphor

Matthew 10:39 (#5)**"for my sake"**

When Jesus says **for my sake**, he means that some people will lose their lives because they are his disciples. If it would be helpful to your readers, you could make this idea more explicit. Alternate translation: "because he is my disciple" or "because he believes in me"

See: Assumed Knowledge and Implicit Information

Matthew 10:40 (#1)**"The one receiving you receives me"**

Here Jesus speaks as if people who receive the disciples were actually receiving him. He means that these people, by receiving the disciples, show that they would receive Jesus too. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: "If someone receives you, it is as if he or she received me" or "The one receiving you proves that he or she would receive me"

See: Metaphor

Matthew 10:40 (#2)

"the one receiving me receives the one having sent me"

Here Jesus speaks as if people who receive him were actually receiving God, who sent him. He means that these people, by receiving him, show that they would receive God too. If it would be

helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: "if someone receives me, it is as if he or she received the one having sent me" or "the one receiving me proves that he or she would receive the one having sent me"

See: Metaphor

Matthew 10:40 (#3)

"the one having sent me"

Here Jesus implies that **the one having sent** him is God the Father. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "God, who sent me"

See: Assumed Knowledge and Implicit Information

Matthew 10:41 (#1)

"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}"

Here, Jesus uses or invents two similar proverbs in order to teach that people who help others who are serving God will be rewarded in a fitting way. Translate these proverbs in a way that will be recognized as proverbs and be meaningful in your language and culture. Alternate translation: "If you receive a prophet in the name of a prophet, you will receive the reward of a prophet. If you receive a righteous man in the name of a righteous man, you will receive the reward of a righteous man"

See: Proverbs

Matthew 10:41 (#2)

"in the name of a prophet" - "in the name of a righteous {man}"

Here, the phrase **in the name of** indicates that the reason for **receiving** a person is the recognition or knowledge that the person being received is a **prophet or righteous {man}**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "with the knowledge that he is a prophet ... with the knowledge that he is a

righteous man" or "because he is a prophet ... because he is a righteous man"

See: Idiom

Matthew 10:41 (#3)

"a reward of a prophet" - "a reward of a righteous {man}"

Here, Jesus could be using the possessive form to indicate that a person receives: (1) the same **reward** that a **prophet** or **righteous** person receives from God. Alternate translation: "the same reward that a prophet receives ... the same reward that a righteous man receives" (2) the **reward** that a **prophet** or **righteous** person gives. Alternate translation: "a reward from a prophet ... a reward from a righteous man"

See: Possession

Matthew 10:41 (#4)

"a righteous {man}" - "of a righteous {man}" - "of a righteous {man}"

Although the term **righteous {man}** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "a righteous person ... of a righteous person ... of a righteous person"

See: When Masculine Words Include Women

Matthew 10:42 (#1)

"whoever gives to one of these little ones a cup of cold water to drink"

Jesus speaks about giving someone **a cup of cold water to drink** as an example of one small way in which a person can help another person. If it would be helpful in your language, you could indicate that this is an example, or you could use a more general expression. Alternate translation: "whoever, for example, gives to one of these little ones a cup of cold water to drink" or "whoever helps one of these little ones in any way"

See: Assumed Knowledge and Implicit Information

Matthew 10:42 (#2)**"to one of these little ones"**

Here, 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. Alternative translation: "to any person whom people ignore" or "to an insignificant person"

See: Metaphor

Matthew 10:42 (#3)**"only in the name of a disciple"**

See how you translated the phrase **in the name of** in the previous verse. Alternate translation: "with only the knowledge that this person is a disciple" or "simply because this person is a disciple"

See: Idiom

Matthew 10:42 (#4)**"he will certainly not lose"**

Jesus is using a figure of speech here that expresses a strongly positive meaning by using a negative phrase, **certainly not**, together with an expression that is the opposite of the intended meaning, **lose**. If it would be helpful in your language, you could express the positive meaning. Alternate translation: "he will most certainly receive"

See: Litotes

Matthew 10:42 (#5)**"he will certainly not lose his"**

Although the term **he** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "that person will certainly not lose his or her"

See: When Masculine Words Include Women

Matthew 10:42 (#6)**"certainly not"**

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

See: Double Negatives

Matthew 11:1 (#1)**"And it happened that when Jesus had finished giving orders to his 12 disciples, he departed from there to teach and to preach in their cities"**

This sentence marks the end of Jesus' instructions by summarizing what Jesus did and then describing what he did next. Use the natural form in your language for expressing the conclusion of a story. Alternate translation: "Then Jesus finished giving orders to his 12 disciples. After that, he departed from there to teach and to preach in their cities"

See: End of Story

Matthew 11:1 (#2)**"he departed"**

Here Matthew implies that the **12 disciples** also left that place to do what Jesus had instructed them to do. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "he sent them out, and then he departed"

See: Assumed Knowledge and Implicit Information

Matthew 11:1 (#3)**"from there"**

Here, the word **there** refers to the place where Jesus was when he gave his disciples the instructions that are quoted in the previous chapter. If it would be helpful in your language, you

could make this idea more explicit. Alternate translation: "from where he had been"

See: Assumed Knowledge and Implicit Information

Matthew 11:1 (#4)

"to teach and to preach"

The terms **teach** and **preach** mean similar things. Matthew is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "to teach frequently" or "to preach often"

See: Doublet

Matthew 11:1 (#5)

"their cities"

Here, the word **their** refers to Jewish people in general, particularly those who lived in Galilee. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "the Jewish cities" or "the cities in Galilee"

See: Pronouns — When to Use Them

Matthew 11:2 (#1)

"Now"

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Then,"

See: Introduction of a New Event

Matthew 11:2 (#2)

"John, having heard in the prison about"

Matthew has not yet told the story of why **John** was **in prison**. Since Matthew narrates this story in [14:4-5](#), you do not need to explain it to your reader here. If it would be helpful in your language, you could clarify that John is **in the prison** when he hears about **the deeds of Christ**. Alternate translation: "John, who was in prison, having heard about"

See: When to Keep Information Implicit

Matthew 11:2 (#3)

"the deeds of Christ"

Here, Matthew is using the possessive form to describe **deeds** that **Christ** did. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the deeds that Christ had done"

See: Possession

Matthew 11:2 (#4)

"having sent through his disciples"

Here Matthew means that John **sent his disciples** to Jesus and had them speak to Jesus for him. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "having sent his disciples to speak to Jesus for him"

See: Assumed Knowledge and Implicit Information

Matthew 11:2 (#5)

"his"

The pronoun **his** refers to John. If this is not clear for your readers, you could refer to him more directly. Alternate translation: "his own"

See: Pronouns — When to Use Them

Matthew 11:3 (#1)

"you"

Since John's disciples are talking to Jesus, the word **you** in this verse is singular.

See: Forms of 'You' — Singular

Matthew 11:3 (#2)

"the one coming"

Here, John uses the phrase **the one coming** to refer to a special person whom God promised would come and help God's people. People sometimes called this special person "the Messiah." If it would

be helpful to your readers, you could make that idea more explicit. Alternate translation: "the special person whom God said would come" or "the Messiah whom God said would come"

See: Assumed Knowledge and Implicit Information

Matthew 11:3 (#3)

"should we expect another"

John is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "should we expect another person to be the coming one"

See: Ellipsis

Matthew 11:4 (#1)

"answering, Jesus said"

Together the words **answering** and **said** mean that Jesus responded to the question that John's disciples had asked him. Consider natural ways of introducing direct quotations in your language. Alternate translation: "Jesus responded"

See: Quotations and Quote Margins

Matthew 11:5 (#1)

"The blind see again, and the lame walk, lepers are cleansed, and the deaf hear, and the dead are raised, and the poor are being told the gospel"

When he answers John's disciples, Jesus lists many things that he has done. John's disciples would have known that this list is similar to the lists found in [Isaiah 35:5-6](#) and [61:1](#) that describe what will happen when God acts to help his people. Jesus does not directly quote either of these lists, but he wants John's disciples to know that what he has done is what God promised would happen when the Messiah came. If it would be helpful in your language, you could include a footnote that refers to the lists in Isaiah, or you could include a small amount of explanatory information. Alternate translation: "Just as God promised, the blind are seeing again, and the lame walk, lepers are

cleansed, and the deaf hear, and the dead are raised, and the poor are being told the gospel"

See: Assumed Knowledge and Implicit Information

Matthew 11:5 (#2)

"The blind" - "the lame" - "the deaf" - "the dead" - "the poor"

Jesus is using the adjectives **blind**, **lame**, **deaf**, **dead**, and **poor** as nouns in order to describe groups of people. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: "Blind people ... lame people ... deaf people ... dead people ... poor people"

See: Nominal Adjectives

Matthew 11:5 (#3)

"lepers are cleansed," - "the dead are raised, and the poor are being told the gospel"

If your language does not use these passive forms, you could express the ideas in active form or in another way that is natural in your language. Alternate translation: "lepers become clean ... the dead come back to life, and the poor hear the gospel"

See: Active or Passive

Matthew 11:5 (#4)

"lepers are cleansed"

Here, 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. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "lepers are healed from their unclean diseases"

See: Assumed Knowledge and Implicit Information

Matthew 11:5 (#5)

"the dead are raised"

Here, 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"\n

See: Idiom

Matthew 11:6 (#1)

"blessed is whoever"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "God will bless any person who"

See: Active or Passive

Matthew 11:6 (#2)

"whoever is not caused to stumble on me"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "whoever does not stumble on me"

See: Active or Passive

Matthew 11:6 (#3)

"is not caused to stumble on me"

Here Jesus speaks as if he were a lump or rock that people could **stumble on**. He means that some people will reject and desert him because of what he does and because of what will happen to him. However, those who do not reject or desert him will be **blessed**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "does not desert me because of what I do" or "does not run away from me"

See: Metaphor

Matthew 11:7 (#1)

"Now"

Here, the word **Now** introduces the next event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Then,"

See: Connecting Words and Phrases

Matthew 11:7 (#2)

"these"

The pronoun **these** refers to John's disciples. If this is not clear for your readers, you could refer more directly to **these** people. Alternate translation: "John's disciples"

See: Pronouns — When to Use Them

Matthew 11:7 (#3)

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

Jesus is using the question form to teach the crowds about John. If you would not use the question form for this purpose in your language, you could translate these questions as statements or exclamations. Alternate translation: "Surely you did not go out into the wilderness to see a reed shaken by the wind!" or "I know what you went out into the wilderness to see. It was not a reed shaken by the wind."

See: Rhetorical Question

Matthew 11:7 (#4)

"What did you go out into the wilderness to see"

Here Jesus implies that the people went out to see and hear John the Baptist. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "When you visited John in the wilderness, what did you go out to see"

See: Assumed Knowledge and Implicit Information

Matthew 11:7 (#5)

"A reed shaken by the wind"

Here, the phrase **a reed being shaken by the wind** could describe: (1) a person who changes his or her mind or message whenever there is any trouble or difficulty, just like a **reed** moves whenever the **wind** blows. Alternate translation: "a man who changes his message whenever it is convenient" or "a man who changes his mind as easily as a reed is

shaken by the wind" (2) something or someone ordinary, just like **a reed being shaken by the wind** was a common or normal sight in Matthew's culture. Alternate translation: "something ordinary, like a reed being shaken by the wind"

See: Metaphor

Matthew 11:7 (#6)

"A reed shaken by the wind"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "a reed that the wind shakes"

See: Active or Passive

Matthew 11:8 (#1)

"But"

Here, the word **But** introduces a contrast with the possibility that Jesus asked about in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: "If not that," or "So,"

See: Connect — Contrast Relationship

Matthew 11:8 (#2)

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

Jesus is using the question form to teach the crowds about John. If you would not use the question form for this purpose in your language, you could translate these questions as statements or exclamations. Alternate translation: "Surely you did not go out to see a man dressed in soft clothing!" or "I know what you went out to see. It was not a man dressed in soft clothing."

See: Rhetorical Question

Matthew 11:8 (#3)

"A man dressed in soft clothing"

Matthew assumes that readers will know that John wore crude, rugged clothing. Like his residence in the desert, his clothing was a symbolic protest against the established order. As such, it would have been offensive rather than attractive. So no one would have gone out just to see a person dressed that way. If it would be helpful to your readers, you could make that idea more explicit. Alternate translation: "A man wearing splendid clothing? You would not have gone to hear John if that was what you wanted to see."

See: Assumed Knowledge and Implicit Information

Matthew 11:8 (#4)

"dressed in"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "who had put on"

See: Active or Passive

Matthew 11:8 (#5)

"soft clothing?" - "soft clothing"

The term **soft clothing** refers to luxurious or expensive clothes, since normal clothing was rough. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "splendid clothing ... splendid clothing" or "expensive clothing ... expensive clothing"

See: Assumed Knowledge and Implicit Information

Matthew 11:8 (#6)

"Behold"

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: "Listen" or "As you know"

See: Exclamations

Matthew 11:9 (#1)**"But"**

Here, much as in [11:8](#), the word **But** introduces a contrast with the possibility that Jesus asked about in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: "If not that," or "So,"

See: Connect — Contrast Relationship

Matthew 11:9 (#2)**"why did you go out? To see a prophet"**

Here the two questions could be divided so that the phrase **To see** goes with: (1) **a prophet**. See the ULT. (2) **go out**. Alternate translation: "what did you go out to see? A prophet?"\n

See: Information Structure

Matthew 11:9 (#3)**"But why did you go out? To see a prophet"**

Jesus is using the question form to teach the crowds about John. If you would not use the question form for this purpose in your language, you could translate these questions as statements or exclamations. Alternate translation: "Surely you went out to see a prophet!" or "I know why you went out. It was to see a prophet."

See: Rhetorical Question

Matthew 11:9 (#4)**"I say to you"**

Jesus uses the clause **I say to you** to emphasize what he is telling the crowds. Use a natural form in your language for emphasizing the truth and importance of a statement. Alternate translation: "I want you to know"

Matthew 11:9 (#5)**"and more than"**

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "and he was more than"

See: Ellipsis

Matthew 11:9 (#6)**"more than a prophet"**

Here Jesus means that John was indeed a prophet, but that he was even **more** than a typical prophet. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "not just an ordinary prophet" or "greater than the other prophets"

See: Idiom

Matthew 11:10 (#1)**"This"**

The pronoun **This** refers to John the Baptist. If this is not clear for your readers, you could use the person's name here. Alternate translation: "John"

See: Pronouns — When to Use Them

Matthew 11:10 (#2)**"it is written"**

In Matthew's culture, **it is written** was a normal way to introduce a quotation from an important text, in this case, the book of Malachi (see [3:1](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Jesus is quoting from an important text. Alternate translation: "you can read in the Scriptures" or "it says in the book of Malachi"

See: Quotations and Quote Margins

Matthew 11:10 (#3)**"it is written"**

If your language does not use the passive form, you can state this in active form or in another way that is natural in your language. Alternate translation: "Malachi wrote in the Scriptures"

See: Active or Passive

Matthew 11:10 (#4)

"Behold"

Here, the word **Behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **Behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: "See" or "Pay attention"

See: Exclamations

Matthew 11:10 (#5)

"before your face"

Here, the phrase **before your face** means before or in front of the person. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "in front of you" or "before I send you"

See: Idiom

Matthew 11:10 (#6)

"your" - "your" - "you"

Here, the words **your**, **your**, and **you** are singular because God is speaking to the Messiah individually in this quotation.

See: Forms of 'You' — Singular

Matthew 11:10 (#7)

"will prepare your way before you"

Here the author of the quotation speaks of helping people to get ready for the coming of the Messiah as if it were preparing the **way** or road for the Messiah. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "will help people get ready for you to arrive"

See: Metaphor

Matthew 11:11 (#1)

"among those born of women"

The phrase **those born of women** refers to all people who have lived. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "among all the people who have ever lived"

See: Idiom

Matthew 11:11 (#2)

"among those born of women"

If you would like to retain the idiom but your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "among those whom women have borne"

See: Active or Passive

Matthew 11:11 (#3)

"there has not arisen one greater than"

Jesus is using a figure of speech here that expresses a strongly positive meaning by using a negative word, **not**, together with an expression that is the opposite of the intended meaning, **greater**. If it would be helpful in your language, you could express the positive meaning. Alternate translation: "there have only arisen ones lesser than"

See: Litotes

Matthew 11:11 (#4)

"there has not arisen"

Here Jesus speaks of people having lived as if they had **arisen**, or stood up. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "there has not existed" or "there has not lived"

See: Idiom

Matthew 11:11 (#5)**"the least"**

Matthew is using the adjective **least** as a noun to mean people who are not very important. Your language may use adjectives in the same way. If not, you could translate this phrase with an equivalent phrase. Alternate translation: "the least important person"

See: Nominal Adjectives

Matthew 11:11 (#6)**"is greater than he"**

The implication is that being part of **the kingdom of the heavens** is greater than any human distinctive. So anyone who is part of **the kingdom** is greater than even John, whom Jesus said was the greatest person who had ever lived before the coming of **the kingdom**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "is greater than John is because he or she is part of something greater than anything that is human"

See: Assumed Knowledge and Implicit Information

Matthew 11:12 (#1)**"But"**

Here, based on how this verse is interpreted (see the following notes and the chapter introduction) the word **But** could introduce: (1) a contrast with what Jesus said in the previous verse about how great the kingdom of the heavens is. In contrast with that, **the kingdom of the heavens** is attacked violently. Alternate translation: "However," (2) a development of what Jesus said in the previous verse about how great the kingdom of the heavens is. The kingdom advances and grows forcefully. Alternate translation: "Now"

See: Connecting Words and Phrases

Matthew 11:12 (#2)**"the days"**

Here, the word **days** refers to a specific period of time. If it would be helpful in your language, you could use a comparable phrase or state the

meaning plainly. Alternate translation: "the time period"

See: Idiom

Matthew 11:12 (#3)**"of John the Baptist"**

Here, Jesus is using the possessive form to describe **days** in which **John the Baptist** preached. If this is not clear in your language, you could express the idea in another way. Alternate translation: "when John the Baptist ministered"

See: Possession

Matthew 11:12 (#4)**"the kingdom of the heavens suffers violence, and violent men take it by force"**

If you understand these two clauses to say similar things (see the following notes and the chapter introduction), then the second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the clauses with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "the kingdom of the heavens suffers violence; yes, violent men take it by force"

See: Parallelism

Matthew 11:12 (#5)**"the kingdom of the heavens suffers violence"**

Christians disagree about what exactly this clause means. See the chapter introduction for more information and options. Most likely, the clause could mean: (1) that people attack God's kingdom. Alternate translation: "the kingdom of the heavens is attacked violently" (2) that God's kingdom triumphs forcefully in the world. Alternate translation: "the kingdom of the heavens triumphs forcefully"

See: Assumed Knowledge and Implicit Information

Matthew 11:12 (#6)**"suffers violence"**

If your language does not use an abstract noun for the idea of **violence**, you could express the same idea in another way. Alternate translation: "is violently treated" or "is attacked violently"

See: Abstract Nouns

Matthew 11:12 (#7)**"violent men take it by force"**

Christians disagree about what exactly this clause means. See the chapter introduction for more information and options. Most likely, the clause could mean: (1) that the **men** are evil and **violent** and attack the kingdom. Alternate translation: "violent men attack it forcefully" (2) that the **men** are forceful and want to be part of the kingdom. Alternate translation: "forceful men take hold of it"

See: Assumed Knowledge and Implicit Information

Matthew 11:12 (#8)**"violent men"**

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "violent men and women"

See: When Masculine Words Include Women

Matthew 11:12 (#9)**"take it by force"**

If your language does not use an abstract noun for the idea of **force**, you could express the same idea in another way. Alternate translation: "take it forcefully"

See: Abstract Nouns

Matthew 11:13 (#1)**"For"**

Here, the word **For** introduces a further explanation of how John is an important or significant person. As the last verse showed, the kingdom of the heavens has "suffered violence" since John began his ministry, and this verse shows that **the Prophets** and **the Law** prophesied about these things up to the time when John began his ministry. If it would be helpful in your language, you could use a word or phrase that introduces a further explanation, or you could leave **For** untranslated. Alternate translation: "Indeed," or "In fact,"

See: Connecting Words and Phrases

Matthew 11:13 (#2)**"all the Prophets and the Law have prophesied"**

Here 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"\n

See: Personification

Matthew 11:13 (#3)**"the Prophets and the Law"**

Jesus is referring to all of God's word that had been written up to that time. He is using the names of two of its major components to do so. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the Scriptures"

See: Merism

Matthew 11:13 (#4)**"have prophesied until John"**

Here 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. If it would be helpful in your language, you could make this idea more explicit. If possible, use a general phrase that could refer to many of these events and actions. Alternate translation:

"have prophesied until John about what has begun to happen"

See: Assumed Knowledge and Implicit Information

Matthew 11:13 (#5)

"until John"

Here Jesus could mean that: (1) **the Prophets and the Law** contain prophecies written down only **until John** began his ministry. Alternate translation: "up to when John began his ministry" (2) what **the Prophets and the Law** prophesied was a prediction about the future only **until John** began his ministry. Now these prophecies have come true. Alternate translation: "until John began his ministry, when the prophecies came true"

See: Assumed Knowledge and Implicit Information

Matthew 11:14 (#1)

"to accept {it}, he"

Here Jesus leaves out what will happen if the people are **willing to accept {it}**. He implies that, when they **accept {it}**, they will learn or understand what he is about to tell them. If it would be helpful in your language, you could include this implied idea. Alternate translation: "to accept it, you can be sure that he" or "to accept it, you will understand that he"

See: Assumed Knowledge and Implicit Information

Matthew 11:14 (#2)

"to accept {it}"

Here Jesus could be implying that they need to be willing to **accept**: (1) what Jesus says about John. Alternate translation: "to accept what I tell you" (2) what the Law and the Prophets prophesied (see [11:13](#)). Alternate translation: "to accept what the Law and the Prophets said"

See: Assumed Knowledge and Implicit Information

Matthew 11:14 (#3)

"he is Elijah, the one being about to come"

Here 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. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "he is the person about whom it is prophesied that someone like Elijah would come" or "he is the one being about to come, whom the prophets named Elijah"

See: Assumed Knowledge and Implicit Information

Matthew 11:14 (#4)

"he"

The pronoun **he** refers to John the Baptist. If this is not clear for your readers, you could use the person's name here. Alternate translation: "John the Baptist"

See: Pronouns — When to Use Them

Matthew 11:15 (#1)

"The one having ears to hear let him hear"

Here, the phrase **ears to hear** represents the willingness to understand and obey. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "The one who wishes to understand, let him understand and obey" or "The one who can listen to me should pay attention"

See: Metonymy

Matthew 11:15 (#2)

"The one having ears to hear let him hear"

Jesus is speaking directly to his audience, not about other people. If it would be helpful in your language, you could use the second person plural here. Alternate translation: "You who have ears to hear should hear" or "If you have ears to hear, then hear"

See: First, Second or Third Person

Matthew 11:15 (#3)**"to hear"**

Many ancient manuscripts read **to hear**. The ULT follows that reading. Other ancient manuscripts do not include these words. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Matthew 11:15 (#4)**"let him hear"**

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: "he should hear"

See: Third-Person Imperatives

Matthew 11:15 (#5)**"let him hear"**

Although the term **him** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "let that person hear"

See: When Masculine Words Include Women

Matthew 11:16 (#1)**"Now"**

Here, the word **Now** introduces the next topic. If it would be helpful in your language, you could use a word or phrase that introduces the next topic, or you could leave **Now** untranslated. Alternate translation: "Next,"

See: Connecting Words and Phrases

Matthew 11:16 (#2)**"Now to what will I compare this generation"**

Jesus is using the question form to introduce a comparison between **this generation** and **children sitting in the marketplace**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "Here is what I compare this generation to."

See: Rhetorical Question

Matthew 11:16 (#3)**"this generation"**

Here, **generation** represents the people who are part of the **generation**, which means that they are adults who are currently alive. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "today's people" or "the people of this generation"\n

See: Metonymy

Matthew 11:16 (#4)**"It is like"**

These words are the beginning of Jesus' comparison. His opponents complain about John being too austere, and they complain about Jesus not being austere enough, just like children who complain when other children don't dance with them, and then complain again when they don't cry with them. Since Jesus explains this comparison in the following verses, you do not need to explain it here in your translation.

See: Simile

Matthew 11:16 (#5)**"the marketplace"**

A **marketplace** is a large, open-air area where people buy and sell goods. If your readers would not be familiar with this type of area, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "the town square" or "the park"

See: Translate Unknowns

Matthew 11:17 (#1)

"saying, 'We played a flute for you, and you did not dance. We sang a funeral song, and you did not mourn"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "saying that they played the flute for them, and they did not dance, and that they sang a funeral song, and they did not mourn."

See: Quotes within Quotes

Matthew 11:17 (#2)

"saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and they say"\n

See: Quotations and Quote Margins

Matthew 11:17 (#3)

"We played a flute"

The children are referring to the **flute** to indicate that they played a happy, upbeat tune, for which the **flute** was well suited. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "We played a happy tune"

See: Metonymy

Matthew 11:17 (#4)

"and" - "and"

In both places, the children are expressing a contrast between what they expected their playmates to do and what those playmates actually did. If it would be helpful in your language, you could use a word or phrase that introduces a contrast. Alternate translation: "and yet ... and yet"

See: Connect — Contrast Relationship

Matthew 11:18 (#1)

"came"

Here, the word **came** refers to John living and behaving in certain ways. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "was" or "lived"

See: Idiom

Matthew 11:18 (#2)

"neither eating nor drinking"

This does not mean that John never ate food. It means he fasted often, and when he ate, he did not eat expensive food or drink. If it would be helpful for your readers, you could make this idea more explicit. Alternate translation: "frequently fasting" or "neither eating good food nor drinking wine"

See: Assumed Knowledge and Implicit Information

Matthew 11:18 (#3)

"they say"

The pronoun **they** refers to people in general. If this is not clear for your readers, you could use a form that refers to people in general. Alternate translation: "many say" or "others say"

See: Pronouns — When to Use Them

Matthew 11:18 (#4)

"they say, 'He has a demon"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "they say that he has a demon."

See: Quotes within Quotes

Matthew 11:18 (#5)

"He has a demon"

To say that someone **has a demon** is to say that the demon possesses or controls that person. If it would be helpful in your language, you could use a

comparable phrase or state the meaning plainly.
Alternate translation: "He is demon-possessed" or
"He is controlled by a demon"

See: Idiom

Matthew 11:19 (#1)

"The Son of Man"

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: "I, who am the Son of Man,"

See: First, Second or Third Person

Matthew 11:19 (#2)

"came"

Here, the word **came** refers to Jesus entering this world as a human to do what God called him to do. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "came to this world" or "lived"

See: Idiom

Matthew 11:19 (#3)

"eating and drinking"

Here Jesus means that he did not fast and that he participated in feasts and enjoyed **eating and drinking**. If it would be helpful for your readers, you could state this explicitly. Alternate translation: "eating good food and drinking wine" or "feasting"

See: Connect — Contrast Relationship

Matthew 11:19 (#4)

"they say, 'Behold a man, a glutton and a drunkard, a friend of tax collectors and sinners'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "they say that he is a man who is a glutton and a drunkard, a friend of tax collectors and sinners!"

See: Quotes within Quotes

Matthew 11:19 (#5)

"Behold"

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: "This is" or "Observe"

See: Exclamations

Matthew 11:19 (#6)

"a glutton and a drunkard"

The word **glutton** refers to a person who eats too much food. The word **drunkard** refers to a person who drinks too much wine and gets drunk as a result. If you do not have words for these kinds of people, you could use descriptive phrases. Alternate translation: "one who eats and drinks more than he should"\n

See: Translate Unknowns

Matthew 11:19 (#7)

"wisdom has been justified by her children"

Here, Jesus uses or invents a proverb that he applies to what people say about him and John. Translate this proverb in a way that will be recognized as a proverb and be meaningful in your language and culture. Alternate translation: "the saying is true that wisdom is justified by all her children"

See: Proverbs

Matthew 11:19 (#8)

"wisdom has been justified by her children"

Here Jesus speaks as if **wisdom** were a woman who had **children**. The **children** could be: (1) people who are wise. Alternate translation: "wisdom has been justified by wise people" (2) the **children** could be the results of wise behavior. Alternate

translation: "wisdom has been justified by its results"

See: Personification

Matthew 11:19 (#9)

"wisdom has been justified by her children"

If your language does not use an abstract noun for the idea of **wisdom**, you could express the same idea in another way. Make sure your translation fits with how you chose to translate **children** (see the previous note). Here, the word **wisdom** could refer to: (1) wise behavior and thinking. Alternate translation: "what is wise has been justified by wise people" (2) how God is wise. Alternate translation: "how wise God is has been justified by wise people"

See: Abstract Nouns

Matthew 11:19 (#10)

"wisdom has been justified by her children"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "wisdom's children justify her"

See: Active or Passive

Matthew 11:19 (#11)

"her children"

Many ancient manuscripts read **her children**. The ULT follows that reading. Other ancient manuscripts read "her works." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Matthew 11:20 (#1)

"Then"

Here, the word **Then** introduces what happened after Jesus finished saying what Matthew has included in the previous verses. If it would be helpful in your language, you could use a word or

phrase that introduces the next thing that happened. Alternate translation: "After that,"

See: Connect — Sequential Time Relationship

Matthew 11:20 (#2)

"Then he began to rebuke the cities in which most of his miracles were done, because they had not repented"

If it would be more natural in your language, you could reverse the order of these clauses, since the second phrase gives the reason for the result that the first clause describes. Alternate translation: "Then, because the cities in which most of his miracles were done had not repented, he began to rebuke them"

See: Connect — Reason-and-Result Relationship

Matthew 11:20 (#3)

"the cities"

Here, **the cities** refers to the people who live in the cities. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "the people of the cities"

See: Metonymy

Matthew 11:20 (#4)

"most of his miracles were done"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was Jesus. Alternate translation: "he had done most of his miracles"

See: Active or Passive

Matthew 11:21 (#1)

"Woe to you, Chorazin! Woe to you, Bethsaida!" - "you"

Jesus is addressing something that he knows cannot hear him, the cities of **Chorazin** and **Bethsaida**. He is doing this to show his listeners in

a strong way how he feels about those cities. If it would be helpful in your language, you could translate these words as if he were speaking directly to people about these cities. Alternate translation: "There will be woe for Chorazin! There will be woe for Bethsaida! ... those cities"\n

See: Apostrophe

Matthew 11:21 (#2)

"Woe to you," - "Woe to you"

The phrase **woe to you** is the opposite of "blessed are you." It indicates that bad things are going to happen to the people being addressed, because they have displeased God. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "How bad it is for you ... How bad it is for you" or "Trouble will come to you ... Trouble will come to you"

See: Idiom

Matthew 11:21 (#3)

"to you," - "to you"

Jesus is addressing an individual city in each of these phrases, so **you** is singular in both cases.

See: Forms of 'You' — Singular

Matthew 11:21 (#4)

"Chorazin!" - "Bethsaida"

The words **Chorazin** and **Bethsaida** are the names of two cities.

See: How to Translate Names

Matthew 11:21 (#5)

"Chorazin!" - "Bethsaida!" - "in Tyre and Sidon"

Here, the words **Chorazin**, **Bethsaida**, and **Tyre and Sidon** refer to the people who live in those cities. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "people of Chorazin ... people of Bethsaida ... among the people of Tyre and Sidon"

See: Metonymy

Matthew 11:21 (#6)

"For"

Here, the word **For** introduces a reason why Jesus pronounces **Woe** to these cities. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a statement, or you could leave **For** untranslated. Alternate translation: "I rebuke you because" or "That is because"

See: Connect — Reason-and-Result Relationship

Matthew 11:21 (#7)

"For if the miracles had happened in Tyre and Sidon which happened in you, they would have repented long ago in sackcloth and ashes"

Jesus assumes that his audience will know that God destroyed the cities of **Tyre** and **Sidon** because the people in them were so wicked. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "God destroyed the cities of Tyre and Sidon because they were so wicked. But even they would have repented if they had seen the miracles which happened in you. So the people of Chorazin and Bethsaida certainly should have repented as well"

See: Assumed Knowledge and Implicit Information

Matthew 11:21 (#8)

"if the miracles had happened in Tyre and Sidon which happened in you, they would have repented long ago in sackcloth and ashes"

Here Jesus is describing a situation that might have happened in the past but actually did not. He is doing this to express disappointment and regret about what is happening in the present. Be sure to translate this in such a way that your readers will know that this event actually did not happen but they will understand why Jesus is imagining it. Alternate translation: "suppose that the miracles had happened in Tyre and Sidon which happened in you. They would have repented long ago in sackcloth and ashes"

See: Connect — Hypothetical Conditions

Matthew 11:21 (#9)**"you"**

Since Jesus is addressing two cities, **you** would be dual here if your language uses that form. Otherwise, it would be plural.

See: Forms of 'You' — Dual/Plural

Matthew 11:21 (#10)**"they would have repented long ago in sackcloth and ashes"**

Jesus is saying that the people of Tyre and Sidon would have worn **sackcloth** and put **ashes** on their heads. These actions are signs of humility and sorrow that show that they were very sorry for doing what was wrong. If this would not be clear to your readers, you could explain the significance of these actions in the text or in a footnote. Alternate translation: "they would have shown how sorry they were for their sins by wearing sackcloth and putting ashes on their heads"

See: Symbolic Action

Matthew 11:22 (#1)**"Nevertheless"**

Here, the word **Nevertheless** introduces a contrast with how people might think about the wicked people of **Tyre and Sidon**. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **Nevertheless** untranslated. Alternate translation: "Yet" or "As a matter of fact"

See: Connect — Contrast Relationship

Matthew 11:22 (#2)**"I say to you, it will be"**

Jesus uses the clause **I say to you** to emphasize what he is about to say. Use a natural form in your language for emphasizing the truth and importance of a statement. Alternate translation: "I want you to know that it will be"

Matthew 11:22 (#3)**"it will be more tolerable for Tyre and Sidon in the day of judgment than for you"**

Jesus assumes that his audience will know that God destroyed the cities of Tyre and Sidon because the people in them were so wicked. The implication is that it must therefore be an extremely grave offense to reject the messengers of the kingdom of God. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "God will judge you more severely than he will judge the people who lived in Tyre and Sidon, even though he destroyed their cities because they were so wicked"

See: Assumed Knowledge and Implicit Information

Matthew 11:22 (#4)**"for Tyre and Sidon"**

Here, the words **Tyre and Sidon** refer to the people who live in those cities. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "for the people of Tyre and Sidon"

See: Metonymy

Matthew 11:22 (#5)**"in the day of judgment"**

Here, Jesus is using the possessive form to describe a **day** on which **judgment** will happen. If this is not clear in your language, you could express the idea in another way. Alternate translation: "on the day when God judges everyone"

See: Possession

Matthew 11:22 (#6)**"of judgment"**

If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way. Alternate translation: "when people are judged"

See: Abstract Nouns

Matthew 11:23 (#1)

"And you, Capernaum, you will not be exalted to heaven, will you? You will be brought down as far as Hades. For if the miracles that happened in you had happened in Sodom, it would have remained until today"

Much as in [11:21](#), Jesus is addressing something that he knows cannot hear him, the city of **Capernaum**. He is doing this to show his listeners in a strong way how he feels about that city. If it would be helpful in your language, you could translate these words as if he were speaking directly to people about these cities. Alternate translation: "And Capernaum will not be exalted to heaven, will it? It will go down to Hades. For if the miracles that happened in it had happened in Sodom, Sodom would have remained until today"

See: Apostrophe

Matthew 11:23 (#2)

"And you, Capernaum, you will not be exalted to heaven, will you? You will be brought down as far as Hades"

Many ancient manuscripts read **And you, Capernaum, you will not be exalted to heaven, will you? You will be brought down as far as Hades.** The ULT follows that reading. Other ancient manuscripts read "And you, Capernaum, the one being exalted to heaven, will be brought down as far as Hades." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Matthew 11:23 (#3)

"you, Capernaum, you will not be exalted to heaven, will you"

Jesus uses a rhetorical question to rebuke the people of Capernaum for their pride, because they think that they will be **exalted to heaven**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "you, Capernaum, will certainly not be exalted to

heaven." or "you, Capernaum, will by no means be exalted to heaven!"

See: Rhetorical Question

Matthew 11:23 (#4)

"you," - "you will not be exalted" - "will you? You will be brought down" - "you"

Jesus is addressing an individual city in each of these phrases, so **you** is singular throughout this verse.

See: Forms of 'You' — Singular

Matthew 11:23 (#5)

"Capernaum," - "in Sodom"

Here, the words **Capernaum** and **Sodom** refer to the people who live in those cities. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "people of Capernaum ... among the people of Sodom"

See: Metonymy

Matthew 11:23 (#6)

"you will not be exalted to heaven, will you"

The phrase **be exalted** refers to receiving honor. To **be exalted** all the way up to **heaven** indicates that this honor is very great. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "you will not be honored greatly, will you"

See: Metaphor

Matthew 11:23 (#7)

"you will not be exalted to heaven, will you"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is God. Alternate translation: Alternate translation: "God will not exalt you to heaven, will he?"

See: Active or Passive

Matthew 11:23 (#8)

"You will be brought down as far as Hades"

The phrase **be brought down** refers to experiencing punishment and dishonor. To **be brought down** all the way to **Hades** indicates that this punishment and dishonor are very great. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "You will be punished severely"

See: Metaphor

Matthew 11:23 (#9)

"You will be brought down as far as Hades"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is God. Alternate translation: "God will bring you down as far as Hades"

See: Active or Passive

Matthew 11:23 (#10)

"For"

Here, the word **For** introduces a reason why Jesus says that **Capernaum will go down to Hades**. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a statement, or you could leave **For** untranslated. Alternate translation: "I say this about you because" or "That is because"

See: Connect — Reason-and-Result Relationship

Matthew 11:23 (#11)

"For if the miracles that happened in you had happened in Sodom, it would have remained until today"

In Jesus' culture, people knew that **Sodom** was a city where many wicked people had lived. God punished these people by destroying them. You can

read about what happened in [Genesis 19:1–29](#). If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "God destroyed the city of Sodom because it was so wicked. But even those people would have repented, and Sodom would have remained until today, if they had seen the miracles which happened in you. So the people of Capernaum certainly should have repented as well"

See: Assumed Knowledge and Implicit Information

Matthew 11:23 (#12)

"if the miracles that happened in you had happened in Sodom, it would have remained until today"

Here 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 that they will understand why Jesus is imagining it. Alternate translation: "suppose that the miracles had happened in Sodom which happened in you. That city would have remained until today"

See: Connect — Hypothetical Conditions

Matthew 11:23 (#13)

"it would have remained until today"

Here Jesus means that God would not have destroyed the city of **Sodom** because its people would have repented when they saw the **miracles**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "it would have remained until today because its people would have repented" or "they would have stopped sinning, and so the city would not have been destroyed"

See: Assumed Knowledge and Implicit Information

Matthew 11:23 (#14)

"until today"

Here, the phrase **until today** indicates that something is true or exists at the time when the speaker is speaking. If it would be helpful in your

language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "up to our time" or "even now"

See: Idiom

Matthew 11:24 (#1)

"Nevertheless"

Here, the word **Nevertheless** introduces a contrast with how people might think about the wicked people of **Sodom**. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **Nevertheless** untranslated. Alternate translation: "Yet" or "As a matter of fact"

See: Connect — Contrast Relationship

Matthew 11:24 (#2)

"I say to you"

Jesus uses the clause **I say to you** to emphasize what he is about to say. Use a natural form in your language for emphasizing the truth and importance of a statement. Alternate translation: "I want you to know"

Matthew 11:24 (#3)

"it will be more tolerable for the land of Sodom in the day of judgment than for you"

Jesus assumes that his audience will know that God destroyed **the land of Sodom** because the people in it were so wicked. The implication is that it must therefore be an extremely grave offense to reject the messengers of the kingdom of God. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "God will judge you more severely than he will judge the people who lived in the land of Sodom, even though he destroyed that land because they were so wicked"

See: Assumed Knowledge and Implicit Information

Matthew 11:24 (#4)

"for the land of Sodom"

Here, the phrase **the land of Sodom** refers to the people who live in that land. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "for the people of the land of Sodom"

See: Metonymy

Matthew 11:24 (#5)

"in the day of judgment"

Here, Jesus is using the possessive form to describe a **day** on which **judgment** will happen. If this is not clear in your language, you could express the idea in another way. Alternate translation: "on the day when God judges everyone"

See: Possession

Matthew 11:24 (#6)

"of judgment"

If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way. Alternate translation: "when people are judged"

See: Abstract Nouns

Matthew 11:24 (#7)

"for you"

Since Jesus is addressing an individual city, Capernaum, **you** here is singular.

See: Forms of 'You' — Singular

Matthew 11:25 (#1)

"answering, Jesus said"

Here, 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. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "because of how people were not repenting, Jesus said"

See: Assumed Knowledge and Implicit Information

Matthew 11:25 (#2)**"you," - "you concealed"**

Because Jesus is praying to God the Father, all forms of **you** in this verse are singular.

See: Forms of 'You' — Singular

Matthew 11:25 (#3)**"Father"**

Father is an important title that describes the relationship between God the Father and Jesus.

See: Translating Son and Father

Matthew 11:25 (#4)**"Lord of heaven and earth"**

Here, Jesus is referring to all of creation by naming the parts that are at the extreme ends of it. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Lord over everything that exists" or "Lord of all creation"

See: Merism

Matthew 11:25 (#5)**"these things" - "them"**

Here, the phrase **these things** and the word **them** refer generally to the meaning and significance of Jesus and his ministry. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "what my ministry means ... its meaning" or "my message ... it"

See: Assumed Knowledge and Implicit Information

Matthew 11:25 (#6)**"from the wise and intelligent"**

Jesus is using the adjectives **wise** and **intelligent** as nouns in order to describe groups of people. Your language may use adjectives in the same way. If not, you could translate these with noun phrases. Alternate translation: "from people who are wise and intelligent"

See: Nominal Adjectives

Matthew 11:25 (#7)**"the wise and intelligent"**

Jesus calls these people **wise and intelligent** because that is what they think about themselves. Jesus knows that God has not revealed things to them, so they are not actually that **wise** or **intelligent**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "people who think they are wise and intelligent"

See: Irony

Matthew 11:25 (#8)**"the wise and intelligent"**

The terms **wise** and **intelligent** mean similar things. Jesus uses the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "people who think they understand everything"

See: Doublet

Matthew 11:25 (#9)**"to little children"**

Here, the phrase **little children** refers to people who may not have much education but who are willing to accept Jesus' teachings in the same way that little children willingly listen to those they trust. If it would be helpful in your language, you could use simile form or state the meaning plainly. Alternate translation: "to people who are like little children" or "to people who trust you completely" or "to uneducated people"

See: Metaphor

Matthew 11:26 (#1)**"Yes"**

Here, the word **Yes** emphasizes that God has indeed done what Jesus said he had in the previous verse. If it would be helpful in your language, you could make this idea more explicit. Alternate

translation: "You have indeed done that" or "You have done those things"

See: Assumed Knowledge and Implicit Information

Matthew 11:26 (#2)

"Father"

Father is an important title that describes the relationship between God the Father and Jesus.

See: Translating Son and Father

Matthew 11:26 (#3)

"before you"

Here, the phrase **before you** indicates that it is **well-pleasing** according to God's evaluation or judgment. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "in your sight" or "in your judgment"

See: Idiom

Matthew 11:26 (#4)

"you"

Because Jesus is praying to God the Father, **you** here is singular.

See: Forms of 'You' — Singular

Matthew 11:27 (#1)

"All things have been handed over to me by my Father"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "My Father has handed over all things to me"

See: Active or Passive

Matthew 11:27 (#2)

"All things have been handed over"

The phrase **All things** could refer to: (1) knowledge about the **Father** and what the **Father** does. Alternate translation: "All things about the Father have been handed over" or "All knowledge has been handed over" (2) authority over everything that the **Father** has created. Alternate translation: "All authority has been handed over"

See: Assumed Knowledge and Implicit Information

Matthew 11:27 (#3)

"my Father;" - "the Son" - "the Father," - "the Father" - "the Son," - "the Son"

The words **Father** and **Son** are important titles for God that describe the relationship between God the Father and Jesus.

See: Translating Son and Father

Matthew 11:27 (#4)

"no one knows the Son except the Father"

If, in your language, it would appear that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: "the only one who knows the Son is the Father"

See: Connect — Exception Clauses

Matthew 11:27 (#5)

"the Son" - "the Son," - "the Son desires"

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 Son, ... me, the Son ... I, the Son, desire"

See: First, Second or Third Person

Matthew 11:27 (#6)

"and no one knows the Father except the Son, and to whomever the Son desires to reveal him"

If, in your language, it would appear that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: "and the only ones

who know the Father are the Son and anyone to whom the Son desires to reveal him"

See: Connect — Exception Clauses

Matthew 11:28 (#1)

"Come to me"

Here, the phrase **Come to me** is an invitation to be with Jesus as his disciples. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "Be my disciples" or "Be with me as my students"

See: Idiom

Matthew 11:28 (#2)

"all the ones laboring and heavy burdened, and I will give you rest"

Here Jesus could be speaking about: (1) how many experiences and situations make people tired and exhausted. Jesus promises **rest** from these things. Alternate translation: "all the ones whose lives are full of labor and heavy burdens, and I will give you rest from these things" (2) how the religious leaders' interpretation of the law made people tired and exhausted when they tried to obey it. Jesus promises **rest** and offers a different interpretation of the law. Alternate translation: "all the ones laboring under the law and heavy burdened by it, and I will give you rest from that law"

See: Assumed Knowledge and Implicit Information

Matthew 11:28 (#3)

"laboring"

Here, the word **laboring** could describe: (1) people who are tired. Alternate translation: "who are tired" or "who are exhausted" (2) people who are working hard. Alternate translation: "who are working hard"

See: Assumed Knowledge and Implicit Information

Matthew 11:28 (#4)

"heavy burdened"

Here Jesus speaks of how people struggle or suffer as if they were **burdened** by a **heavy** load. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "suffering" or "being oppressed"

See: Metaphor

Matthew 11:28 (#5)

"will give you rest"

If your language does not use an abstract noun for the idea of **rest**, you could express the same idea in another way. Alternate translation: "will make you restful" or "cause you to rest"

See: Abstract Nouns

Matthew 11:29 (#1)

"Take my yoke on you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls"

If it would be more natural in your language, you could reverse the order of these clauses, since the last two clauses give the reason for the result that the first clause describes. Alternate translation: "I am gentle and humble in heart, and you will find rest for your souls. Therefore, take my yoke on you and learn from me"

See: Connect — Reason-and-Result Relationship

Matthew 11:29 (#2)

"Take my yoke on you"

Here Jesus speaks of people who obey his commands and teaching as if they were farm animals that accepted a **yoke**. If it would be helpful in your language, you could use simile form or state the meaning plainly. Alternate translation: "Obey me as if you were a farm animal wearing a yoke" or "Obey me"

See: Biblical Imagery — Extended Metaphors

Matthew 11:29 (#3)

"I am gentle and humble"

The terms **gentle** and **humble** mean similar things. Jesus is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "I am very gentle" or "I am very humble"

See: Doublet

Matthew 11:29 (#4)

"I am gentle and humble in heart"

The phrase **gentle and humble in heart** means that Jesus has a **gentle** and **humble** attitude. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "I have a gentle and humble attitude" or "I am gentle and humble"

See: Idiom

Matthew 11:29 (#5)

"you will find rest for your souls"

Here Jesus speaks as if **rest** were an object that his audience could **find**. He means that they will be able to experience **rest**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "your souls will be able to rest"

See: Metaphor

Matthew 11:29 (#6)

"rest for your souls"

If your language does not use an abstract noun for the idea of **rest**, you could express the same idea in another way. Alternate translation: "that your souls can rest"

See: Abstract Nouns

Matthew 11:29 (#7)

"for your souls"

Here, the word **souls** refers to the people who **find rest**. If it would be helpful in your language, you could use a comparable phrase or state the

meaning plainly. Alternate translation: "for yourselves"

See: Synecdoche

Matthew 11:30 (#1)

"For"

Here, the word **For** introduces a reason why people should take Jesus' yoke and find rest (see [11:30](#)). If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: "You should do that because" or "That is because"

See: Connect — Reason-and-Result Relationship

Matthew 11:30 (#2)

"my yoke {is} easy and my burden is light"

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second clause is repeating the first one, not saying something additional. Alternatively, you could combine the two clauses. Alternate translation: "my yoke is easy; yes, my burden is light" or "my yoke and burden are easy"

See: Parallelism

Matthew 11:30 (#3)

"my yoke {is} easy and my burden is light"

Here Jesus continues to speak of people who obey his commands and teaching as if they were farm animals that accepted a **yoke** or carried a **burden**. If it would be helpful in your language, you could use simile form or state the meaning plainly. Alternate translation: "obeying me is easy. It is as if you were a farm animal wearing an easy yoke. Accepting my teaching is not difficult. It is as if you were a farm animal carrying a light burden" or "Obeying me is easy, and accepting my teaching is not difficult"

See: Biblical Imagery — Extended Metaphors

Matthew 12:1 (#1)**"At that time"**

The phrase **At that time** introduces a new event that happened some time after the events the story has just related. The story does not say how long after those events this new event happened. Use a natural form in your language for introducing a new event. Alternate translation: "Soon after that," or "Then,"

See: Introduction of a New Event

Matthew 12:1 (#2)**"on the Sabbaths"**

Here Matthew uses the phrase **on the Sabbaths** to indicate that this event occurred on one specific Sabbath day. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "on one of the Sabbath days" or "during a Sabbath day"

See: Idiom

Matthew 12:1 (#3)**"the grainfields"**

The word **grainfields** refers to places where grain is grown and harvested. This grain is usually ground and made into bread. If your readers would not be familiar with this type of field, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "fields where grain is grown"

See: Translate Unknowns

Matthew 12:1 (#4)**"but"**

Here, the word **but** introduces a contrast with how people were expected to behave **on the Sabbaths**, which included not picking grain or other crops. If it would be helpful in your language, you could use a different word or phrase that introduces this contrast. Alternate translation: "but, even though it was the Sabbath," or "and, despite the fact that it was the Sabbath,"

See: Connect — Contrast Relationship

Matthew 12:1 (#5)**"heads of grain"**

The **heads** are the topmost part of the grain plant, which is a kind of tall grass. The heads hold the mature grain or seeds of the plant, which are the parts that people eat. If it would be helpful in your language, you could state this more explicitly. Alternate translation: "the tops of the grain plants" or "the edible parts of the grain plants"

See: Translate Unknowns

Matthew 12:2 (#1)**"Behold"**

Here, 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: "See" or "Pay attention:"

See: Exclamations

Matthew 12:2 (#2)**"your"**

Here, the word **your** is singular since the Pharisees are speaking to Jesus.

See: Forms of 'You' — Singular

Matthew 12:2 (#3)**"are doing what is not lawful to do on a Sabbath"**

The Pharisees considered even the small action of picking heads of grain to be harvesting, and therefore work. This kind of work was prohibited on the **Sabbath**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "are harvesting grain, and that is work that is not lawful to do on the Sabbath"

See: Assumed Knowledge and Implicit Information

Matthew 12:3-4 (#1)

"Have you not read what David did when he was hungry, and the ones with him" - "how he went into the house of God and ate the loaves of the Presence, which was not lawful for him to eat nor for the ones with him, except only for the priests"

Jesus is using the question form to show the Pharisees that they should have learned a principle from the story about **David** that indicates that they are wrong to criticize the disciples. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "You have not understood what you have read about what David did when he was hungry, and the ones with him—how he went into the house of God and ate the loaves of the Presence, which was not lawful for him to eat nor for the ones with him, except only for the priests."

See: Rhetorical Question

Matthew 12:3-4 (#2)

"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"

Here Jesus refers to a story about **David** before he became king. The current king, Saul was trying to kill David. So, David ran away to the priest who was serving God at the time. David and the men who ran away with him were very hungry, so they asked the priest for food. The priest gave them the special bread that was laid out in God's presence every day, and David and his men ate this bread. You can read this story in [1 Samuel 21:1-6](#). If it would be helpful in your language, you could include some extra information in your translation or in a footnote. Alternate translation: "Have you not read what David did when he was hungry after he escaped from King Saul, who wanted to kill him? He and the ones with him visited the priest, went into the house of God, and ate the loaves of the Presence, which was not lawful for him to eat nor for the ones with him, except only for the priests."

See: Assumed Knowledge and Implicit Information

Matthew 12:4 (#1)

"the house of God"

Here Jesus uses the phrase **the house of God** to refer to the tabernacle, the place where God's presence was. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "the tabernacle" or "the sanctuary"

See: Assumed Knowledge and Implicit Information

Matthew 12:4 (#2)

"the loaves of the Presence"

The phrase **the loaves of the Presence** refers to loaves of bread that were placed every day on a table in the tabernacle or temple as an offering to God. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "the loaves that were presented to God" or "the bread that was placed in God's presence every morning"

See: Translate Unknowns

Matthew 12:4 (#3)

"except only for the priests"

Here Jesus indicates that the only people who were allowed to eat this **bread** were **the priests**. If it would be helpful in your language, you could use a form that introduces this kind of exception. Alternate translation: "since only the priests could eat it" or "which was lawful only for the priests to eat"

See: Connect — Exception Clauses

Matthew 12:5 (#1)

"Or have you not read in the law that on the Sabbaths the priests in the temple profane the Sabbath, but are innocent"

Jesus is using the question form to show the Pharisees that they should have learned a principle from the laws about priests working on **the Sabbath** that indicates that they are wrong to criticize the disciples. If you would not use the question form for this purpose in your language, you could translate this as a statement or an

exclamation. Alternate translation: "Again, you have not understood what you have read in the law about how on the Sabbaths the priests in the temple profane the Sabbath, but are innocent."

See: Rhetorical Question

Matthew 12:5 (#2)

"Or"

Here, the word **Or** introduces a second example from the Scriptures that Jesus uses to prove his point. If it would be helpful in your language, you could use a word or phrase that introduces another example. Alternate translation: "Similarly," or "Further,"

See: Connecting Words and Phrases

Matthew 12:5 (#3)

"profane the Sabbath"

The priests were said to **profane the Sabbath** because they had to fulfill their priestly duties on the Sabbath. If it would be helpful to your readers, you could make that idea more explicit. Alternate translation: "profane the Sabbath by doing priestly work"

See: Assumed Knowledge and Implicit Information

Matthew 12:5 (#4)

"are innocent"

Here Jesus means that, although the priests do work on the Sabbath, the law does not condemn them, since doing priestly work on the Sabbath is an exception to the Sabbath requirements. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "are innocent, since God permits this kind of work on the Sabbaths"

See: Assumed Knowledge and Implicit Information

Matthew 12:6 (#1)

"But"

Here, the word **But** introduces a slight contrast with what Jesus has said about how serving in **the**

temple is an exception to keeping the Sabbath. In this verse, Jesus indicates that there is an even **greater** thing that provides an exception to keeping the Sabbath. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: "And yet" or "But now"

See: Connect — Contrast Relationship

Matthew 12:6 (#2)

"something greater than"

Here, the word **something** is a very general term. It could refer to the kingdom of God, Jesus himself, the ministry that Jesus begins, what Jesus calls his disciples to do, or many other things. If possible, you should use a general term that could refer to many or all of these things. Alternate translation: "an entity greater than" or "a new thing greater than"

See: When to Keep Information Implicit

Matthew 12:7 (#1)

"But"

Here, the word **But** introduces a further development of what Jesus has been saying about the Sabbath. If it would be helpful in your language, you could use a word or phrase that introduces a development, or you could leave **But** untranslated. Alternate translation: "Now" or "In fact,"

See: Connecting Words and Phrases

Matthew 12:7 (#2)

"if you had known what this is, 'I desire mercy and not sacrifice,' you would not have condemned the innocent"

Jesus is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He has concluded that the Pharisee have not understood this quotation, because they have indeed **condemned the innocent**. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: "since you do not know what this is, 'I desire mercy and not sacrifice,' you have condemned the innocent"

See: Connect — Contrary to Fact Conditions

Matthew 12:7 (#3)

"what this is"

Here Jesus means that they should learn what the passage he is about to quote means. See how you translated this phrase in [9:13](#). Alternate translation: "what this means" or "the meaning of this passage"

See: Idiom

Matthew 12:7 (#4)

"I desire mercy and not sacrifice"

Here Jesus introduces a quotation from [6:6](#), where God is speaking to the Israelites. Jesus has already quoted this verse in [9:13](#), so translate it exactly as you did there.

See: Quotations and Quote Margins

Matthew 12:7 (#5)

"the innocent"

Jesus is using the adjective **innocent** as a noun in order to describe his disciples. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: "people who are innocent" or "my innocent disciples"

See: Nominal Adjectives

Matthew 12:7 (#6)

"the innocent"

Here Jesus means that his disciples are **innocent** of breaking the Sabbath laws. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "those who are innocent of breaking the Sabbath" or "those who have not disobeyed Sabbath laws"

See: Assumed Knowledge and Implicit Information

Matthew 12:8 (#1)

"For"

Here, the word **For** introduces the basis for what Jesus has said about the Sabbath in the previous verses. If it would be helpful in your language, you could use a word or phrase that introduces a basis for a claim, or you could leave **For** untranslated. Alternate translation: "I can say those things because" or "Here is why I am able to say such things."

See: Connect — Reason-and-Result Relationship

Matthew 12:8 (#2)

"the Son of Man is"

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: "I, who am the Son of Man, am"

See: First, Second or Third Person

Matthew 12:8 (#3)

"is Lord of the Sabbath"

Here, Jesus is using the possessive form to describe a **Lord** who rules over **the Sabbath**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "has authority over the Sabbath" or "rules over the Sabbath"

See: Possession

Matthew 12:9 (#1)

"from there"

Here, the phrase **from there** refers to the grainfields that Jesus and his disciples were walking through when the Pharisees confronted them. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "from those fields" or "from that place"

See: Assumed Knowledge and Implicit Information

Matthew 12:9 (#2)**"their synagogue"**

The pronoun **their** refers to the Jewish people living in this region. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: "the Jewish synagogue" or "the synagogue in that area"

See: Pronouns — When to Use Them

Matthew 12:10 (#1)**"behold, a man having a withered hand"**

Matthew is using the phrase **behold, a man** to introduce this man with **a withered hand** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: "a certain man was in the synagogue, and he had a withered hand"

See: Introduction of New and Old Participants

Matthew 12:10 (#2)**"having a withered hand"**

This means that the man's hand was damaged in such a way that he could not stretch it out. It was probably bent almost into a fist, making it look smaller. Use a word or phrase that expresses this idea clearly. Alternate translation: "having a shriveled hand" or "whose hand was atrophied"

See: Translate Unknowns

Matthew 12:10 (#3)**"they questioned him, saying"**

Consider natural ways of introducing direct quotations in your language. Alternate translation: "they questioned him"

See: Quotations and Quote Margins

Matthew 12:10 (#4)**"they questioned" - "they might accuse"**

The pronoun **they** in both cases could refer to: (1) the Pharisees, the ones who had asked about the disciples picking grain on the Sabbath. Alternate translation: "these Pharisees questioned ... they might accuse" (2) some people who were in the synagogue. Alternate translation: "some people there questioned ... they might accuse"

See: Pronouns — When to Use Them

Matthew 12:10 (#5)**"him," - "him"**

The pronoun **him** in both places refers to Jesus. If this is not clear for your readers, you could use the person's name here. Alternate translation: "Jesus ... Jesus"

See: Pronouns — When to Use Them

Matthew 12:10 (#6)**"saying, "Is it lawful to heal on the Sabbaths?" so that"**

It may be more natural in your language to have an indirect quotation here. Alternate translation: "asking whether it was lawful to heal on the Sabbaths, in order that"

See: Direct and Indirect Quotations

Matthew 12:10 (#7)**"so that"**

Here, 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 "They asked this question so that"

See: Connect — Goal (Purpose) Relationship

Matthew 12:10 (#8)**"they might accuse him"**

Here Matthew implies that they would accuse Jesus of breaking the Sabbath commandments. If it

would be helpful in your language, you could make this idea more explicit. Alternate translation: "they could accuse him of wrongdoing" or "they could accuse him of breaking the law of Moses"

See: Assumed Knowledge and Implicit Information

Matthew 12:11 (#1)

"What man will there be among you who will have one sheep, and if it might fall into a pit on the Sabbaths, will not grasp hold of it and lift {it} out"

Jesus uses a question to respond to the Pharisees. He is challenging them to think about what kind of work they do on the Sabbath. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "Every man among you, if he has one sheep that falls into a pit on the Sabbaths, will definitely grasp hold of it and lift it out." or "There is no man among you who, having one sheep that falls into a pit on the sabbaths, will not grasp hold of it and lift it out!"

See: Rhetorical Question

Matthew 12:11 (#2)

"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"

Here 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, wouldn't you?"

See: Hypothetical Situations

Matthew 12:11 (#3)

"one sheep"

Here, the phrase **one sheep** could imply that: (1) the person only owns **one sheep**. Alternate translation: "only one sheep" (2) the person owns more than one sheep, but only this **one** falls into a **pit**. Alternate translation: "a sheep"

See: Assumed Knowledge and Implicit Information

Matthew 12:11 (#4)

"man"

Although the term **man** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "person"

See: When Masculine Words Include Women

Matthew 12:11 (#5)

"on the Sabbaths"

Here Jesus uses the phrase **on the Sabbaths** to indicate that this event would occur on a Sabbath day. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "on one of the Sabbath days" or "during a Sabbath day"

See: Idiom

Matthew 12:11 (#6)

"will not grasp hold of it and lift {it} out"

Here Jesus implies that these actions are considered work, which would normally break the Sabbath commandments. If it would be helpful in your language, you could express this idea more explicitly. Alternate translation: "will not work on the Sabbath by grasping hold of it and lifting it out"

See: Assumed Knowledge and Implicit Information

Matthew 12:12 (#1)

"How much more valuable, then, {is} a man than a sheep"

Jesus is using the question form to show that **a man** is **more valuable** than **a sheep** and should be treated accordingly. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "A man, then, is more valuable than a sheep." or "A man, then, is much more valuable than a sheep!"

See: Rhetorical Question

Matthew 12:12 (#2)

"How much more valuable, then, {is} a man than a sheep"

Here Jesus implies that, since even on Sabbath days people help sheep that are less valuable, they should also help people, who are more valuable, even on Sabbath days. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "How much more valuable, then, is a man than a sheep? So, even on the Sabbaths, you should assist other people more than you assist sheep."

See: Assumed Knowledge and Implicit Information

Matthew 12:12 (#3)

"How much more valuable, then, {is} a man than"

If it would be more natural in your language, you could move the transition word **then** to the beginning of the question. Alternate translation: "Then how much more valuable is a man than"

See: Information Structure

Matthew 12:12 (#4)

"then"

Here, the word **then** introduces an inference based on what Jesus said about the **sheep** in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces an inference. Alternate translation: "given what I have said about sheep" or "in light of that"

See: Connect — Reason-and-Result Relationship

Matthew 12:12 (#5)

"{is} a man"

Although the term **man** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "is a person"

See: When Masculine Words Include Women

Matthew 12:12 (#6)

"Therefore, it is lawful"

Here, the word **Therefore** introduces an inference based on what Jesus has said about sheep and people. If it would be helpful in your language, you could use a different word or phrase that introduces an inference. Alternate translation: "Because of those things, you can see that it is lawful" or "Since that is true, you can tell that it is lawful"

See: Connect — Reason-and-Result Relationship

Matthew 12:12 (#7)

"to do good"

Alternate translation: "to help people"

Matthew 12:13 (#1)

"he says"

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "he said"

See: Irregular Use of Tenses

Matthew 12:13 (#2)

"Stretch out your hand"

This was not a command that the man was capable of obeying. Instead, this was a command that directly caused the man to be healed. If it would be helpful in your language, you could express the idea more explicitly. Alternate translation: "I heal you. Now stretch out your hand!"

See: Imperatives — Other Uses

Matthew 12:13 (#3)

"Stretch out your hand"

Here, the command and the word **your** are singular since Jesus is speaking to the man with the withered hand.

See: Forms of 'You' — Singular

Matthew 12:13 (#4)

"it was restored to health"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was Jesus. Alternate translation: "it became healthy" or "Jesus restored it to health"

See: Active or Passive

Matthew 12:13 (#5)

"it was restored to health"

If your language does not use an abstract noun for the idea of **health**, you could express the same idea in another way. Alternate translation: "it was made healthy"

See: Abstract Nouns

Matthew 12:13 (#6)

"the other"

Matthew is using the adjective **other** as a noun to mean the man's other hand. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "the other hand"

See: Nominal Adjectives

Matthew 12:14 (#1)

"But"

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "After that,"

See: Connecting Words and Phrases

Matthew 12:14 (#2)

"took counsel against him"

Here, 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 "came up with ideas about how they could harm Jesus"

See: Idiom

Matthew 12:15 (#1)

"But"

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 12:15 (#2)

"having perceived this"

Here Matthew implies that Jesus **perceived** that the Pharisees were planning to kill him. If it would be helpful in your language, you could express this idea more explicitly. Alternate translation: "having perceived that they were taking counsel against him"

See: Assumed Knowledge and Implicit Information

Matthew 12:15 (#3)

"from there"

Here, the word **there** refers to the area where Jesus had been when he healed the man with the withered hand. If it would be helpful in your language, you could express that idea more explicitly. Alternate translation: "from that region" or "from where he had healed the man"

See: Assumed Knowledge and Implicit Information

Matthew 12:15 (#4)**"many"**

Matthew is using the adjective **many** as a noun to mean many people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "many others"

See: Nominal Adjectives

Matthew 12:15 (#5)**"them all"**

Here Matthew implies that Jesus healed **all** the people who were sick. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "all of them who had diseases"

See: Assumed Knowledge and Implicit Information

Matthew 12:16 (#1)**"them so that they might not make him known"**

It may be more natural in your language to have a direct quotation here. Alternate translation: "them, 'Do not make me known,'"

See: Direct and Indirect Quotations

Matthew 12:16 (#2)**"them so that they might not make"**

The pronoun **them** could refer to: (1) all the people who were following Jesus. Alternate translation: "all of them that they might not make" (2) just the people whom he healed. Alternate translation: "those he had healed that they might not make"

See: Pronouns — When to Use Them

Matthew 12:16 (#3)**"they might not make him known"**

Here, the phrase **make him known** refers to telling many people about him. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "they might not talk

about him with many other people" or "they might not speak about him with everyone"

See: Assumed Knowledge and Implicit Information

Matthew 12:17 (#1)**""**

This verse is identical to [4:14](#), so express the idea as you did there.

Matthew 12:18 (#1)**"Behold, my servant"**

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: "Look, my servant" or "Think about my servant"

See: Exclamations

Matthew 12:18 (#2)**"my beloved"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the one whom I love"

See: Active or Passive

Matthew 12:18 (#3)**"in whom my soul was well pleased"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "who pleases my soul"

See: Active or Passive

Matthew 12:18 (#4)**"my soul was well pleased"**

God is using **my soul** to represent himself. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: "I myself am well pleased"

See: Synecdoche

Matthew 12:18 (#5)

"was well pleased"

Here the past tense indicates that God **was well pleased** with the **servant** and continues to be **well pleased**. If it would be helpful in your language, you could use whatever tense makes this clear. Alternate translation: "is well pleased" or "has been well pleased"

See: Irregular Use of Tenses

Matthew 12:18 (#6)

"I will put my Spirit upon him"

Here God speaks as if the **Spirit** were an object that he **will put** on the servant. He means that he will give the **Spirit** to the servant so that the servant can act with power. If it would be helpful in your language, you could use a comparable metaphor or state the meaning plainly. Alternate translation: "I will give him my Spirit" or "I will enable him to act by the power of my Spirit"

See: Metaphor

Matthew 12:18 (#7)

"my Spirit"

Here, the phrase **my Spirit** refers to the Holy Spirit. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "my Holy Spirit"

See: Assumed Knowledge and Implicit Information

Matthew 12:18 (#8)

"justice to the Gentiles"

Here, the word **justice** could indicate that: (1) God does what is just. Alternate translation: "to the Gentiles that God is just" or "to the Gentiles that

God does what is just" (2) God will judge justly. Alternate translation: "just judgment to the Gentiles" or "to the Gentiles that God will judge"

See: Assumed Knowledge and Implicit Information

Matthew 12:18 (#9)

"justice to the Gentiles"

If your language does not use an abstract noun for the idea of **justice**, you could express the same idea in another way. Make sure that your translation fits with the interpretation of **justice** that you chose in the previous verse. Alternate translation: "to the Gentiles that God will act justly"

See: Abstract Nouns

Matthew 12:18 (#10)

"to the Gentiles"

Here, the words translated **to the Gentiles** could refer to: (1) people who are not Jewish. Alternate translation: "to Gentile people" (2) all people, including Jewish people. Alternate translation: "to the nations" or "to all peoples"

See: Assumed Knowledge and Implicit Information

Matthew 12:18-21 (#1)

""

In these verses, Matthew quotes parts of [Isaiah 42:1-4](#). He leaves out parts of [42:4](#), and in many places his quotation does not match the Hebrew version of Isaiah. So, translate what Matthew writes, not what you might read in [Isaiah 42:1-4](#).

See: Quotations and Quote Margins

Matthew 12:19 (#1)

"his voice"

Here, **his voice** represents him speaking. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "him talking"

See: Metonymy

Matthew 12:19 (#2)**"in the streets"**

In Jesus' culture, **the streets** were public, noisy places. The author of the quotation uses the phrase **the streets** as an example of any public, noisy place. If it would be helpful in your language, you could refer to a similar place in your culture. Alternate translation: "in the public square" or "in noisy places where there are many people"

See: Assumed Knowledge and Implicit Information

Matthew 12:20 (#1)**""He will not break a bruised reed;"**

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and it would be good to show this to your readers by including both phrases in your translation rather than combining them. However, if it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "He will not break a bruised reed; yes, he will not quench a smoking flax"

See: Parallelism

Matthew 12:20 (#2)**"He will not break a bruised reed"**

Here the author of the quotation speaks of weak or suffering people as if they were **a bruised** or damaged **reed**. He means that Jesus will not ignore or hurt these people. If it would be helpful in your language, you could express the idea in simile form or use plain language. Alternate translation: "He will not hurt suffering people, which would be like breaking a bruised reed" or "He will not hurt suffering people"

See: Metaphor

Matthew 12:20 (#3)**"he will not quench a smoking flax"**

Here the author of the quotation speaks of weak or suffering people as if they were **a smoking flax**. He means that Jesus will not ignore or hurt these people. If it would be helpful in your language, you could express the idea in simile form or use plain language. Alternate translation: "He will not ignore injured people, which would be like quenching a smoking flax" or "He will not ignore injured people"

See: Metaphor

Matthew 12:20 (#4)**"a smoking flax"**

A **flax** is a piece of cloth or thread made out of parts of the flax plant. People in the author's culture would use these pieces of cloth or thread as lamp wicks. If the **flax** was **smoking**, it was not burning properly and would normally be thrown away and replaced. If your readers would not be familiar with this type of cloth and its use, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "a smoldering wick" or "a lamp that is barely burning"

See: Translate Unknowns

Matthew 12:20 (#5)**"until"**

Here, the word **until** indicates that the servant will continue to act as this verse describes up to the time when the goal of **justice** is accomplished. It does not mean that the servant will start acting differently at that time. If it would be helpful in your language, you could use a word or phrase that indicates a duration of time up to a point in the future. Alternate translation: "up to the time when"

See: Connect — Sequential Time Relationship

Matthew 12:20 (#6)**"he casts out justice"**

Here, the phrase **casts out** indicates that the servant is producing **justice** or causing **justice** to happen. If it would be helpful in your language, you

could use a comparable phrase or state the meaning plainly. Alternate translation: "he produces justice" or "he causes justice to happen"

See: Idiom

Matthew 12:20 (#7)

"to victory"

Here, the phrase **to victory** could mean that **justice**: (1) is accomplished successfully. Alternate translation: "successfully" or "completely" (2) lasts forever. Alternate translation: "forever"

See: Idiom

Matthew 12:20 (#8)

"he casts out justice to victory"

If your language does not use an abstract noun for the ideas of **justice** or **victory**, you could express the same ideas in another way. Make sure that your translation fits with the choices you made in the previous two notes. Alternate translation: "he successfully accomplishes what is just" or "he makes everything just forever"

See: Abstract Nouns

Matthew 12:21 (#1)

"in his name Gentiles will hope"

Here the author of the quotation implies that the **Gentiles will hope** for the servant to help or save them. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "Gentiles will hope in his name, that he will help them" or "Gentiles will hope in his name, that he will save them"

See: Assumed Knowledge and Implicit Information

Matthew 12:21 (#2)

"in his name"

Here, **name** represents the person who has that name. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "in my servant"

See: Metonymy

Matthew 12:21 (#3)

"Gentiles"

Here, just as in [12:18](#), the words translated **the Gentiles** could refer to: (1) people who are not Jewish. Alternate translation: "Gentile people" (2) all people, including Jewish people. Alternate translation: "the nations" or "all peoples"

See: Assumed Knowledge and Implicit Information

Matthew 12:22 (#1)

"Then"

The word **Then** introduces a new event that happened some time after the events the story has just related. The story does not say how long after those events this new event happened. Use the natural form in your language for introducing a new event. Alternate translation: "Some time later,"

See: Introduction of a New Event

Matthew 12:22 (#2)

"one being demon-possessed was brought to him, blind and mute"

Matthew is using the phrase **one being demon-possessed** to introduce this man as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: "a person was brought to Jesus. He was demon-possessed, blind, and mute"

See: Introduction of New and Old Participants

Matthew 12:22 (#3)

"one being demon-possessed was brought to him, blind and mute"

Here Matthew implies that the demon made the man **blind and mute**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "one being possessed by a demon that made him blind and mute was brought to Jesus"

See: Assumed Knowledge and Implicit Information

Matthew 12:22 (#4)

"one being demon-possessed was brought to him"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: "they brought to him one being demon-possessed"

See: Active or Passive

Matthew 12:22 (#5)

"one being demon-possessed"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "one whom a demon had possessed"\n

See: Active or Passive

Matthew 12:22 (#6)

"blind and mute"

A **mute** person is a person who cannot speak, and a **blind** person is a person who cannot see. If your readers would not be familiar with these types of disorders or illnesses, you could use the names of similar things in your area or you could use more general terms. Alternate translation: "who was unable to talk or see things"

See: Translate Unknowns

Matthew 12:22 (#7)

"he healed him"

Here Matthew implies that Jesus **healed** the man in every way, which would include casting out the demon. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "he cast out the demon and healed him"

See: Assumed Knowledge and Implicit Information

Matthew 12:22 (#8)

"the mute one"

Here Matthew uses the phrase **the mute one** to indicate that the man had been **mute**, and also **blind**, before Jesus healed him. If it would be helpful in your language, you could indicate that this phrase describes what the man was like before Jesus healed him, or you could refer back to the man in a different way. Alternate translation: "the man who had been mute and blind" or "he"

See: Assumed Knowledge and Implicit Information

Matthew 12:23 (#1)

"were amazed"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "were marveling"

See: Active or Passive

Matthew 12:23 (#2)

"Is this not the Son of David?"

The **crowds** are using the question form to suggest that Jesus might be **the Son of David**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "This might be the Son of David." or "Maybe this is the Son of David!"

See: Rhetorical Question

Matthew 12:23 (#3)

"the Son of David"

Here, the word **Son** means a male descendant. It does not mean that Jesus was the direct son of David. Express the idea as you did in [9:27](#). Alternate translation: "the Descendant of David" or "you who are descended from David"

See: Metaphor

Matthew 12:23 (#4)**"the Son of David"**

David was Israel's most important king, and God had promised him that one of his descendants would be the Messiah. So the title **Son of David** could implicitly mean "Messiah." Express the idea as you did in [9:27](#). Alternate translation: "the Son of David, the Messiah"

See: Translate Unknowns

Matthew 12:24 (#1)**"having heard this"**

Here Matthew implies that Pharisees heard what the crowds were asking about Jesus (see [12:23](#)). If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "having heard what the crowds were asking"

See: Assumed Knowledge and Implicit Information

Matthew 12:24 (#2)**"He does not cast out demons except by Beelzebul"**

If, in your language, it would appear that the Pharisees were making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: "He is only able to cast out demons by Beelzebul"

See: Connect — Exception Clauses

Matthew 12:24 (#3)**"by Beelzebul"**

These people are using the name of this chief demon to refer by association to his power, which they are accusing Jesus of using. Alternate translation: "by the power of Beelzebul"

See: Metonymy

Matthew 12:25 (#1)**"But"**

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 12:25 (#2)**"Every kingdom divided against itself is made desolate, and every city or house divided against itself will not stand"**

Here, Jesus uses or invents two proverbs in order to teach the Pharisees that his power cannot come from the same source as the demon's power. Translate these proverbs in such a way that they will be recognized as proverbs and be meaningful in your language and culture. Alternate translation: "If a kingdom is divided against itself, it will be made desolate. Similarly, if a city or a house is divided against itself, it will not stand"

See: Proverbs

Matthew 12:25 (#3)**"Every kingdom divided against itself is made desolate, and every city or house divided against itself will not stand"**

These two sentences mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the sentences with a word other than **and** in order to show that the second sentence is repeating the first one, not saying something additional. Alternate translation: "Every kingdom divided against itself is made desolate; indeed, every city or house divided against itself will not stand"

See: Parallelism

Matthew 12:25 (#4)**"Every kingdom divided against itself is made desolate, and every city or house divided against itself will not stand"**

Here, the words **kingdom**, **city**, and **house** represent the people who live in those places. If it

would be helpful in your language, you could use equivalent expressions from your language or state the meaning plainly. Alternate translation: "People in one kingdom who are divided against each other will be made desolate, and people in one city or house who are divided against each other will not stand"

See: Metonymy

Matthew 12:25 (#5)

"divided against itself" - "divided against itself"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "that attacks itself ... that attacks itself"

See: Active or Passive

Matthew 12:25 (#6)

"is made desolate"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "ruins itself" or "destroys itself"

See: Active or Passive

Matthew 12:25 (#7)

"will not stand"

Here, the phrase **will not stand** means that the **city or house** will not exist much longer. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "will fall" or "will no longer exist"

See: Metaphor

Matthew 12:26 (#1)

"if Satan casts out Satan, he has been divided against himself"

Jesus is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He has concluded that **Satan** is not **divided against himself**, because

Satan has not **been divided against himself**. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: "were Satan to cast out Satan, he would have been divided against himself"

See: Connect — Contrary to Fact Conditions

Matthew 12:26 (#2)

"Satan casts out Satan"

In both places, **Satan** represents people who act by the power of Satan. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "Satan's followers cast out Satan's followers" or "those who act by Satan's power cast out others who also act by Satan's power"

See: Metonymy

Matthew 12:26 (#3)

"he has been divided against himself"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "he has attacked himself"

See: Active or Passive

Matthew 12:26 (#4)

"How then will his kingdom stand"

Jesus is using the question form to show that Satan's **kingdom** will not **stand** if he is divided against himself. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "His kingdom, then, will not stand." or "His kingdom will certainly not stand!"

See: Rhetorical Question

Matthew 12:26 (#5)

"will his kingdom stand"

Here, the word **stand** means that the **kingdom** would exist for a long time. If it would be helpful in

your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "will his kingdom continue to exist" or "will his kingdom remain"

See: Metaphor

Matthew 12:27 (#1)

"if I cast out the demons by Beelzebul, by whom do your sons cast them out"

Jesus is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that he does not **cast out demons by Beelzebul**, but he wants to show what would also be true if he did **cast out demons by Beelzebul**. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: "were I to be casting out the demons by Beelzebul, by whom would your sons be casting them out"

See: Connect — Contrary to Fact Conditions

Matthew 12:27 (#2)

"if I cast out the demons by Beelzebul, by whom do your sons cast them out"

The implication is that the people challenging Jesus would not say that their own followers were using the power of Beelzebul, and so they should agree that he is not using that power himself. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "if I cast out the demons by Beelzebul, by whom do your sons cast them out? Since you do not believe that they cast out demons by Beelzebul, it must not be true about me, either."

See: Assumed Knowledge and Implicit Information

Matthew 12:27 (#3)

"by whom do your sons cast them out"

Jesus is using the question form to show that the **sons** of the Pharisees must use the same power that he uses. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "your sons cast them out by

that same power" or "then your sons also cast them out by Beelzebul"

See: Rhetorical Question

Matthew 12:27 (#4)

"your sons"

Here, Jesus is speaking of the disciples of the Pharisees as if they were their **sons**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "your disciples" or "your followers"

See: Metaphor

Matthew 12:27 (#5)

"Because of this"

Here, Jesus implies that the Pharisees would not say that their **sons** cast out demons by Beelzebul, and the phrase **Because of this** introduces a result based on this implied answer. If it would be helpful in your language, you could make the reason for this result more explicit. Alternate translation: "Because you would not say that they cast out demons by Beelzebul," or "Since you would not answer that they do it by Beelzebul,"

See: Connect — Reason-and-Result Relationship

Matthew 12:27 (#6)

"they will be your judges"

Here Jesus speaks of the **sons** of the Pharisees as if they were the Pharisees' **judges**. He means that what the **sons** do proves that the Pharisees are wrong about what they have said about Jesus. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "what they do proves that you are wrong" or "when they cast out demons, it shows that you have spoken falsely"

See: Metaphor

Matthew 12:28 (#1)

"But"

Here, the word **But** introduces a contrast with what the Pharisees have said about how Jesus casts out demons. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: "On the other hand," or "In contrast,"

See: Connect — Contrast Relationship

Matthew 12:28 (#2)

"if I cast out the demons by the Spirit of God, then the kingdom of God has come upon you"

Jesus speaks as if this were a hypothetical situation, but he means that it must be true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Jesus is saying is uncertain, then you could translate his words as an affirmative statement. Alternate translation: "since I cast out the demons by the Spirit of God, the kingdom of God has come upon you"

See: Connect — Factual Conditions

Matthew 12:28 (#3)

"the kingdom of God has come upon you"

Here Jesus speaks as if **the kingdom of God** had **come upon** the Pharisees. He means that God is making where they and Jesus are into part of his **kingdom**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "God is ruling among you" or "this region has become part of God's kingdom"

See: Metaphor

Matthew 12:29 (#1)

"Or"

Here, Jesus uses the word **Or** to introduce another explanation of the same point that he has been making. If it would be helpful in your language, you could use a different word or phrase that introduces an alternate explanation, or you could leave **Or** untranslated. Alternate translation: "In other words," or "Think about it this way:"

See: Connecting Words and Phrases

Matthew 12:29 (#2)

"Or how is anyone able"

To help the Pharisees understand what he has been saying, Jesus offers a brief illustration. If it would be helpful to your readers, you could indicate that explicitly. For an explanation of this parable, see the chapter introduction. Alternate translation: "Here is an illustration of what I mean: how is anyone able"

See: Parables

Matthew 12:29 (#3)

"Or how is anyone able to enter into the house of the strong man and steal his possessions if he has not first bound the strong man"

Jesus is using the question form to show that a **strong man** must be **tied up** before someone can **steal his possessions**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "No one is able to enter into the house of the strong man and steal his possessions if he has not first tied up the strong man." or "It is impossible for anyone to enter into the house of the strong man and steal his possessions if he has not first bound the strong man!"

See: Rhetorical Question

Matthew 12:29 (#4)

"how is anyone able to enter into the house of the strong man and steal his possessions if he has not first bound the strong man"

If, in your language, it would appear that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: "how, unless he has first bound the strong man, is anyone able to enter into the house of that strong man and steal his belongings"

See: Connect — Exception Clauses

Matthew 12:29 (#5)**"he has not first bound" - "he will plunder"**

Although the term **he** in both these places is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "that person has not first bound ... that person will plunder"

See: Generic Noun Phrases

Matthew 12:29 (#6)**"he will plunder his"**

Here, the word **he** refers to the person who is stealing. The word **his** refers to the strong man. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: "the thief will plunder the strong man's"

See: Pronouns — When to Use Them

Matthew 12:30 (#1)**"The one not being with me is against me, and the one not gathering with me scatters"**

Jesus is not referring to a specific individual. Rather, he is making a general statement that applies to any person or group of people. If it would be helpful in your language, you could use a form that refers to any person. Alternate translation: "Anyone who is not with me is against me, and anyone who does not gather with me scatters" or "Those who are not with me are against me, and those who do not gather with me scatter"

Matthew 12:30 (#2)**"The one not being with me"**

Here, the phrase **with me** describes people who support or are friendly to Jesus. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "The one not being my friend" or "The one not helping me"

See: Idiom

Matthew 12:30 (#3)**"the one not gathering with me scatters"**

Here Jesus implies that people are either **gathering** other people to him as disciples or scattering other people away from Jesus. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "the one not gathering people to be with me scatters people away from me"

See: Assumed Knowledge and Implicit Information

Matthew 12:31 (#1)**"For this reason"**

Here, the phrase **For this reason** introduces a conclusion based on what Jesus has said in [12:25–30](#). If it would be helpful in your language, you could use a different word or phrase that introduces a conclusion. Alternate translation: "Because of all that" or "Therefore"

See: Connect — Reason-and-Result Relationship

Matthew 12:31 (#2)**"I say to you, every sin"**

Jesus uses the clause **I say to you** to emphasize what he is about to tell his audience. Use a natural form in your language for emphasizing the truth and importance of a statement. Alternate translation: "I want you to know that every sin"

Matthew 12:31 (#3)**"every sin and blasphemy will be forgiven men, but the blasphemy of the Spirit will not be forgiven"**

If, in your language, it would appear that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: "the only sin or blasphemy that will not be forgiven men is the blasphemy of the Holy Spirit" or "most sins and blasphemies will be forgiven men, but the blasphemy of the Spirit will not be forgiven"

See: Connect — Exception Clauses

Matthew 12:31 (#4)

"every sin and blasphemy will be forgiven men, but the blasphemy of the Spirit will not be forgiven"

If your language does not use these passive forms, you could express the ideas in active form or in another way that is natural in your language. If you need to say who does the actions, it is clear from the context that it is God. Alternate translation: "God will forgive men for every sin and blasphemy, but God will not forgive the blasphemy of the Holy Spirit"

See: Active or Passive

Matthew 12:31 (#5)

"every sin and blasphemy will be forgiven men"

Here Jesus is indicating that God forgives all kinds of **sin** and **blasphemy**, not that God will forgive every single **sin** or **blasphemy**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "every sin and blasphemy can be forgiven men" or "all kinds of sin and blasphemy will be forgiven men"

See: Assumed Knowledge and Implicit Information

Matthew 12:31 (#6)

"every sin and blasphemy"

If your language does not use abstract nouns for the ideas of **sin** and **blasphemy**, you could express the same ideas in another way. Alternate translation: "all sinful and blasphemous things" or "whenever anyone sins or blasphemers, it"

See: Abstract Nouns

Matthew 12:31 (#7)

"men"

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "men and women"

See: When Masculine Words Include Women

Matthew 12:31 (#8)

"the blasphemy of the Spirit"

Here, Jesus is using the possessive form to describe **blasphemy** that is spoken against **the Spirit**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the blasphemy against the Spirit" or "the blasphemy spoken against the Spirit"

See: Possession

Matthew 12:31 (#9)

"the blasphemy of the Spirit"

If your language does not use an abstract noun for the idea of **blasphemy**, you could express the same idea in another way. Alternate translation: "whenever anyone blasphemers against the Spirit, it"

See: Abstract Nouns

Matthew 12:32 (#1)

"speaks a word"

Matthew is using the term **word** to mean something spoken in words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "says anything"

See: Metonymy

Matthew 12:32 (#2)

"the Son of Man"

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: "the Son of Man, that is, me"

See: First, Second or Third Person

Matthew 12:32 (#3)

"it will be forgiven him." - "it will not be forgiven him"

If your language does not use these passive forms, you could express the ideas in active form or in

another way that is natural in your language. If you need to say who does the actions, it is clear from the context that it is God. Alternate translation: "God will forgive him ... God will not forgive him"

See: Active or Passive

Matthew 12:32 (#4)

"him." - "him"

Although the terms **him** and **him** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: "that person ... that person"

See: When Masculine Words Include Women

Matthew 12:32 (#5)

"in this age, nor in the one coming"

Here, the phrase **this age** refers to the time before God judges everyone and renews the world, and the phrase **the one coming** refers to the time after God judges everyone and renews the world. If it would be helpful in your language, you could use comparable phrases or state the meaning plainly. Alternate translation: "in this life, nor in the life to come" or "before God judges everyone, nor after God judges everyone" or "now nor ever"

See: Idiom

Matthew 12:33 (#1)

"Either make the tree good and its fruit good, or make the tree rotten and its fruit rotten, for the tree is known by its fruit"

Here Jesus speaks of people as if they were trees that produced fruit. It makes sense to say that a tree and its fruit together are either **good** or **rotten**. It does not make sense to say that a tree is good and its fruit **rotten** or that a tree is **rotten** and its fruit **good**. That is because trees are **known** by their fruits. Similarly, people who follow God do what is right, and people who do not follow God do what is wrong. It does not make sense to say that someone who does what is right is not following God or that someone who does what is wrong is following God. Most likely, Jesus wishes to apply this figure of

speech both to himself (a good tree) and to the Pharisees (bad trees). If possible, preserve the figure of speech or use simile form. Alternate translation: "Either make the tree good and its fruit good, or make the tree rotten and its fruit rotten. Similarly, either call people good and their deeds good, or call people bad and their deeds bad. For, just as a tree is known by its fruit, so people are known by their deeds"

See: Biblical Imagery — Extended Metaphors

Matthew 12:33 (#2)

"Either make the tree good and its fruit good, or make the tree rotten and its fruit rotten"

Here Jesus could be indicating that: (1) people should **make** consistent judgments or evaluations of both a tree and its fruit. Alternate translation: "Either consider both the tree and its fruit good, or consider both the tree and its fruit bad" (2) people can **make** a tree either **good** or **rotten** by how they care for that tree. Then, the tree will **make** fruit that fits with how people cared for that tree. Alternate translation: "Either make the tree good, and it will make its fruit good, or make the tree rotten, and it will make its fruit rotten" or "Either make the tree good, and its fruit will be good, or make the tree rotten, and its fruit will be rotten" (3) a tree produces fruit that fits with what kind of tree it is. Alternate translation: "Either a tree is good and produces good fruit, or a tree is rotten and produces rotten fruit"

See: Assumed Knowledge and Implicit Information

Matthew 12:33 (#3)

"**the tree**" - "**the tree**" - "**the tree**"

The word **tree** represents trees in general, not one particular tree. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "any tree ... any tree ... every tree"

See: Generic Noun Phrases

Matthew 12:33 (#4)

"for"

Here, the word **For** introduces a reason why a **tree** and **its fruit** must either be **good** or **rotten**. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: "since" or "which I command because"

See: Connect — Reason-and-Result Relationship

Matthew 12:33 (#5)

"the tree is known by its fruit"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, you could use an indefinite subject. Alternate translation: "people know the tree by its fruit"

See: Active or Passive

Matthew 12:34 (#1)

"You offspring of vipers, being"

Translate this metaphor as you did in [3:7](#). Alternate translation: "You are like poisonous creatures! Being" or "You wicked people! Being"

See: Metaphor

Matthew 12:34 (#2)

"being evil"

Here, the phrase **being evil** gives the reason why Jesus implies that the Pharisees cannot **say good things**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "since you are evil"

See: Connect — Reason-and-Result Relationship

Matthew 12:34 (#3)

"how are you able to say good things"

Jesus is using the question form to rebuke the Pharisees for failing to speak **good things**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation:

"you are certainly not able to say good things" or
"you are never able to say good things!"

See: Rhetorical Question

Matthew 12:34 (#4)

"For"

Here, the word **For** introduces a reason why **evil** people cannot **say good things**. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: "That is because" or "The reason you are not able to say good things is that"

See: Connect — Reason-and-Result Relationship

Matthew 12:34 (#5)

"out of the abundance of the heart the mouth speaks"

Here Jesus speaks as if **the heart** were a container that could be full of an **abundance** of thoughts or desires. When **the heart** is full, it overflows out through **the mouth**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "whatever fills the heart comes out of the mouth" or "whatever is in the heart is what the mouth speaks"

See: Metaphor

Matthew 12:34 (#6)

"of the heart the mouth speaks"

The words **heart** and **mouth** represents people's hearts and mouths in general, not one particular person's heart and mouth. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "of their hearts people's mouths speak"

See: Generic Noun Phrases

Matthew 12:34 (#7)

"of the heart"

In Matthew's culture, **the heart** is the place where humans think and feel. If it would be helpful in your language, you could translate **heart** by referring to the place where humans think and feel in your culture or by stating the meaning plainly. Alternate translation: "of the thoughts" or "of the desires"

See: Metonymy

Matthew 12:34 (#8)

"the mouth speaks"

Here, the word **mouth** represents the person as a whole, in the act of speaking. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: "the person speaks"

See: Synecdoche

Matthew 12:35 (#1)

"The good man from his good treasure brings forth good things, and the evil man from his evil treasure brings forth evil things"

Here, Jesus uses or invents a proverb in order to teach that people say and do whatever they value and think about. Translate this proverb in a way that will be recognized as a proverb and be meaningful in your language and culture. Alternate translation: "A good man brings forth good things from his good treasure. Similarly, an evil man brings forth evil things from his evil treasure"

See: Proverbs

Matthew 12:35 (#2)

"The good man from his good treasure" - "the evil man from his evil treasure"

Although the terms **man** and **his** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: "The good person from his or her good treasure ... the evil person from his or her evil treasure"

See: When Masculine Words Include Women

Matthew 12:35 (#3)

"The good man" - "the evil man"

The phrases **The good man** and **the evil man** represents good and evil men in general, not two particular men. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "Every good man ... every evil man"

See: Generic Noun Phrases

Matthew 12:35 (#4)

"from his good treasure brings forth good things," - "from his evil treasure brings forth evil things"

Jesus is speaking of the thoughts and desires of people as if they were their **treasure** that they bring forth when they act and especially when they speak. If it would be helpful in your language, you could use a comparable metaphor or state the meaning plainly. Alternate translation: "from the good things that he values produces good things ... from the evil things that he values produces evil things" or "from his good thoughts speaks good things ... from his evil thoughts speaks evil things"

See: Metaphor

Matthew 12:35 (#5)

"his good treasure" - "his evil treasure"

Here, the word **treasure** could refer to: (1) a place where treasures are kept or stored. Alternate translation: "his good treasury ... his evil treasury" or "his storehouse of good things ... his storehouse of evil things" (2) the treasures that the person has. Alternate translation: "his good treasures ... his evil treasures"

See: Metonymy

Matthew 12:36 (#1)

"But"

Here, the word **But** introduces a development in what Jesus is saying. If it would be helpful in your language, you could use a word or phrase that introduces a development, or you could leave **But** untranslated. Alternate translation: "Now"

See: Connecting Words and Phrases

Matthew 12:36 (#2)

"every careless word"

Here, the word **careless** could indicate that the **word** is: (1) unproductive or useless. In other words, the **word** does not accomplish anything. Alternate translation: "every unproductive word" or "every word with no value" (2) hurtful to others, even if the person who said it did not intend it to be hurtful. Alternate translation: "every hurtful word" or "every damaging word"

See: Assumed Knowledge and Implicit Information

Matthew 12:36 (#3)

"men"

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "men and women"

See: When Masculine Words Include Women

Matthew 12:36 (#4)

"they will give an account concerning it"

Here, to **give an account** refers to giving reasons and explanations for something that one has done. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "they will have to give reasons for it" or "they will have to explain it"

See: Idiom

Matthew 12:36 (#5)

"in the day of judgment"

Here, Jesus is using the possessive form to describe a **day** on which **judgment** will happen. If this is not clear in your language, you could express the idea in another way. Alternate translation: "on the day when God judges everyone"

See: Possession

Matthew 12:36 (#6)

"of judgment"

If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way. Alternate translation: "when people are judged"

See: Abstract Nouns

Matthew 12:37 (#1)

"For"

Here, the word **For** introduces a further explanation of what Jesus said in the previous verse about the day of judgment. If it would be helpful in your language, you could use a word or phrase that introduces a further explanation, or you could leave **For** untranslated. Alternate translation: "Indeed,"

See: Connecting Words and Phrases

Matthew 12:37 (#2)

"by your words you will be justified, and by your words you will be condemned"

These two clauses use the same form to give two options. The second provides a contrasting alternative to the first. If it would be helpful to your readers, you could combine parts of the two clauses together to form a natural contrast in your language. Alternate translation: "by your words you will be justified or condemned" or "by your words either you will be justified or you will be condemned"

See: Parallelism

Matthew 12:37 (#3)

"your words you will be justified," - "your words you will be condemned"

Even though Jesus is speaking to many people, he is addressing an individual situation, so **your** and **you** are singular throughout this verse. But if the singular form would not be natural in your language for someone who was speaking to a group

of people, you could use the plural forms of **you** and **your** in your translation.

See: Singular Pronouns that refer to Groups

Matthew 12:37 (#4)

"you will be justified," - "you will be condemned"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is God. Alternate translation: "God will justify you ... God will condemn you"

See: Active or Passive

Matthew 12:38 (#1)

"saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and they said"\n

See: Quotations and Quote Margins

Matthew 12:38 (#2)

"to see a sign from you"

The implication is that the people who were challenging Jesus wanted him to do a miracle to prove that his authority came from God. Alternate translation: "to see you do a sign that shows that your authority is from God"

See: Assumed Knowledge and Implicit Information

Matthew 12:38 (#3)

"you"

Here, the word **you** is singular since the scribes and Pharisees are speaking to Jesus.

See: Forms of 'You' — Singular

Matthew 12:39 (#1)

"An evil and adulterous generation seeks a sign, but a sign will not be given to it"

Jesus is speaking about his audience in the third person instead of directly addressing them. If it would be helpful in your language, you could use the second person here instead. Alternate translation: "You, an evil and adulterous generation, seek a sign, but no sign will be given to you"

See: First, Second or Third Person

Matthew 12:39 (#2)

"An evil and adulterous generation seeks" - "to it"

Here, **generation** represents the people who are part of the **generation**, which means that they are adults who are currently alive. See how you translated the similar expression in [11:16](#). Alternate translation: "today's people, who are evil and adulterous, seek ... to them" or "Evil and adulterous people of this generation seek ... to them"

See: Metonymy

Matthew 12:39 (#3)

"adulterous"

Here Jesus speaks of people who do not fully trust and obey God as if they were **adulterous**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "unfaithful" or "disobedient"\n

See: Metaphor

Matthew 12:39 (#4)

"a sign"

Here, just as in [12:38](#), the implication is that the **sign** is a miracle that proves that Jesus' authority comes from God. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "a sign that shows that my authority is from God"

See: Assumed Knowledge and Implicit Information

Matthew 12:39 (#5)

"but a sign will not be given to it except the sign of Jonah the prophet"

If it would appear in your language that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: "but the only sign that it will be given is the sign of Jonah the prophet"

See: Connect — Exception Clauses

Matthew 12:39 (#6)

"a sign will not be given to it"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it could be: (1) God the Father. Alternate translation: "God will not give it a sign" (2) Jesus. Alternate translation: "I will not give it a sign"

See: Active or Passive

Matthew 12:39 (#7)

"the sign of Jonah the prophet"

Here, Jesus is using the possessive form to describe a **sign** that happened to **Jesus**. Jesus will describe this sign in the following verse. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the sign that Jonah the prophet experienced" or "the sign related to Jonah the prophet"

See: Possession

Matthew 12:40 (#1)

"For"

Here, the word **For** introduces an explanation of "the sign of Jonah" (see [12:39](#)). If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: "Here is that sign:" or "Now"

See: Connecting Words and Phrases

Matthew 12:40 (#2)

"just as Jonah was three days and three nights in the belly of the big fish"

Here Jesus refers to part of the story of **Jonah**. God told Jonah to preach to people in the town of Nineveh, but Jonah ran away instead. God had a **big fish** swallow Jonah, and Jonah was inside this fish for **three days and three nights**. After that, God had the fish spit Jonah out. You can read this story in [Jonah 1-2](#). If it would be helpful in your language, you could include some extra information in your translation or in a footnote. Alternate translation: "just as Jonah was swallowed by a big fish and was in its belly for three days and three nights before it spit him out"

See: Assumed Knowledge and Implicit Information

Matthew 12:40 (#3)

"three days and three nights" - "three days and three nights"

The phrase **three days and three nights** refers to three periods of 24 hours in a row. If it would be helpful in your language, you could use a comparable expression. Alternate translation: "three straight days ... three straight days"

See: Merism

Matthew 12:40 (#4)

"the belly of the big fish"

Here, the phrase **big fish** refers to any large creature that lives in the sea or ocean. Its **belly** is its stomach. If your readers would not be familiar with this type of sea creature, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "the stomach of the large sea creature" or "the stomach of the sea monster"

See: Translate Unknowns

Matthew 12:40 (#5)

"the Son of Man"

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: "the Son of Man, that is, me,"

See: First, Second or Third Person

Matthew 12:40 (#6)

"three days and three nights in the heart of the earth"

Here Jesus implies that after the **three days and three nights** he will no longer be **in the heart of the earth**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "three days and three nights in the heart of the earth, and then he will arise"

See: Assumed Knowledge and Implicit Information

Matthew 12:40 (#7)

"in the heart of the earth"

Here, the phrase **the heart of the earth** refers to how people are buried deep in the ground. Jesus means that he will be in a tomb for **three days and three nights**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "deep in the ground" or "in a grave"

See: Idiom

Matthew 12:41 (#1)

"The men of Nineveh will rise up in the judgment with this generation and condemn it, for they repented at the preaching of Jonah, and behold, something greater than Jonah {is} here"

If it would be more natural in your language, you could reverse the order of these clauses, since the second half of the verse gives the reason for the result that the first half of the verse describes. Alternate translation: "The men of Nineveh repented at the preaching of Jonah, and behold, something greater than Jonah is here. So, they will rise up in the judgment with this generation and condemn it"

See: Connect — Reason-and-Result Relationship

Matthew 12:41 (#2)

"The men"

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "The inhabitants" or "The men and women"

See: When Masculine Words Include Women

Matthew 12:41 (#3)

"will rise up in the judgment with this generation"

Here, the phrase **rise up** could mean: (1) to stand up. In this culture, people would stand up to give testimony in a legal proceeding. Alternate translation: "will stand up at the judgment to give testimony before God against this generation" (2) to resurrect. Alternate translation: "will be resurrected with this generation at the judgment"

See: Symbolic Action

Matthew 12:41 (#4)

"will rise up in the judgment"

If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way. Alternate translation: "will, when people are judged, rise up"

See: Abstract Nouns

Matthew 12:41 (#5)

"this generation" - "it"

Translate the phrase **this generation** as you did in [12:39](#). Alternate translation: "today's people ... them" or "the people of this generation ... them"

See: Metonymy

Matthew 12:41 (#6)

"behold"

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **Behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: "see" or "listen carefully"

See: Exclamations

Matthew 12:41 (#7)

"something greater than Jonah {is} here"

Here Jesus implies that the people of **this generation** have not repented, unlike the **men of Nineveh**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "something greater than Jonah is here, but you have not repented"

See: Assumed Knowledge and Implicit Information

Matthew 12:41 (#8)

"something greater than"

Here, the phrase **something greater** is a very general term. It could refer to the kingdom of God, Jesus himself, the ministry that Jesus begins, what Jesus calls his disciples to do, or many other things. If possible, you should use a general term that could refer to many or all of these things. See how you translated the similar phrase in [12:6](#). Alternate translation: "an entity greater than" or "a new thing greater than"\n

See: When to Keep Information Implicit

Matthew 12:42 (#1)

"The Queen of the South will stand up in the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon {is} here"

If it would be more natural in your language, you could reverse the order of these clauses, since the second half of the verse gives the reason for the result that the first half of the verse describes. Alternate translation: "The Queen of the South came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than

Solomon is here. So, she will stand up in the judgment with this generation and condemn it"

See: Connect — Reason-and-Result Relationship

Matthew 12:42 (#2)

"The Queen of the South"

Here, the phrase **The Queen of the South** refers to the **Queen** of the country called Sheba. Sheba was a land south of Israel. If it would be helpful in your language, you could state this more explicitly. Alternate translation: "The Queen who ruled Sheba, the country to the south,"

See: How to Translate Names

Matthew 12:42 (#3)

"will stand up in the judgment with this generation"

Here, as in [12:41](#), the phrase **stand up** could mean: (1) to stand on one's feet. In this culture, people would **stand up** to give testimony in a legal proceeding. Alternate translation: "will stand up at the judgment to give testimony before God against this generation" (2) to resurrect. Alternate translation: "will be resurrected with this generation at the judgment"

See: Symbolic Action

Matthew 12:42 (#4)

"will stand up in the judgment"

If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way. See how you translated the similar phrase in [12:41](#). Alternate translation: "will, when people are judged, stand up"

See: Abstract Nouns

Matthew 12:42 (#5)

"this generation" - "it"

Translate the phrase **this generation** as you did in [12:41](#). Alternate translation: "today's people ... them" or "the people of this generation ... them"

See: Metonymy

Matthew 12:42 (#6)

"she came from the ends of the earth"

Here, the phrase **the ends of the earth** describes any place that is very far away. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "she traveled a long way" or "she came from a faraway place"

See: Idiom

Matthew 12:42 (#7)

"the wisdom of Solomon"

If your language does not use an abstract noun for the idea of **wisdom**, you could express the same idea in another way. Alternate translation: "Solomon speak wisely"

See: Abstract Nouns

Matthew 12:42 (#8)

"behold"

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **Behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: "see" or "listen carefully"

See: Exclamations

Matthew 12:42 (#9)

"something greater than Solomon {is} here"

Here Jesus implies that the people of **this generation** have not listened to wisdom, unlike the **Queen of the South**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "something greater than Solomon is here, but you have not listened"

See: Assumed Knowledge and Implicit Information

Matthew 12:42 (#10)

"something greater than"

Here, the phrase **something greater** is a very general term. It could refer to the kingdom of God, Jesus himself, the ministry that Jesus begins, what Jesus calls his disciples to do, or many other things. If possible, you should use a general term that could refer to many or all of these things. See how you translated the similar phrase in [12:6](#). Alternate translation: "an entity greater than" or "a new thing greater than"

See: When to Keep Information Implicit

Matthew 12:43 (#1)

"Now"

Here, the word **Now** introduces the next topic that Jesus wants to speak about. If it would be helpful in your language, you could use a word or phrase that introduces the next topic, or you could leave **Now** untranslated. Alternate translation: "Next,"

See: Connecting Words and Phrases

Matthew 12:43 (#2)

"when the unclean spirit"

To further explain what he has been saying about "this generation," Jesus tells a short story that continues through [12:45](#). If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "here is an illustration about this generation: when the unclean spirit"

See: Parables

Matthew 12:43 (#3)

"when the unclean spirit has gone out from the man"

With this clause, Jesus introduces **the unclean spirit** and **the man** as characters in his story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: "there was an unclean spirit possessing a man. When the unclean spirit has gone out from the man"

See: Introduction of New and Old Participants

Matthew 12:43 (#4)**"waterless places"**

Jesus is describing the desert by reference to the lack of water there. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: "a desert" or "the wilderness"

See: Metonymy

Matthew 12:43 (#5)**"rest"**

If your language does not use an abstract noun for the idea of **rest**, you could express the same idea in another way. Alternate translation: "a place to rest"

See: Abstract Nouns

Matthew 12:43 (#6)**"rest"**

Here, **rest** represents a place to live or stay, which for an **unclean spirit** would be a person to possess or control. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "a place to live" or "a home" or "a person to control"

See: Metonymy

Matthew 12:44 (#1)**"it says, 'I will return to my house from which I came out.' And having come"**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "it says that it will return to its house from which it came out. And having come"

See: Quotes within Quotes

Matthew 12:44 (#2)**"to my house from which I came out"**

Here the demon refers to the person it formerly controlled as if he were its **house**. If it would be helpful in your language, you could use simile form or state the meaning plainly. Alternate translation: "to the person whom I used to control, who is like a house from which I came out" or "to the man from whom I came out"

See: Biblical Imagery — Extended Metaphors

Matthew 12:44 (#3)**"having come"**

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

See: Go and Come

Matthew 12:44 (#4)**"it finds {it} being empty, having been swept out and put in order"**

Here Jesus refers to the person whom the demon formerly controlled as if he were a house that was **empty, swept out**, and **put in order**. This means that no one is living in the house, so it is ready for someone to move in. Similarly, the person is not serving or obeying anyone, so he is ready for someone to lead or control him. If it would be helpful in your language, you could use simile form or state the meaning plainly. Alternate translation: "it finds the man like an empty house, having been swept out and put in order" or "it finds that the man is not serving anybody, but he is living a good life"

See: Biblical Imagery — Extended Metaphors

Matthew 12:44 (#5)**"having been swept out and put in order"**

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: "and a person has swept it out and put it in order"

See: Active or Passive

Matthew 12:45 (#1)**"it goes"**

In a context such as this, your language might say "comes" instead of **goes**. Alternate translation: "it comes"

See: Go and Come

Matthew 12:45 (#2)**"they having entered, it resides there"**

Here Jesus implies that the evil spirits **entered** the man and lived in him. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "they having entered the man, it resides in him"

See: Assumed Knowledge and Implicit Information

Matthew 12:45 (#3)**"they having entered, it resides there"**

Here Jesus continues to refer to the person whom the evil spirit formerly controlled as if he were a house. When the evil spirits control the man, it is as if they are living in him as their home. If it would be helpful in your language, you could use simile form or state the meaning plainly. Alternate translation: "having entered, they reside there as if he were their home" or "having overpowered the man, they possess him"

See: Biblical Imagery — Extended Metaphors

Matthew 12:45 (#4)**"it resides"**

Here Jesus speaks of the evil spirit living in the man, but he implies that the **seven other spirits** also live in the man. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "the spirits reside"

See: Assumed Knowledge and Implicit Information

Matthew 12:45 (#5)**"the last things of that man become worse than the first things"**

Here, the phrase **last things** refers to the situation or condition of the man after the evil spirits return. The phrase **the first things** refers to the situation or condition of the man before the first evil spirit left him. Jesus means that the man's situation or condition is now **worse** than it was when he only had one evil spirit possessing him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "that man's condition is now worse than it was before" or "the current situation of that man has become worse than the previous situation"

See: Idiom

Matthew 12:45 (#6)**"with this evil generation"**

Here, **generation** represents the people who are part of the **generation**, which means that they are adults who are currently alive. See how you translated the similar expression in [12:39](#). Alternate translation: "with today's people who are evil" or "with evil people of this generation"

See: Metonymy

Matthew 12:46 (#1)**"behold"**

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: "picture this" or "suddenly"

See: Exclamations

Matthew 12:46 (#2)**"brothers"**

These were Jesus' younger **brothers**. They were sons of Mary and Joseph. Since the Father of Jesus was God, and their father was Joseph, they were actually his half-brothers. That detail is not normally translated, but if your language has a specific word for "younger brother," you could use it here.

See: Kinship

Matthew 12:46 (#3)

"had stood outside"

Here Matthew implies that Jesus' mother and brothers arrived and then stood **outside** wherever Jesus was. Since [13:1](#) describes Jesus leaving a house, he may have been in a house while he was teaching. If it would be helpful in your language, you could make some or all of this information more explicit. Alternate translation: "had come and stood outside the house" or "had arrived outside the place where he was teaching"

See: Assumed Knowledge and Implicit Information

Matthew 12:47 (#1)

"Now someone said to him, "Behold, your mother and your brothers have stood outside, seeking to speak to you"

Some ancient manuscripts do not include this verse. However, many ancient manuscripts do include this verse. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to include the verse, as the ULT does.

See: Textual Variants

Matthew 12:47 (#2)

"Now"

Here, the word **Now** introduces the next event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 12:47 (#3)

"to him, "Behold, your mother and your brothers have stood outside, seeking to speak to you"

It may be more natural in your language to have an indirect quotation here. Alternate translation: "to him that his mother and his brothers had stood outside, seeking to speak to him"

See: Direct and Indirect Quotations

Matthew 12:47 (#4)

"Behold"

Here, the word **behold** is intended to draw the attention of Jesus and to ask him to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks someone to listen or pay attention. Alternate translation: "Listen" or "Excuse me"

See: Exclamations

Matthew 12:47 (#5)

"your" - "your" - "to you"

Here, the words **your**, **your**, and **you** are singular since this person is speaking to Jesus.

See: Forms of 'You' — Singular

Matthew 12:47 (#6)

"your brothers"

Translate this phrase as you did in [12:46](#).

See: Kinship

Matthew 12:48 (#1)

"But"

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then,"

See: Connecting Words and Phrases

Matthew 12:48 (#2)

"answering, he said"

Together the two words **answering** and **said** mean that Jesus responded to the information that the person gave him. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: "he responded"

See: Hendiadys

Matthew 12:48 (#3)

"Who is my mother and who are my brothers"

Jesus is using the question form to teach his audience about whom he considers to be part of his family. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Since Jesus answers the question in [12:49](#), you should not include an implied answer here. Alternate translation: "I will inform you about whom I call my mother and my brothers." or "Let me tell you whom I love as if they were my mother or my brothers."

See: Rhetorical Question

Matthew 12:48 (#4)

"my brothers"

Translate **brothers** as you did in [12:46](#).

See: Kinship

Matthew 12:49 (#1)

"having stretched out his hand toward his disciples"

Here Matthew describes how Jesus used **his hand** to motion toward or indicate **his disciples**. If it would be helpful in your language, you could describe a motion that indicates a specific group of people, or you could use a general phrase. Alternate translation: "having gestured with his hand toward his disciples" or "having indicated his disciples"

See: Symbolic Action

Matthew 12:49 (#2)

"Behold, my mother"

Here, the word **Behold** indicates that the audience should look where Jesus indicated when he **stretched out his hand**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "Consider these people to be my mother" or "These are my mother"

See: Assumed Knowledge and Implicit Information

Matthew 12:49 (#3)

"my mother and my brothers"

Here Jesus speaks of his **disciples** as if they were his **mother** and **brothers**. He means that he considers them to be part of his family. If it would be helpful in your language, you could use simile form or state the meaning of the metaphor more explicitly. Alternate translation: "those whom I call my mother and my brothers" or "the people I love as if they were my mother and my brothers"

See: Metaphor

Matthew 12:49 (#4)

"my brothers"

Translate **brothers** as you did in [12:46](#).

See: Kinship

Matthew 12:50 (#1)

"For"

Here, the word **For** introduces an explanation concerning why Jesus can call the disciples his mother and brothers. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: "Indeed," or "I say that because"

See: Connecting Words and Phrases

Matthew 12:50 (#2)

"the will of my Father in the heavens"

If your language does not use an abstract noun for the idea of **will**, you could express the same idea in another way. Alternate translation: "what my Father in the heavens desires"

See: Abstract Nouns

Matthew 12:50 (#3)

"of my Father"

Father is an important title that describes the relationship between God the **Father** and Jesus his Son.

See: Translating Son and Father

Matthew 12:50 (#4)

"in the heavens"

Here, the phrase **in the heavens** identifies the location in which God the **Father** is specially present and from which he rules. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "who is in the heavens"

See: Assumed Knowledge and Implicit Information

Matthew 12:50 (#5)

"he is my brother and sister and mother"

Here Jesus speaks of everyone who does God's will as if they were his **brother** and **sister** and **mother**. He means that he considers them to be part of his family. Express the idea as you did in the previous verse ([12:49](#)). Alternate translation: "I call him my brother and sister and mother" or "he is a person whom I love as if he were my brother and sister and mother"

See: Metaphor

Matthew 12:50 (#6)

"he"

Although the term **he** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "he or she" or "such a person"

See: When Masculine Words Include Women

Matthew 13:1 (#1)

"On that day"

Here, the phrase **On that day** introduces the next major event in the story, an event that happened on the same day as the teaching recorded in the previous chapter. If it would be helpful in your language, you could use a different word or phrase that introduces an event that happened later during the same day. Alternate translation: "Sometime later that day"

See: Introduction of a New Event

Matthew 13:1 (#2)

"having gone out"

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

See: Go and Come

Matthew 13:1 (#3)

"of the house"

Here Matthew refers to **the house** that Jesus was in while he was teaching what is recorded in the previous chapter. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "of the house where he had been" or "of the house in which he had been teaching"

See: Assumed Knowledge and Implicit Information

Matthew 13:1 (#4)

"was sitting"

In Jesus' culture, teachers usually sat down when they were going to teach. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "was sitting down to instruct people" or "was sitting down as a teacher does"

See: Assumed Knowledge and Implicit Information

Matthew 13:2 (#1)**"large crowds were gathered to him"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "large crowds gathered to him" or "large crowds came to listen to him"

See: Active or Passive

Matthew 13:2 (#2)**"sat down"**

Just as in the previous verse, Jesus **sat down** to teach. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "sat down down to instruct the people" or "sat down as a teacher does"

See: Assumed Knowledge and Implicit Information

Matthew 13:2 (#3)**"on the beach"**

The word **beach** refers to the ground next to a body of water when this ground is covered by sand or small rocks. If your readers would not be familiar with this type of terrain, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "on the edge of the sea" or "on the sandy area by the water"

See: Translate Unknowns

Matthew 13:3 (#1)**"in parables, saying"**

Consider natural ways of introducing direct quotations in your language. Alternate translation: "in parables. Here is what he said:"

See: Quotations and Quote Margins

Matthew 13:3 (#2)**"Behold, the sower went out"**

To teach the people in the crowd, Jesus offers a story or illustration. If it would be helpful to your

readers, you could indicate that explicitly. Alternate translation: "Listen to this story: the sower went out"

See: Parables

Matthew 13:3 (#3)**"Behold, the sower"**

Here Jesus introduces a **sower** as a character in his story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: "Behold, there was a sower. He"

See: Introduction of New and Old Participants

Matthew 13:3 (#4)**"Behold"**

Here, the word **Behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **Behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: "Picture this:" or "Listen"

See: Exclamations

Matthew 13:4 (#1)**"as he sowed"**

While there are many ways to sow or plant seeds, here Jesus is describing a practice in which farmers pick up handfuls of seed and throw them so that they are scattered all over the top of the soil. This method is a quick and easy way to plant seeds in large fields, but some seeds land on ground that is not good for them to grow in. If it would be helpful in your language, you could make it more explicit what kind of sowing this is. Alternate translation: "as he threw the seeds over the ground" or "as he scattered the seeds over the field"

See: Assumed Knowledge and Implicit Information

Matthew 13:4 (#2)

"some fell beside the road, and the birds came and devoured them"

Here Jesus implies that the seeds that fall **beside the road** do not sink into the ground. Instead, they just sit on top of the hard-packed dirt by the **road** and are unprotected from birds. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "some fell on the hard ground beside the road, and the birds came and easily devoured them"

See: Assumed Knowledge and Implicit Information

Matthew 13:4 (#3)

"some"

Jesus is using the adjective **some** as a noun to mean some of the seeds. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "some seeds"

See: Nominal Adjectives

Matthew 13:4 (#4)

"the birds"

The phrase **the birds** represents any birds, not particular birds. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "birds"

See: Generic Noun Phrases

Matthew 13:5 (#1)

"others"

Jesus is using the adjective **others** as a noun to mean some of the rest of the seeds that did not fall beside the road. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "some of the rest of the seeds"

See: Nominal Adjectives

Matthew 13:5 (#2)

"the rocky ground, where it did not have much soil"

Here Jesus describes an area that has a thin layer of **soil** on top of a layer of rocks. If it would be helpful in your language, you could use a word or phrase that describes this kind of area. Alternate translation: "a thin layer of soil on top of rocks" or "a rocky area, where there was very little soil"

See: Assumed Knowledge and Implicit Information

Matthew 13:5 (#3)

"it did not have" - "it sprang up, because it did not have"

Here Jesus refers back to the **others** as a group using singular words. If it would be helpful in your language, you could use plural words to refer back to the **others**. Alternate translation: "they did not have ... they sprang up, because they did not have"

Matthew 13:5 (#4)

"immediately it sprang up, because it did not have deep soil"

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first phrase describes. Alternate translation: "because it did not have deep soil, immediately it sprang up"

See: Connect — Reason-and-Result Relationship

Matthew 13:5 (#5)

"it sprang up"

Here, the phrase **sprang up** refers to how plants sprout or begin to grow. If it would be helpful in your language, you could use a comparable phrase. Alternate translation: "it came up" or "it began to grow"

See: Idiom

Matthew 13:6 (#1)

"when} the sun had risen"

Here, the phrase **the sun had risen** refers to the sun coming up over the horizon in the morning. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "when the sun came up" or "in the morning when the sun began to shine"

See: Idiom

Matthew 13:6 (#2)

"it was scorched, and because it had no root, it withered"

Here, much as in [13:5](#), Jesus refers to the plants that sprouted from the seeds by using singular words. If it would be helpful in your language, you could use plural words to refer to these plants. Alternate translation: "they were scorched, and because they had no roots, they withered"

Matthew 13:6 (#3)

"it was scorched"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the sun. Alternate translation: "the sun scorched it"

See: Active or Passive

Matthew 13:6 (#4)

"it had no root"

Jesus says **no root** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "it had almost no root" or "it had very small roots"

See: Hyperbole

Matthew 13:7 (#1)

"others"

Jesus is using the adjective **others** as a noun to mean some of the rest of the seeds that did not fall beside the road or on rocky soil. Your language may

use adjectives in the same way. If not, you could translate this word with an equivalent phrase. See how you translated the word in [13:5](#). Alternate translation: "some of the rest of the seeds"

See: Nominal Adjectives

Matthew 13:7 (#2)

"the thorns grew up and choked them"

Here Jesus means that the **thorns** grew quickly and took all the nutrients, water, and sunlight, so the farmer's plants could not grow well. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "the thorns grew very large and crowded them out" or "the thorns grew faster and kept them from growing well"

See: Assumed Knowledge and Implicit Information

Matthew 13:8 (#1)

"others"

Jesus is using the adjective **others** as a noun to mean some of the rest of the seeds that did not fall beside the road or on rocky soil. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. See how you translated the word in [13:5](#). Alternate translation: "some of the rest of the seeds"

See: Nominal Adjectives

Matthew 13:8 (#2)

"were giving fruit"

Here the word **fruit** refers to the crop that the plants that grew from the seeds produced. Since the farmer is sowing wheat seeds, this crop would be more wheat seeds. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "were producing more seeds" or "sprouted and produced a harvest"

See: Assumed Knowledge and Implicit Information

Matthew 13:8 (#3)

"fruit"

Here, the word **fruit** is singular in form, but it refers to many fruits as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: "fruits"

See: Collective Nouns

Matthew 13:8 (#4)

"some 100, and some 60, and some 30"

Here Jesus means that plants produced **100, 60, or 30** new seeds. Scholars estimate that these numbers are very good in Jesus' time period, although not impossible or unheard of. If it would be helpful in your language, you could make these ideas more explicit. Alternate translation: "and they produced a very good harvest, with some plants producing 100 seeds, and some plants producing 60 seeds, and other plants producing 30 seeds" or "many times more than the farmer planted: some 100 times more, and some 60 times more, and some 30 times more"

See: Assumed Knowledge and Implicit Information

Matthew 13:9 (#1)

"The one having ears let him hear"

This verse is almost identical to [11:15](#), although that verse includes the phrase "to hear" after **ears**. Express the idea as you did in [11:15](#), but omit the phrase "to hear" if you expressed it explicitly there.

See: Metonymy

Matthew 13:9 (#2)

"having ears"

Many ancient manuscripts read **having ears**. The ULT follows that reading. Other ancient manuscripts read "having ears to hear." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Matthew 13:10 (#1)

"said to him, "For what reason do you speak to them in parables"

It may be more natural in your language to have an indirect quotation here. Alternate translation: "asked him for what reason he spoke to them in parables."

See: Direct and Indirect Quotations

Matthew 13:10 (#2)

"do you speak"

Here, the word **you** is singular since the disciples are speaking to Jesus.

See: Forms of 'You' — Singular

Matthew 13:10 (#3)

"to them"

The pronoun **them** refers to the "crowd" that was standing on the shore of the sea to listen to Jesus (see [13:2](#)). If this is not clear for your readers, you could refer to these people more directly. Alternate translation: "to the crowd"

See: Pronouns — When to Use Them

Matthew 13:11 (#1)

"But"

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 13:11 (#2)

"has been given" - "it has not been given"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context

that it was God. Alternate translation: "God has given ... God has not given"

See: Active or Passive

Matthew 13:11 (#3)

"the mysteries of the kingdom of the heavens"

Here, Jesus is using the possessive form to describe **mysteries** that are about **the kingdom of the heavens**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the mysteries concerning the kingdom of the heavens"

See: Possession

Matthew 13:11 (#4)

"to those it has not been given"

Here Jesus implies that **those** people have not **been given** the **mysteries of the kingdom of the heavens**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "to those it has not been given to know the mysteries of the kingdom of the heavens"

See: Assumed Knowledge and Implicit Information

Matthew 13:11 (#5)

"to those"

Jesus is using the adjective **those** as a noun to mean the people whom the disciples asked him about. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "to those people" or "to the crowds"

See: Nominal Adjectives

Matthew 13:12 (#1)

"For"

Here, the word **For** could introduce: (1) a reason why God reveals the mysteries of the kingdom to some people and not to other people. Alternate translation: "That is because" or "Here is why that happens;" (2) an explanation concerning why God reveals the mysteries of the kingdom to some

people and not to other people. Alternate translation: "Indeed," or "Here is what I mean:"\n

See: Connecting Words and Phrases

Matthew 13:12 (#2)

"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"

Here, Jesus uses or invents a proverb in order to teach that people who have something usually gain more of it, while people who have very little usually lose everything. Translate this proverb in a way that will be recognized as a proverb and be meaningful in your language and culture. Alternate translation: "people who have things receive more, and they have an abundance. But people who do not have things lose what they used to have"

See: Proverbs

Matthew 13:12 (#3)

"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"

Here 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](#)). If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "whoever has understanding, it will be given to him, and he will have an abundance. But whoever does not have understanding, even what he has will be taken away from him" or "whoever has knowledge about the kingdom, more will be given to him, and he will have an abundance of knowledge. But whoever does not have knowledge about the kingdom, even what knowledge he has will be taken away from him"

See: Assumed Knowledge and Implicit Information

Matthew 13:12 (#4)

"it will be given" - "will be taken away"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context

that it is God. Alternate translation: "God will give ... God will take away"

See: Active or Passive

Matthew 13:12 (#5)

"to him, and he will have an abundance." - "what he has" - "him"

Although the terms **him** and **he** are masculine in this verse, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: "to that person, and he or she will have an abundance ... what that person has ... him or her"

See: When Masculine Words Include Women

Matthew 13:12 (#6)

"he will have an abundance"

If your language does not use an abstract noun for the idea of **abundance**, you could express the same idea in another way. Alternate translation: "he will abound" or "he will have very much"

See: Abstract Nouns

Matthew 13:12 (#7)

"But whoever does not have"

Jesus says **whoever does not have** here as a generalization for emphasis. It is clear in the second half of the sentence that the person did have something. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "But whoever has almost nothing" or "But whoever does not have much"

See: Hyperbole

Matthew 13:13 (#1)

"For this reason"

Here, the pronoun **this** could refer to: (1) what Jesus is about to say, beginning with the word **because**. Alternate translation: "Here is why" (2) what Jesus said in the previous two verses.

Alternate translation: "That is why" or "For those reasons"

See: Pronouns — When to Use Them

Matthew 13:13 (#2)

"to them"

The pronoun **them** refers to the "crowd" that was standing on the shore of the sea to listen to Jesus (see [13:2](#)). Express the idea as you did in [13:10](#). Alternate translation: "to the crowd"

See: Pronouns — When to Use Them

Matthew 13:13 (#3)

"seeing, they do not see; and hearing, they do not hear nor understand"

Here Jesus means that the people **see** things, but they do not look carefully. They **hear** things, but they do not listen carefully or **understand**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "although they see, they do not really see; and although they hear, they do not really hear nor understand" or "seeming to see, they do not actually see, and seeming to hear, they do not actually hear nor understand"

See: Assumed Knowledge and Implicit Information

Matthew 13:14 (#1)

"in them the prophecy of Isaiah is being fulfilled"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "they are fulfilling the prophecy of Isaiah" or "what they do fulfills the prophecy of Isaiah"

See: Active or Passive

Matthew 13:14 (#2)

"the prophecy of Isaiah is being fulfilled, which says"

In Jesus's culture, this was a normal way to introduce a quotation from an important text, in this case, the Old Testament book written by Isaiah the prophet (see [Isaiah 6:9-10](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Jesus is quoting from an important text. Alternate translation: "the prophecy from the book of Isaiah is being fulfilled. Here is the prophecy;" or "is being fulfilled what Isaiah prophesied when he wrote"\n

See: Quotations and Quote Margins

Matthew 13:14 (#3)

"In hearing you will hear," - "seeing, you will see"

Here the author of the quotation repeats the words **hear** and **see** in order to emphasize that the people really do **hear** and **see**. If your language can repeat words for emphasis, it would be appropriate to use that construction here in your translation. Otherwise, you could express the emphasis in another way. Alternate translation: "You will certainly hear ... you will certainly see" or "You will indeed hear ... you will indeed see"

See: Reduplication

Matthew 13:14 (#4)

"certainly not" - "certainly not"

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

See: Double Negatives

Matthew 13:15 (#1)

"For"

Here, the word **For** introduces a reason why the people hear but do not understand and see but do not perceive. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: "That is because" or "That happens since"

See: Connect — Reason-and-Result Relationship

Matthew 13:15 (#2)

"the heart of this people has been thickened,"

The author of the quotation switches from speaking to the Israelite people in the second person (see [13:14](#)) to speaking about them in the third person. If this would not be natural in your language, you could use second person forms in this verse. Alternate translation: "the heart of you people has been thickened, and with your ears you have hardly heard, and you have shut your eyes, lest you might see with your eyes, and you might hear with your ears, and you might understand with your heart and turn back, and I would heal you"

See: First, Second or Third Person

Matthew 13:15 (#3)

"the heart of this people has been thickened,"

These three clauses mean basically the same thing. The second and third emphasize the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the clauses with a word other than **and** in order to show that the second and third phrase are repeating the first one, not saying something additional. Alternatively, you could express the idea with just one or two clauses. Alternate translation: "the heart of this people has been thickened; yes, with their ears they have hardly heard; indeed, they have shut their eyes" or "the heart of this people has been thickened, and they barely use their ears and eyes"

See: Parallelism

Matthew 13:15 (#4)**"the heart of this people has been thickened"**

Here the author of the quotation is speaking as if the **heart** of the people of Israel has literally been **thickened**. He means that they are resisting God stubbornly. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "this people has been made stubborn"

See: Metaphor

Matthew 13:15 (#5)**"the heart of this people has been thickened,"**

If it would not be natural in your language to speak as if a group of people had only one **heart**, you could use the plural form of that word in your translation. Alternate translation: "the hearts of these people have been thickened ... with their hearts"

See: Collective Nouns

Matthew 13:15 (#6)**"the heart of this people has been thickened,"**

In the author's culture, the **heart** is the place where humans think and feel. If it would be helpful in your language, you could translate **heart** by referring to the place where humans think and feel in your culture or by expressing the idea plainly. Alternate translation: "the mind of this people was made dull ... with their mind" or "the thoughts of this people were made dull ... in their thoughts"

See: Metonymy

Matthew 13:15 (#7)**"has been thickened"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "has become thick"

See: Active or Passive

Matthew 13:15 (#8)**"with {their} ears they have hardly heard,"**

It may be that these expressions contains extra information that would be unnatural to express in your language. If so, you could shorten them. Alternate translation: "and they have hardly heard anything, and they have shut their eyes, lest they might see clearly, and they might hear clearly"

See: Making Assumed Knowledge and Implicit Information Explicit

Matthew 13:15 (#9)**"and with {their} ears they have hardly heard,"**

The author of the quotation is speaking as if the people of Israel have become unable to hear and have **shut their eyes** so that they will not see. He means that they are refusing to consider what God wants to tell them. If it would be clearer in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: "and they are refusing to pay attention to God, as if they were closing their ears and eyes" or "and they are refusing to consider what God wants to tell them"

See: Metaphor

Matthew 13:15 (#10)**"they might see with {their} eyes,"**

These three clauses mean basically the same thing. The second and third emphasize the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the clauses with a word other than **and** in order to show that the second and third phrase are repeating the first one, not saying something additional. Alternatively, you could express the idea with just one or two clauses. Alternate translation: "they might see with their eyes; yes, they might hear with their ears; indeed, they might understand with their heart" or "they might use their eyes and ears, and they might understand with their heart"

See: Parallelism

Matthew 13:15 (#11)**"turn back"**

The author of the quotation is speaking of the people of Israel as if they had been traveling somewhere and had taken the wrong way and needed to **turn back** onto the right way. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "start obeying the Lord again"

See: Metaphor

Matthew 13:15 (#12)**"I would heal them"**

Here the author of the quotation does not mean God would only **heal** the people physically. He would also **heal** them spiritually by forgiving their sins. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "I would heal them and forgive them"

See: Assumed Knowledge and Implicit Information

Matthew 13:16 (#1)**"your eyes, for they see; and your ears, for they hear"**

Jesus is using **eyes** and **ears** to represent people as they **see** and **hear**. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: "you, for you see; and blessed are you, for you hear" or "you as you look at things, for you see; and as you listen to things, for you hear"

See: Synecdoche

Matthew 13:16 (#2)**"they see;" - "they hear"**

Here Jesus implies that their **eyes** can **see** properly and their **ears** can **hear** properly. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "they see well ... they hear well"

See: Assumed Knowledge and Implicit Information

Matthew 13:16 (#3)**"and your ears"**

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "and blessed are your ears"

See: Ellipsis

Matthew 13:17 (#1)**"For"**

Here, the word **For** introduces a reason why the disciples are blessed. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: "You are blessed because" or "That is because"

See: Connect — Reason-and-Result Relationship

Matthew 13:17 (#2)**"what you see," - "what you hear"**

Here Jesus implies that what the disciples **see** and **hear** is what he does and teaches. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "what you see me do ... what you hear me say"

See: Assumed Knowledge and Implicit Information

Matthew 13:17 (#3)**"did not see," - "did not hear"**

Here Jesus implies that these people did not **see** or **hear** what the disciples can see and hear. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "did not see those things ... did not hear those things"

See: Assumed Knowledge and Implicit Information

Matthew 13:17 (#4)**"did not see," - "did not hear"**

Here Jesus implies that these people did not **see** or **hear** what the disciples see and hear because they lived before Jesus was born. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "because they lived before this time, did not see ... because they lived before this time, did not hear"

See: Assumed Knowledge and Implicit Information

Matthew 13:17 (#5)**"and to hear"**

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "and they longed to hear"

See: Ellipsis

Matthew 13:18 (#1)**"therefore"**

Here, the word **therefore** introduces an inference or conclusion based on what Jesus has said in the previous verses about how the disciples are blessed because they can listen to Jesus. If it would be helpful in your language, you could use a different word or phrase that introduces an inference, or you could leave **therefore** untranslated. Alternate translation: "then" or "given all that"

See: Connect — Reason-and-Result Relationship

Matthew 13:18 (#2)**"listen to the parable"**

Here Jesus means that he is going to explain the **parable** that he just spoke. He does not mean that he is going to tell it again. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "listen to the explanation of the parable"

See: Assumed Knowledge and Implicit Information

Matthew 13:19 (#1)**"the word of the kingdom"**

Here, Jesus is using the possessive form to describe a **word** that is about **the kingdom**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the word concerning the kingdom"

See: Possession

Matthew 13:19 (#2)**"the word"**

Matthew is using the term **word** to mean something spoken in words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the proclamation" or "the news"

See: Metonymy

Matthew 13:19 (#3)**"the evil one comes and snatches away {what} had been sown in his heart"**

Here Jesus speaks about the message about the kingdom as if it were seed that **had been sown** in a person's **heart**. He speaks of **the evil one** as if he were a bird that swooped down and snatched away the seed. Since these figures of speech connect to the parable that Jesus told, if possible you should preserve them or express the ideas in simile form. Alternate translation: "the evil one comes like a bird and snatches away the word, which had been sown like a seed in his heart"

See: Metaphor

Matthew 13:19 (#4)**"the evil one"**

Here, the phrase **the evil one** refers to the devil, Satan. If it would be helpful to your readers, you could make this idea more explicit. Alternate translation: "the devil" or "the evil one, Satan,"

See: Assumed Knowledge and Implicit Information

Matthew 13:19 (#5)**"what} had been sown in his heart"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: "what someone sowed"

See: Active or Passive

Matthew 13:19 (#6)**"in his heart"**

In Jesus's culture, the **heart** is the place where humans think and feel. If it would be helpful in your language, you could translate **heart** by referring to the place where humans think and feel in your culture or by expressing the idea plainly. Alternate translation: "in his head" or "in his thoughts"\n

See: Metonymy

Matthew 13:19 (#7)**"his"**

Although the term **his** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "his or her" or "that person's"

See: When Masculine Words Include Women

Matthew 13:19 (#8)**"This is {what} was sown beside the road"**

Here Jesus speaks about what happens to this person as if it were what happened in the parable when the seed was sown **beside the road**. If it would be helpful in your language, you could express the idea in simile form. Alternative translation: "When this happens, it is like what happened to the seed that was sown beside the road"

See: Metaphor

Matthew 13:19 (#9)**"This"**

The pronoun **This** refers to the person whom Jesus has described in the previous sentence. If this is not clear for your readers, you could refer to the person more directly. Alternate translation: "That person" or "He"

See: Pronouns — When to Use Them

Matthew 13:19 (#10)**"what} was sown beside the road"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the farmer who was sowing seed. Alternate translation: "what the farmer sowed beside the road"

See: Active or Passive

Matthew 13:20 (#1)**"Now"**

Here, the word **Now** introduces the next thing that Jesus wants to say. If it would be helpful in your language, you could use a word or phrase that introduces the next topic, or you could leave **Now** untranslated. Alternate translation: "Next,"

See: Connecting Words and Phrases

Matthew 13:20 (#2)**"the one having been sown on the rocky ground, this is the one hearing the word and immediately receiving it with joy"**

Here Jesus speaks about what happens to this person as if it were what happened in the parable when the seed was sown **on the rocky ground**. If it would be helpful in your language, you could express the idea in simile form. Alternative translation: "what happened to the seed having been sown on the rocky ground is like what happens to the one hearing the word and immediately receiving it with joy"

See: Metaphor

Matthew 13:20 (#3)

"the one having been sown on the rocky ground, this"

Here, the word **this** refers directly back to **the one having been sown on the rocky ground**. Jesus expresses the idea in this way to introduce **the one having been sown on the rocky ground** and then explain what it means. If stating the topic and then referring back to it with the word **this** would be redundant in your language, you could omit the redundant information. Alternate translation: "the one having been sown on the rocky ground"

See: Making Assumed Knowledge and Implicit Information Explicit

Matthew 13:20 (#4)

"having been sown"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the farmer who was sowing seed. Alternate translation: "that the farmer sowed"

See: Active or Passive

Matthew 13:20 (#5)

"the rocky ground"

Here, just as in [13:5](#), Jesus refers to an area that has a thin layer of soil on top of a layer of rocks. Express the idea as you did in that verse. Alternate translation: "a thin layer of soil on top of rocks" or "a rocky area"

See: Assumed Knowledge and Implicit Information

Matthew 13:20 (#6)

"the word"

Here, just as in [13:19](#), Jesus is using the term **word** to mean something spoken in words. Express the idea as you did there. Alternate translation: "the proclamation" or "the news"

See: Metonymy

Matthew 13:20 (#7)

"the word"

Here Jesus implies that this is the same "word of the kingdom" that he mentioned in the previous verse. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "the word about the kingdom"

See: Assumed Knowledge and Implicit Information

Matthew 13:20 (#8)

"with joy"

If your language does not use an abstract noun for the idea of **joy**, you could express the same idea in another way. Alternate translation: "joyfully"

See: Abstract Nouns

Matthew 13:21 (#1)

"but he has no root in himself but is temporary"

Here Jesus speaks about these people as if they were the plants in the parable that had **no root** and were only **temporary** since they withered when the sun rose. Since this figure of speech connects to the parable that Jesus told, if possible you should preserve it or express the ideas in simile form. Alternate translation: "but he is like a plant with no roots that does not live for long"

See: Metaphor

Matthew 13:21 (#2)

"he has" - "himself" - "he is caused to stumble"

Although the terms **he**, **himself**, and **he** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "that person has ... himself or herself ... he or she is caused to stumble"

See: When Masculine Words Include Women

Matthew 13:21 (#3)**"no root"**

Here, just as in [13:6](#), Jesus says **no root** as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "almost no root" or "very small roots"

See: Hyperbole

Matthew 13:21 (#4)**"and tribulation or persecution having happened"**

If your language does not use abstract nouns for the ideas of **tribulation** and **persecution**, you could express the same ideas in another way. Alternate translation: "and when he is afflicted or persecuted"

See: Abstract Nouns

Matthew 13:21 (#5)**"the word"**

Here, just as in [13:19](#), Jesus is using the term **word** to mean something spoken in words. Express the idea as you did there. Alternate translation: "the proclamation" or "the news"

See: Metonymy

Matthew 13:21 (#6)**"the word"**

Here Jesus implies that this is the same "word of the kingdom" that he mentioned in the previous verses. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "the word about the kingdom"

See: Assumed Knowledge and Implicit Information

Matthew 13:21 (#7)**"he is caused to stumble"**

If your language does not use this passive form, you could express the idea in active form or in another

way that is natural in your language. Alternate translation: "he stumbles"

See: Active or Passive

Matthew 13:21 (#8)**"he is caused to stumble"**

Here, Jesus speaks of ceasing to believe the gospel as if it were stumbling. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "he stops believing" or "he ceases to trust the good news"

See: Metaphor

Matthew 13:22 (#1)**"Now"**

Here, the word **Now** introduces the next thing that Jesus wants to say. If it would be helpful in your language, you could use a word or phrase that introduces the next topic, or you could leave **Now** untranslated. Alternate translation: "Next,"

See: Connecting Words and Phrases

Matthew 13:22 (#2)**"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"**

Here 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**, which **choke** the plant that grows from the seed and make it **unfruitful**. If it would be helpful in your language, you could express the idea in simile form. Alternative translation: "what happened to the seed having been sown among the thorns is like what happens to the one hearing the word, but the worry of this age and the deceitfulness of riches, like thorns, choke the word, so that it is not effective, just like that seed which becomes unfruitful"

See: Metaphor

Matthew 13:22 (#3)

"the one having been sown among the thorns, this"

Here, the word **this** refers directly back to **the one having been sown among the thorns**. Jesus expresses the idea in this way to introduce **the one having been sown among the thorns** and then explains what it means. If stating the topic and then referring back to it with the word **this** would be redundant in your language, you could omit the redundant information. Alternate translation: "the one having been sown among the thorns"

See: Making Assumed Knowledge and Implicit Information Explicit

Matthew 13:22 (#4)

"having been sown"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the farmer who was sowing seed. Alternate translation: "that the farmer sowed"

See: Active or Passive

Matthew 13:22 (#5)

"the word," - "the word"

Here, just as in [13:19](#), Jesus is using the term **word** to mean something spoken in words. Express the idea as you did there. Alternate translation: "the proclamation ... the proclamation" or "the news ... the news"

See: Metonymy

Matthew 13:22 (#6)

"the word," - "the word"

Here Jesus implies that this is the same "word of the kingdom" that he has mentioned in the previous verses. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "the word about the kingdom ... this word"

See: Assumed Knowledge and Implicit Information

Matthew 13:22 (#7)

"the worry of this age and the deceitfulness of riches"

If your language does not use abstract nouns for the ideas of **worry** and **deceitfulness**, you could express the same ideas in another way. Alternate translation: "this person worries about this age and is deceived by riches. These things"

See: Abstract Nouns

Matthew 13:22 (#8)

"the worry of this age"

Here, Jesus is using the possessive form to describe **worry** that is related to **this age**. In other words, the **worry** is about things and problems that exist in **this age** or world. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the worry about things in this age" or "the worry about what happens in this age"

See: Possession

Matthew 13:22 (#9)

"the deceitfulness of riches"

Here, Jesus is using the possessive form to describe **riches** that are characterized by **deceitfulness**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "deceitful riches" or "riches that deceive"

See: Possession

Matthew 13:23 (#1)

"Now"

Here, the word **Now** introduces the next thing that Jesus wants to say. If it would be helpful in your language, you could use a word or phrase that introduces the next topic, or you could leave **Now** untranslated. Alternate translation: "Next,"\n

See: Connecting Words and Phrases

Matthew 13:23 (#2)

"the one having been sown on the good soil, this is the one hearing the word and understanding {it}, who indeed bears fruit and yields, some 100, and some 60, and some 30"

Here Jesus speaks about what happens to this person as if it were what happened in the parable when the seed was **sown on the good soil** and produced a crop of various sizes. If it would be helpful in your language, you could express the idea in simile form. Alternative translation: "what happened to the seed having been sown on the good soil is like what happens to the one hearing the word understanding it. That person will be like a seed that bears fruit and yields, some 100, and some 60, and some 30"

See: Metaphor

Matthew 13:23 (#3)

"the one having been sown on the good soil, this"

Here, the word **this** refers directly back to **the one having been sown on the good soil**. Jesus expresses the idea in this way to introduce **the one having been sown on the good soil** and then explains what it means. If stating the topic and then referring back to it with the word **this** would be redundant in your language, you could omit the redundant information. Alternate translation: "the one having been sown on the good soil"

See: Making Assumed Knowledge and Implicit Information Explicit

Matthew 13:23 (#4)

"having been sown"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the farmer who was sowing seed. Alternate translation: "that the farmer sowed"

See: Active or Passive

Matthew 13:23 (#5)

"the word"

Here, just as in [13:19](#), Jesus is using the term **word** to mean something spoken in words. Express the idea as you did there. Alternate translation: "the proclamation" or "the news"

See: Metonymy

Matthew 13:23 (#6)

"the word"

Here Jesus implies that this is the same "word of the kingdom" that he has mentioned in the previous verses. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "the word about the kingdom"

See: Assumed Knowledge and Implicit Information

Matthew 13:23 (#7)

"bears fruit and yields, some 100, and some 60, and some 30"

Here Jesus means that plants produced **100, 60, or 30** new seeds. Scholars estimate that these numbers are very good in Jesus' time period, although not impossible or unheard of. Express the idea as you did in [13:8](#). Alternate translation: "bears fruit, with some plants yielding 100 seeds, and some plants yielding 60 seeds, and other plants yielding 30 seeds" or "bears fruit and yields many times more than the farmer planted: some 100 times more, and some 60 times more, and some 30 times more"\n

See: Assumed Knowledge and Implicit Information

Matthew 13:23 (#8)

"bears fruit"

Here, the word **fruit** is singular in form, but it refers to many fruits as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: "bears fruits"

See: Collective Nouns

Matthew 13:24 (#1)**"He set before them"**

Here Matthew speaks as if the **parable** were an object that Jesus could **set before** the people. He means that Jesus told them **another parable**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "He spoke to them" or "He narrated to them"

See: Metaphor

Matthew 13:24 (#2)**"them"**

The pronoun **them** refers to the people who were standing by the side of the sea of Galilee (see [13:2](#)). If this is not clear for your readers, you could refer to those people more directly. Alternate translation: "the people standing on the shore" or "those people"

See: Pronouns — When to Use Them

Matthew 13:24 (#3)**"saying"**

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

See: Quotations and Quote Margins

Matthew 13:24 (#4)**"The kingdom of the heavens is compared to a man"**

To teach the people in the crowd, Jesus offers a story or illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "Listen to this story: the kingdom of the heavens is compared to a man"

See: Parables

Matthew 13:24 (#5)**"The kingdom of the heavens is compared to"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the comparing, it is clear from the context that it is Jesus himself. Alternate translation: "I compare the kingdom of the heavens to" or "The kingdom of the heavens is comparable to"

See: Active or Passive

Matthew 13:24 (#6)**"a man" - "his"**

Here Jesus is telling a story about a specific **man**. It is not important for the story whether the person is a man or a woman. If you have a form that refers to any person without identifying a gender, you could use it here. Otherwise, you could identify the person as a man, as the UST does.

See: When Masculine Words Include Women

Matthew 13:24 (#7)**"good seed"**

Here, the phrase **good seed** refers to seed that sprouts into plants that produce helpful crops. If it would be helpful to your readers, you could make this idea more explicit. Alternate translation: "seed that sprouts into productive plants"

See: Assumed Knowledge and Implicit Information

Matthew 13:24 (#8)**"seed"**

Here, the word **seed** is singular in form, but it refers to many seeds as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: "seeds"

See: Collective Nouns

Matthew 13:25 (#1)**"the men"**

Here, the phrase **the men** could refer to: (1) the farmer and the people who help take care of his field and crops. Alternate translation: "the man and

his helpers" (2) people in general. Alternate translation: "people" or "everyone"

See: Assumed Knowledge and Implicit Information

Matthew 13:25 (#2)

"darnel"

The word **darnel** refers to a plant that looks like a wheat plant, but the grain that it produces can be poisonous. If your readers would not be familiar with this type of plant, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "weeds" or "poisonous plants that look like wheat"

See: Translate Unknowns

Matthew 13:25 (#3)

"went away"

Here the implication is that the **enemy** sowed the **darnel** and **went away** without the farmer and his workers noticing what he had done. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "went away without the men noticing what he had done"

See: Assumed Knowledge and Implicit Information

Matthew 13:26 (#1)

"the blades sprouted and produced a crop"

Here Jesus refers to the how seeds sprouted as small **blades** of grass and then grew until they began to produce heads of grain. If it would be helpful in your language, you could describe this process more explicitly. Alternate translation: "the wheat sprouted and grew until it began to produce heads of grain"

See: Assumed Knowledge and Implicit Information

Matthew 13:26 (#2)

"the darnel became visible also"

Here Jesus means that the field workers recognized that some plants were **darnel** once the wheat and the darnel had **sprouted** and grown. If it would be helpful in your language, you could make this idea

more explicit. Alternate translation: "the darnel also grew and became recognizable"

See: Assumed Knowledge and Implicit Information

Matthew 13:26 (#3)

"the darnel"

Translate the word **darnel** as you did in [13:24](#). Alternate translation: "the weeds" or "the poisonous plants that look like wheat"

See: Translate Unknowns

Matthew 13:27 (#1)

"Now"

Here, the word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Then,"

See: Connecting Words and Phrases

Matthew 13:27 (#2)

"of the master of the house"

The **master of the house** is the farmer who owns the field. He is the "man" whom Jesus already mentioned in [13:24](#). If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "of the man, the one who owned the field" or "of the farmer who owned the field"

See: Assumed Knowledge and Implicit Information

Matthew 13:27 (#3)

"said to him, 'Master, did you not sow good seed in your field? From where then does it have darnel'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "asked him, their master, about whether he had sown good seed in his field and about where the darnel came from."

See: Quotes within Quotes

Matthew 13:27 (#4)

"did you not sow good seed in your field"

The servants are using the question form to indicate that they know that the farmer sowed **good seed**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "we realize that you sowed good seed in your field." or "you certainly sowed good seed in your field!"

See: Rhetorical Question

Matthew 13:27 (#5)

"did you not sow" - "your"

Here, the words **you** and **your** are singular since the servants are speaking to the master of the house.

See: Forms of 'You' — Singular

Matthew 13:27 (#6)

"did you not sow"

The landowner probably had his servants plant the seeds. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "did you not have us sow"

See: Assumed Knowledge and Implicit Information

Matthew 13:27 (#7)

"good seed"

Here, the phrase **good seed** refers to seed that sprouts into plants that produce helpful crops. Express the idea as you did in [13:24](#). Alternate translation: "seed that sprouts into productive plants"

See: Assumed Knowledge and Implicit Information

Matthew 13:27 (#8)

"seed"

Here, the word **seed** is singular in form, but it refers to many seeds as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: "seeds"

See: Collective Nouns

Matthew 13:27 (#9)

"From where then does it have darnel"

The servants could be using the question form to: (1) inform the **landowner** that there is **darnel** in the field and they are not sure where it came from. Alternate translation: "Despite that, there is darnel in the field, and we are not sure where it came from." (2) ask the **landowner** if he knows where the **darnel** came from. Alternate translation: "So, from where did the darnel in the field come?"

See: Rhetorical Question

Matthew 13:27 (#10)

"darnel"

Translate the word **darnel** as you did in [13:24](#). Alternate translation: "weeds" or "poisonous plants that look like wheat"

See: Translate Unknowns

Matthew 13:28 (#1)

"But"

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 13:28 (#2)

"to them, 'A hostile man did this'"

If it would be clearer in your language, you could translate this so that there is not a quotation within

a quotation. Alternate translation: "to them that a hostile man had done this."

See: Quotes within Quotes

Matthew 13:28 (#3)

"did this"

The pronoun **this** refers to the action of planting the weed seeds. If this is not clear for your readers, you could refer to this action more directly. Alternate translation: "planted the weeds"

See: Pronouns — When to Use Them

Matthew 13:28 (#4)

"But"

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 13:28 (#5)

"say to him, 'Do you therefore desire that, having gone out, we would gather them'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "ask him whether he would desire that, having gone out, they would gather them."

See: Quotes within Quotes

Matthew 13:28 (#6)

"say"

To call attention to a development in the story, Jesus uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "said"

See: Irregular Use of Tenses

Matthew 13:28 (#7)

"Do you therefore desire that"

Here, the word **you** is singular since the servants are speaking to the master of the house.

See: Forms of 'You' — Singular

Matthew 13:28 (#8)

"having gone out, we would gather them"

Here the servants mean that they could go to the field, pull up the weeds, and **gather them** in one place. If it would be helpful in your language, you could make these ideas more explicit. Alternate translation: "having gone out to your field, we would pull up and gather them together"

See: Assumed Knowledge and Implicit Information

Matthew 13:28 (#9)

"we would gather"

By **we**, the servants means themselves but not the farmer, so use the exclusive form of that word in your translation if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Matthew 13:28 (#10)

"them"

The pronoun **them** refers to the weed plants. If this is not clear for your readers, you could refer to them more directly. Alternate translation: "the weeds"

See: Pronouns — When to Use Them

Matthew 13:29 (#1)

"But"

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 13:29 (#2)

"gathering the darnel, you might uproot the wheat along with them"

Here the farmer is implying that they will pull up the **darnel** before they gather it. He also implies that pulling up the **darnel** may also **uproot the wheat**, since their roots are growing together. If it would be helpful in your language, you could make these ideas more explicit. Alternate translation: "pulling up and gathering the darnel, you might uproot the wheat that is growing with them in the ground"

See: Assumed Knowledge and Implicit Information

Matthew 13:29 (#3)

"the darnel"

Translate the word **darnel** as you did in [13:24](#). Alternate translation: "the weeds" or "the poisonous plants that look like wheat"\n

See: Translate Unknowns

Matthew 13:29 (#4)

"them"

The pronoun **them** refers to **the darnel**. If this is not clear for your readers, you could use the plant's name here. Alternate translation: "the darnel"

See: Pronouns — When to Use Them

Matthew 13:29-30 (#1)

"But he says, 'Certainly not, lest gathering the darnel, you might uproot the wheat along with them' - "Permit both to grow together until the harvest, and at the time of the harvest I will say to the reapers, "First gather the darnel and tie them in bundles to burn them up but gather the wheat into my barn"

If it would be clearer in your language, you could translate these verses so that there are no quotations within quotations. Alternate translation: "he says that they should certainly not, lest gathering the darnel, they might uproot the wheat along with them. He told them to permit

both to grow together until the harvest, and at the time of the harvest he would say to the reapers that they should first gather the darnel and tie them in bundles to burn them up, but that they should gather the wheat into his barn."

See: Quotes within Quotes

Matthew 13:30 (#1)

"both"

Here, the word **both** refers to the wheat and the darnel. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "both wheat and darnel"

See: Assumed Knowledge and Implicit Information

Matthew 13:30 (#2)

"until the harvest, and at the time of the harvest"

The expressions **until the harvest** and **at the time of the harvest** contain extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expressions. Alternate translation: "until the harvest, when"

See: Making Assumed Knowledge and Implicit Information Explicit

Matthew 13:30 (#3)

"at the time of the harvest"

Here, the farmer is using the possessive form to describe a **time** in which to perform the **harvest**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "at harvest time" or "at the time when we harvest"

See: Possession

Matthew 13:30 (#4)

"the darnel"

Translate the word **darnel** as you did in [13:24](#). Alternate translation: "the weeds" or "the poisonous plants that look like wheat"

See: Translate Unknowns

Matthew 13:30 (#5)

"gather the wheat"

Here the farmer implies that the **reapers** should first harvest the **wheat** and then **gather** it. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "harvest the wheat and gather it"

See: Assumed Knowledge and Implicit Information

Matthew 13:30 (#6)

"my barn"

The word **barn** refers to a place where food is stored. If your readers would not be familiar with this term, you could use a more general one. Alternate translation: "the place where my food is stored"\n

See: Translate Unknowns

Matthew 13:31 (#1)

"He set before them"

Here Matthew speaks as if the **parable** were an object that Jesus could **set before** the people. He means that Jesus told them another parable. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. See how you expressed the idea in [13:24](#). Alternate translation: "He spoke to them" or "He narrated to them"

See: Metaphor

Matthew 13:31 (#2)

"them"

The pronoun **them** refers to the people who were standing by the side of the sea of Galilee (see [13:2](#)). If this is not clear for your readers, you could refer to those people more directly. See how you expressed the idea in [13:24](#). Alternate translation: "the people standing on the shore" or "those people"

See: Pronouns — When to Use Them

Matthew 13:31 (#3)

"saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and he said"\n

See: Quotations and Quote Margins

Matthew 13:31 (#4)

"The kingdom of the heavens is like a mustard seed"

To teach the people in the crowd, Jesus offers a story or illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "Listen to this story: the kingdom of the heavens is like a mustard seed"\n

See: Parables

Matthew 13:31 (#5)

"a mustard seed"

A **mustard seed** is a very small seed that grows into a large plant. If your readers would not be familiar with this kind of seed, in your translation you could use the name of another seed like it, or you could use a general phrase. Alternate translation: "a very small seed"

See: Translate Unknowns

Matthew 13:31 (#6)

"a man" - "his"

Here Jesus is telling a story about a specific **man**. However, it is not important for the story whether the person is a man or a woman. If you have a form that refers to any person without identifying a gender, you could use it here. Otherwise, you could identify the person as a man, as the UST does.

See: When Masculine Words Include Women

Matthew 13:32 (#1)

"the smallest of all the seeds"

Jesus says **smallest of all the seeds** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "one of the smallest seeds" or "smaller than most seeds"

See: Hyperbole

Matthew 13:32 (#2)

"the vegetable plants"

The phrase **vegetable plants** refers to plants that people grow so that they can eat them or parts of them. If your readers would not be familiar with this type of plant, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "other plants that people grow to eat" or "plants that people have in their gardens"

See: Translate Unknowns

Matthew 13:32 (#3)

"becomes a tree"

Here, the phrase **becomes a tree** means that the plant grows until it becomes the size of a tree. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "becomes as large as a tree"

See: Idiom

Matthew 13:32 (#4)

"the birds of the sky"

In your language, it might seem that this phrase expresses unnecessary extra information. If so, you could abbreviate it. Alternate translation: "the birds"

See: Making Assumed Knowledge and Implicit Information Explicit

Matthew 13:32 (#5)

"nest"

Here, the word **nest** could indicate that: (1) the birds are building nests in the **branches** of the mustard plant. Alternate translation: "build nests"

(2) the birds are perching or resting on the **branches** of the mustard plant. Alternate translation: "perch" or "roost"

See: Assumed Knowledge and Implicit Information

Matthew 13:33 (#1)

"to them"

The pronoun **them** refers to the people who were standing by the side of the sea of Galilee (see [13:2](#)). If this is not clear for your readers, you could refer to those people more directly. See how you expressed the idea in [13:24](#). Alternate translation: "to the people standing on the shore" or "to those people"

See: Pronouns — When to Use Them

Matthew 13:33 (#2)

"The kingdom of the heavens is like yeast"

To teach the people in the crowd, Jesus offers a story or illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "Listen to this story: the kingdom of the heavens is like yeast"

See: Parables

Matthew 13:33 (#3)

"yeast"

Jesus assumes that his listeners will know that only a little bit of **yeast** is needed to make a lot of dough rise. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "a little bit of yeast"

See: Assumed Knowledge and Implicit Information

Matthew 13:33 (#4)

"three seahs of flour"

The term **seahs** is the plural of "seah," a dry measure equivalent to nearly eight liters or two gallons. You can express this quantity in terms of a measure that your culture uses, or you can use a general expression. Alternate translation: "a large amount of flour"

See: Biblical Volume

Matthew 13:33 (#5)

"until it was all leavened"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the **yeast**. Alternate translation: "until the yeast leavened it all"

See: Active or Passive

Matthew 13:34 (#1)

"All these things Jesus spoke in parables to the crowds, and he was speaking nothing to them without a parable"

This sentence marks the end of Jesus' teaching by summarizing how Jesus taught the crowds. Use a natural form in your language for expressing the conclusion of a speech. Alternate translation: "Then Jesus stopped speaking to the crowds. He had spoken all those things in parables to them, and he was speaking nothing to them without a parable"\n

See: End of Story

Matthew 13:34 (#2)

"All these things"

The phrase **All these things** is referring to the parables which Jesus just taught. If it would be helpful to your readers, you could make this idea more explicit. Alternate translation: "All those teachings"

See: Assumed Knowledge and Implicit Information

Matthew 13:34 (#3)

"he was speaking nothing to them without a parable"

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative word **nothing** and the negative preposition **without**.

Alternate translation: "he was only speaking to them with a parable"

See: Double Negatives

Matthew 13:35 (#1)

"so that"

Here, the phrase **so that** could introduce: (1) a result from Jesus teaching in parables. Alternate translation: "with the result that" (2) a purpose for which Jesus was teaching in parables. Alternate translation: "in order that"

See: Connect — Reason-and-Result Relationship

Matthew 13:35 (#2)

"what} had been said through the prophet might be fulfilled"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the speaking, it is clear from the context that it was God. Alternate translation: "this might fulfill that which God said through the prophet"

See: Active or Passive

Matthew 13:35 (#3)

"saying"

In Matthew's culture, saying was a normal way to introduce a quotation from an important text, in this case, the Old Testament book of Psalms (see [78:2](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Matthew is quoting from an important text. Alternate translation: "who wrote in the book of Psalms" or "who declared"

See: Quotations and Quote Margins

Matthew 13:35 (#4)

"I will open my mouth"

Here, the phrase **I will open my mouth** refers to speaking words. If it would be helpful in your language, you could use a comparable phrase or

state the meaning plainly. Alternate translation: "I will talk"

See: Idiom

Matthew 13:35 (#5)

"what} has been hidden"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: "what God has hidden"

See: Active or Passive

Matthew 13:35 (#6)

"from the foundation of the world"

If your language does not use an abstract noun for the idea of **foundation**, you could express the same idea in another way. Alternate translation: "from when God founded the world"

See: Abstract Nouns

Matthew 13:36 (#1)

"Then"

Here, the word **Then** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Then** untranslated. Alternate translation: "After that" or "Next"

See: Introduction of a New Event

Matthew 13:36 (#2)

"the house"

Here Matthew refers to **the house** that Jesus had been in before he taught in parables (see [13:1](#)). If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "the house where he had been" or "the house in which he had taught previously"

See: Assumed Knowledge and Implicit Information

Matthew 13:36 (#3)

"saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and they said"

See: Quotations and Quote Margins

Matthew 13:36 (#4)

"saying, "Explain to us the parable of the darnel of the field"

It may be more natural in your language to have an indirect quotation here. Alternate translation: "asking him to explain to them the parable of the darnel of the field."

See: Direct and Indirect Quotations

Matthew 13:36 (#5)

"Explain to us"

This is an imperative, but it communicates a polite request rather than a command. Use a form in your language that communicates a polite request. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: "We ask that you explain to us"

See: Imperatives — Other Uses

Matthew 13:36 (#6)

"Explain"

Here, the command is singular because the disciples are speaking to Jesus.

See: Forms of 'You' — Singular

Matthew 13:36 (#7)

"the parable of the darnel of the field"

Here, the disciples are using the possessive form to describe the **parable** that was about **the darnel** that grew in **the field**. If this is not clear in your language, you could express the idea in another

way. Alternate translation: "the parable concerning the darnel that grew in the field"

See: Possession

Matthew 13:36 (#8)

"of the darnel"

Translate the word **darnel** as you did in [13:24](#). Alternate translation: "of the weeds" or "of the poisonous plants that look like wheat"

See: Translate Unknowns

Matthew 13:37 (#1)

"Now"

Here, the word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 13:37 (#2)

"The one sowing the good seed is the Son of Man"

Here Jesus speaks as if the **one sowing** were **the Son of Man**. He means that the sower represents or is like **the Son of Man**. If it would be helpful in your language, you could express the idea in simile form or in another way. Alternate translation: "The one sowing the good seed represents the Son of Man" or "The one sowing the good seed should be interpreted as the Son of Man"

See: Metaphor

Matthew 13:37 (#3)

"the good seed"

Translate the phrase **good seed** as you did in [13:24](#). Alternate translation: "the seed that sprouts into productive plants"

See: Assumed Knowledge and Implicit Information

Matthew 13:37 (#4)

"seed"

Here, the word **seed** is singular in form, but it refers to many seeds as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: "seeds"

See: Collective Nouns

Matthew 13:37 (#5)

"the Son of Man"

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: "I, who am the Son of Man"

See: First, Second or Third Person

Matthew 13:38 (#1)

"the field is the world"

Here Jesus speaks as if **the field** were **the world**. He means that **the field** represents or is like **the world**. If it would be helpful in your language, you could express the idea in simile form or in another way. Alternate translation: "the field represents the world" or "the field should be interpreted as the world"

See: Metaphor

Matthew 13:38 (#2)

"the good seed—these are the sons of the kingdom"

Here Jesus speaks as if **the good seed** were **the sons of the kingdom**. He means that **the good seed** represents or is like **the sons of the kingdom**. If it would be helpful in your language, you could express the idea in simile form or in another way. Alternate translation: "the good seed—these represent the sons of the kingdom" or "the good seed—these should be interpreted as the sons of the kingdom"

See: Metaphor

Matthew 13:38 (#3)**"the good seed—these"**

Here, the word **these** refers directly back to **the good seed**. Jesus expresses the idea in this way to introduce **the good seed** and then explain what it means. If stating the topic and then referring back to it with the word **these** would be redundant in your language, you could omit the redundant information. Alternate translation: "the good seed"

See: Making Assumed Knowledge and Implicit Information Explicit

Matthew 13:38 (#4)**"the good seed"**

Translate the phrase **good seed** as you did in [13:37](#). Alternate translation: "the seed that sprouts into productive plants"

See: Assumed Knowledge and Implicit Information

Matthew 13:38 (#5)**"seed"**

Here, the word **seed** is singular in form, but it refers to many seeds as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: "seeds"

See: Collective Nouns

Matthew 13:38 (#6)**"the sons of the kingdom"**

The expression **the sons of the kingdom** refers to people who are part of God's kingdom. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "people who are part of the kingdom" or "people who are in the kingdom"

See: Idiom

Matthew 13:38 (#7)**"the sons" - "the sons"**

Although the term **sons** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "the children" or "the sons and daughters"

See: When Masculine Words Include Women

Matthew 13:38 (#8)**"the darnel are the sons of the evil one"**

Here Jesus speaks as if **the darnel** were **the sons of the evil one**. He means that **the darnel** represent or are like **the sons of the evil one**. If it would be helpful in your language, you could express the idea in simile form or in another way. Alternate translation: "the darnel represent the sons of the evil one" or "the darnel should be interpreted as the sons of the evil one"

See: Metaphor

Matthew 13:38 (#9)**"the darnel"**

Translate the word **darnel** as you did in [13:24](#). Alternate translation: "the weeds" or "the poisonous plants that look like wheat"

See: Translate Unknowns

Matthew 13:38 (#10)**"the sons of the evil one"**

The expression **the sons of the evil one** refers to people who belong to or follow **the evil one**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "people who belong to the evil one" or "people who follow the evil one"

See: Idiom

Matthew 13:38 (#11)**"of the evil one"**

Here, the phrase **the evil one** refers to the devil, Satan. If it would be helpful to your readers, you could make this idea more explicit. Express the idea

as you did in [13:19](#). Alternate translation: “of the devil” or “of the evil one, Satan,”

See: Assumed Knowledge and Implicit Information

Matthew 13:39 (#1)

“the enemy having sowed them is the devil”

Here Jesus speaks as if **the enemy having sowed them** were **the devil**. He means that **the enemy** represents or is like **the devil**. If it would be helpful in your language, you could express the idea in simile form or in another way. Alternate translation: “the enemy having sowed them represents the devil” or “the enemy having sowed them should be interpreted as the devil”

See: Metaphor

Matthew 13:39 (#2)

“them”

The pronoun **them** refers to the darnel. If this is not clear for your readers, you could refer to the plant more directly. Alternate translation: “the darnel” or “the weeds”

See: Pronouns — When to Use Them

Matthew 13:39 (#3)

“And the harvest is the end of the age”

Here Jesus speaks as if **the harvest** were **the end of the age**. He means that **the harvest** represents or is like **the end of the age**. If it would be helpful in your language, you could express the idea in simile form or in another way. Alternate translation: “And the harvest represents the end of the age” or “the harvest should be interpreted as the end of the age”

See: Metaphor

Matthew 13:39 (#4)

“the end of the age”

Here, the phrase **the end of the age** refers to when the current time period will cease and a new **age** will begin. If your language has a way to refer to the end of the way things are now, you could use it

here, or you could use a descriptive phrase. Alternate translation: “the end of the world” or “the moment in the future when the current way of doing things will cease”

See: Idiom

Matthew 13:39 (#5)

“the reapers are angels”

Here Jesus speaks as if **the reapers** were **angels**. He means that **the reapers** represent or are like **angels**. If it would be helpful in your language, you could express the idea in simile form or in another way. Alternate translation: “the reapers represent angels” or “the reapers should be interpreted as angels”

See: Metaphor

Matthew 13:40 (#1)

“Therefore”

Here, the word **Therefore** introduces an inference or conclusion based on how Jesus has interpreted the story about the **darnel** and the grain. If it would be helpful in your language, you could use a word or phrase that introduces an inference or conclusion, or you could leave **Therefore** untranslated. Alternate translation: “So then”

See: Connect — Reason-and-Result Relationship

Matthew 13:40 (#2)

“just as the darnel are gathered and burned with fire, thus it will be at the end of the age”

Here Jesus compares how **the darnel are gathered and burned with fire** to what will happen **at the end of the age**. Jesus explains this comparison in the following verses, so you do not need to explain it here. If it would be helpful in your language, you could use a form that clearly compares **the end of the age** with how **the darnel are gathered and burned with fire**. Alternate translation: “think about how the darnel are gathered and burned with fire. That is what the end of the age will be like”

See: Simile

Matthew 13:40 (#3)**"the darnel are gathered and burned with fire"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the workers who were harvesting. Alternate translation: "the ones who are harvesting gather the darnel and burn them with fire"

See: Active or Passive

Matthew 13:40 (#4)**"at the end of the age"**

See how you translated the phrase **the end of the age** in [13:39](#). Alternate translation: "during the end of the world" or "at the moment in the future when the current way of doing things will cease"

See: Idiom

Matthew 13:41 (#1)**"The Son of Man will send out his angels," - "his kingdom"**

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: "I, who am the Son of Man, will send out my angels ... my kingdom"

See: First, Second or Third Person

Matthew 13:41 (#2)**"they will gather from his kingdom"**

Here Jesus implies that the angels will **gather** these things and people and remove them **from his kingdom**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "they will gather and take out of his kingdom"

See: Assumed Knowledge and Implicit Information

Matthew 13:41 (#3)**"all the stumbling blocks"**

Here, Jesus speaks of things that cause people to sin as if they were **stumbling blocks**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "all the things that lead people to disobey"

See: Metaphor

Matthew 13:41 (#4)**"the stumbling blocks"**

Here, the phrase **stumbling blocks** could refer to: (1) things that cause people to stumble. Alternate translation: "the things that cause people to stumble" (2) people who cause others to stumble. Alternate translation: "the ones who cause others to stumble"

See: Assumed Knowledge and Implicit Information

Matthew 13:41 (#5)**"the ones doing lawlessness"**

If your language does not use an abstract noun for the idea of **lawlessness**, you could express the same idea in another way. Alternate translation: "the ones who are lawless" or "the ones doing what is lawless"

See: Abstract Nouns

Matthew 13:42 (#1)**"they will throw them"**

The pronoun **they** refers to the angels. The pronoun **them** refers to the people and things that the angels gathered (see [13:41](#)). If this is not clear for your readers, you could refer to these people and things more directly. Alternate translation: "those angels will throw the people and things that they gathered"

See: Pronouns — When to Use Them

Matthew 13:42 (#2)**"the furnace of fire"**

Here, Jesus is using the possessive form to describe a **furnace** that is full of **fire**. If this is not clear in your language, you could express the idea in

another way. Alternate translation: "the fiery furnace" or "the furnace blazing with fire"

See: Possession

Matthew 13:42 (#3)

"the furnace of fire"

Here, the phrase **the furnace of fire** refers to hell and describes it as a very unpleasant place. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: "hell, which is as hot as a furnace of fire" or "hell"

See: Metaphor

Matthew 13:42 (#4)

"grinding of the teeth"

In Jesus' culture, people would grind their **teeth** when they experienced anger, grief, and pain. If it would be helpful in your language, you could refer to an action with comparable meaning or state the meaning of this action plainly. See how you translated this phrase in [8:12](#). Alternate translation: "beating of breasts" or "grinding of the teeth in anger and pain"\n

See: Assumed Knowledge and Implicit Information

Matthew 13:43 (#1)

"the righteous"

Jesus is using the adjective **righteous** as a noun to mean righteous people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "people who are righteous"

See: Nominal Adjectives

Matthew 13:43 (#2)

"will shine"

Here Jesus speaks of how great and glorious **the righteous** will be by describing them as if they **will shine**. If it would be helpful in your language, you could express the idea in simile form or state the

meaning plainly. Alternate translation: "will have glory, as if they were shining" or "will have glory"

See: Metaphor

Matthew 13:43 (#3)

"as the sun"

Here Jesus compares how **the righteous will shine** to how **the sun** shines. He means that they will shine very brightly. If it would be helpful in your language, you could state the meaning of the comparison more explicitly. Alternate translation: "as brightly as the sun shines"

See: Simile

Matthew 13:43 (#4)

"of their Father"

This is a figurative expression. God is not the **Father** of humans in the same actual way that he is the Father of Jesus. Even so, it would probably be best to translate **Father** with the same word that your language would naturally use to refer to a human father. If it would be helpful to your readers, you could indicate that this means God. Alternate translation: "of God, who is their Father"\n

See: Metaphor

Matthew 13:43 (#5)

"The one having ears let him hear"

See how you translated the identical sentence in [13:9](#).

See: Metonymy

Matthew 13:44 (#1)

"The kingdom of the heavens is like a treasure"

To teach the disciples, Jesus offers a story or illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "Listen to this story: the kingdom of the heavens is like a treasure"

See: Parables

Matthew 13:44 (#2)**"hidden"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: "that someone had hidden"

See: Active or Passive

Matthew 13:44 (#3)**"which, having found, a man hid. And from his joy, he goes and sells everything, as much as he has, and buys that field"**

Here Jesus tells the story partly in the past tense and partly in the present tense. This was a natural way to tell the story in his language. Consider what tense your language might use to tell this kind of story. If it would be helpful in your language, you could use the same tense throughout the story. Alternate translation: "which, finding, a man hides. And from his joy, he goes and sells everything, as much as he has, and buys that field"

See: Irregular Use of Tenses

Matthew 13:44 (#4)**"which, having found, a man hid"**

Here Jesus means that the man **found** the treasure, but then he **hid** it again so that no one else would find it before he could buy the field. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "which a man found and then hid again"

See: Assumed Knowledge and Implicit Information

Matthew 13:44 (#5)**"from his joy, he goes"**

Here Jesus could mean that: (1) the man sold everything and bought the field because of **his joy**. Alternate translation: "because of his joy, he goes" (2) the man sold everything and bought the field while he experienced **joy**. Alternate translation: "joyfully he goes"

See: Assumed Knowledge and Implicit Information

Matthew 13:44 (#6)**"from his joy"**

If your language does not use an abstract noun for the idea of **joy**, you could express the same idea in another way. Make sure that your translation fits with the interpretation you chose in the previous note. Alternate translation: "because of how joyful he was"

See: Abstract Nouns

Matthew 13:44 (#7)**"everything, as much as he has"**

The expression **everything, as much as he has** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: "everything that he has"

See: Making Assumed Knowledge and Implicit Information Explicit

Matthew 13:44 (#8)**"buys that field"**

Here Jesus implies that the man **buys that field** so that he can also own the treasure. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "buys that field and the treasure in it" or "buys that field so he can possess the treasure"

See: Assumed Knowledge and Implicit Information

Matthew 13:45 (#1)**"Again"**

Here, the word **Again** introduces another parable or short story. If it would be helpful in your language, you could use a word or phrase that introduces another story, or you could leave **Again** untranslated. Alternate translation: "Also" or "Even further"

See: Connecting Words and Phrases

Matthew 13:45 (#2)**"the kingdom of the heavens is like a man"**

To teach the disciples, Jesus offers another story or illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "listen to this story: the kingdom of the heavens is like a man"

See: Parables

Matthew 13:45 (#3)**"a man, a merchant, seeking"**

A **merchant** is a trader who buys merchandise and sells it to people. If your readers would not be familiar with this occupation, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "a man, a shopkeeper, seeking" or "a man who sold goods who was seeking"

See: Translate Unknowns

Matthew 13:45 (#4)**"seeking fine pearls"**

Jesus implies that the man is **seeking fine pearls** because he wants to buy them. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "seeking to buy fine pearls"

See: Assumed Knowledge and Implicit Information

Matthew 13:45 (#5)**"fine pearls"**

The word **pearls** refers to beautiful and valuable mineral balls that people use as jewelry. When **pearls** are **fine**, they are particularly beautiful and valuable. If your readers would not be familiar with **pearls**, you could use the name of something similar in your area or you could use a more general term. See how you translated **pearls** in [7:6](#). Alternate translation: "beautiful jewelry" or "very valuable beads"

See: Translate Unknowns

Matthew 13:46 (#1)**"one very valuable pearl"**

See how you translated "pearls" in the previous verse. Alternate translation: "one piece of very valuable jewelry" or "one very valuable bead"

See: Translate Unknowns

Matthew 13:46 (#2)**"everything, as much as he had, and"**

The expression **everything, as much as he had** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. See how you translated the similar phrase in [13:44](#). Alternate translation: "everything that he had and"

See: Making Assumed Knowledge and Implicit Information Explicit

Matthew 13:47 (#1)**"Again"**

Here, the word **Again** introduces another parable or short story. If it would be helpful in your language, you could use a word or phrase that introduces another story, or you could leave **Again** untranslated. See how you translated this word in [13:45](#). Alternate translation: "Also" or "Even further"

See: Connecting Words and Phrases

Matthew 13:47 (#2)**"the kingdom of the heavens is like a net"**

To teach the disciples, Jesus offers another story or illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "listen to this story: the kingdom of the heavens is like a net"

See: Parables

Matthew 13:47 (#3)**"a net"**

Some cultures use a **net** to catch fish. A **net** is a mesh or network of cords or ropes which fishermen throw into the water to trap many fish at once. If it would be helpful in your language, you could refer to how people catch many fish at once in your culture, or you could use a general phrase. See how you translated the similar word in [4:18](#). Alternate translation: "a fish trap" or "a fishing tool"\n

See: Translate Unknowns

Matthew 13:47 (#4)**"having been cast"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject or refer to people who fish. Alternate translation: "that fishermen cast"\n

See: Active or Passive

Matthew 13:47 (#5)**"having gathered from every kind"**

Here Jesus means that **every kind** of fish was trapped in the **net**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "having collected every kind of fish" or "having caught some fish of every kind"

See: Assumed Knowledge and Implicit Information

Matthew 13:47 (#6)**"every kind"**

Jesus says **every kind** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "very many kinds"

See: Hyperbole

Matthew 13:48 (#1)**"it was filled"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was fish. Alternate translation: "fish filled it up"

See: Active or Passive

Matthew 13:48 (#2)**"the beach"**

See how you translated **beach** in [13:2](#). Alternate translation: "the edge of the sea" or "the sandy area by the water"

See: Translate Unknowns

Matthew 13:48 (#3)**"having sat down"**

Here Jesus implies that the people **sat down** to sort through the fish to find the useful ones. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "having sat down to separate the fish"

See: Assumed Knowledge and Implicit Information

Matthew 13:48 (#4)**"they gathered"**

The pronoun **they** refers to the fishermen who cast the net into the sea. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: "the fishermen gathered"

See: Pronouns — When to Use Them

Matthew 13:48 (#5)**"the good things" - "the rotten things"**

Here Jesus is referring to **good** fish and **rotten** fish. The **good** fish are good for eating, while the **rotten** fish are not good for eating. If it would be helpful in

your language, you could make this idea more explicit. Alternate translation: “the useful fish ... the worthless fish” or “the fish that were good to eat ... the fish that were not good to eat”

See: Assumed Knowledge and Implicit Information

Matthew 13:49 (#1)

“at the end of the age”

See how you translated the phrase **the end of the age** in [13:39](#). Alternate translation: “during the end of the world” or “at the moment in the future when the current way of doing things will cease”\n

See: Idiom

Matthew 13:49 (#2)

“The angels will go out”

Jesus does not say where the angels **go out** from. Jesus and his audience would have known that the angels went out from God’s presence in heaven. If it would be helpful to your readers, you could make that idea more explicit. Alternate translation: “The angels will go out from God’s presence” or “The angels will go out from heaven”

See: Assumed Knowledge and Implicit Information

Matthew 13:49 (#3)

“will go out”

In a context such as this, your language might say “come” instead of **go**. Alternate translation: “will come out”

See: Go and Come

Matthew 13:49 (#4)

“the wicked” - “the righteous”

Jesus is using the adjectives **wicked** and **righteous** as nouns to mean people who are **wicked** or **righteous**. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: “the wicked people ... the righteous people”

See: Nominal Adjectives

Matthew 13:50 (#1)

””

This verse is identical to [13:42](#), so express the idea as you did there. Make sure that your translation still fits the context of this verse.

Matthew 13:51 (#1)

“all these things”

Here Jesus refers to what he has been teaching the disciples (see [13:37-50](#)). If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “all these things I have told you” or “everything I have been teaching you”

See: Assumed Knowledge and Implicit Information

Matthew 13:51 (#2)

“They say to him, “Yes”

It may be more natural in your language to have an indirect quotation here. Alternate translation: “They say to him that they do.”

See: Direct and Indirect Quotations

Matthew 13:51 (#3)

“They say”

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: “They said”

See: Irregular Use of Tenses

Matthew 13:52 (#1)

“Now”

Here, the word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: “Then”

See: Connecting Words and Phrases

Matthew 13:52 (#2)

"For this reason"

Here, the phrase **For this reason** could introduce: (1) a general conclusion to Jesus' teaching in this chapter. Alternate translation: "Given all that I have said" (2) an inference from what the disciples said about how they understood what Jesus had taught them. Alternate translation: "Because you understand" or "Therefore"

See: Connect — Reason-and-Result Relationship

Matthew 13:52 (#3)

"scribe"

The word **scribe** usually refers to teachers of the Jewish law. Here it refers more generally to anyone who is an expert in a specific subject and can teach it. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "educated person" or "expert"

See: Assumed Knowledge and Implicit Information

Matthew 13:52 (#4)

"having been discipled"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could refer generally to the scribe's teacher or leader. Alternate translation: "whose teacher has disciplined him or her"

See: Active or Passive

Matthew 13:52 (#5)

"for the kingdom of the heavens"

Here, the phrase **discipled for the kingdom of the heavens** indicates that the scribes are part of **the kingdom of the heavens** and have knowledge about **the kingdom of the heavens**. If it would be helpful in your language, you could make these ideas more explicit. Alternate translation:

"concerning the kingdom of the heavens" or "as part of the kingdom of the heavens"

See: Assumed Knowledge and Implicit Information

Matthew 13:52 (#6)

"is like a man, the master of the house, who brings forth new and old from his treasure"

Here, Jesus is comparing the **scribe** and **the master of the house** because they both use **new** and **old** things to help other people. If it would be helpful in your language, you could express this comparison more explicitly. Alternate translation: "is like a man, the master of the house, who brings forth new and old goods from his treasure, just as a scribe speaks both old and new teachings"

See: Simile

Matthew 13:52 (#7)

"new and old"

Jesus is using the adjectives **new** and **old** as nouns to mean things that are **new** and **old**. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: "new things and old things"

See: Nominal Adjectives

Matthew 13:52 (#8)

"his treasure"

Here, just as in [12:35](#), the word **treasure** could refer to: (1) a place where treasures are kept or stored. Alternate translation: "his treasury" or "his storehouse" (2) the treasures that the person has. Alternate translation: "his treasures"\n

See: Metonymy

Matthew 13:53 (#1)

"And it happened that when Jesus finished these parables, he departed from there"

This sentence marks the end of Jesus' teaching by stating that Jesus **finished** speaking in **parables** and then describing what he did next. Use the

natural form in your language for expressing the conclusion of a story. Alternate translation: "At that time, Jesus finished speaking all those parables. Then, he departed from there"

See: End of Story

Matthew 13:53 (#2)

"from there"

Here, the word **there** refers to the "house" (see [13:36](#)) where Jesus was when he gave to his disciples the instructions and parables that are quoted in the previous verses. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "from the house where he had been staying" or "from where he had been"

See: Assumed Knowledge and Implicit Information

Matthew 13:54 (#1)

"having come"

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

See: Go and Come

Matthew 13:54 (#2)

"his hometown"

Here, the phrase **his hometown** refers to the town of Nazareth, where Jesus grew up. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "his hometown, Nazareth"

See: Assumed Knowledge and Implicit Information

Matthew 13:54 (#3)

"them in their" - "they"

The pronouns **them**, **their**, and **they** refer to the people who were living in Jesus' **hometown**. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: "the people living there in their ... they"

See: Pronouns — When to Use Them

Matthew 13:54 (#4)

"they were astonished"

If your language does not use this passive form, 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" or "what he said astonished them"

See: Active or Passive

Matthew 13:54 (#5)

"From where to this one {is} this wisdom and these miracles"

The people in Jesus' hometown are using the question form to express their surprise that Jesus has **wisdom** and can do **miracles**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "We are surprised that this one has this wisdom and these miracles." or "We have no idea where to this one is this wisdom and these miracles!"

See: Rhetorical Question

Matthew 13:54 (#6)

"From where to this one {is} this wisdom"

Here, the phrase **From where to this one** asks about the source from which Jesus received his **wisdom** and the power to do **miracles**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "What is the source of this wisdom" or "How did he receive this wisdom"

See: Idiom

Matthew 13:54 (#7)

"{is} this wisdom"

If your language does not use an abstract noun for the idea of **wisdom**, you could express the same

idea in another way. Alternate translation: "is this wise teaching" or "comes how wise he is"

See: Abstract Nouns

Matthew 13:55 (#1)

"Is not this the son of the carpenter? Is not his mother called Mary, and his brothers, James and Joseph and Simon and Judas?"

The people are using the question form to show that they know Jesus' family. They mean that Jesus is just an ordinary person. If you would not use the question form for this purpose in your language, you could translate these questions as statements or exclamations. Alternate translation: "He is just the son of a carpenter. We know his mother Mary, and his brothers James, Joseph, Simon, and Judas." or "He is only the son of the carpenter! His mother is called Mary, and his brothers, James and Joseph and Simon and Judas!"

See: Rhetorical Question

Matthew 13:55 (#2)

"of the carpenter"

The word **carpenter** refers to someone who builds things with wood. If your readers would not be familiar with this type of worker, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "of the man who builds with wood" or "of the construction worker"

See: Translate Unknowns

Matthew 13:55 (#3)

"Is not his mother called"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: "Do they not call his mother" or "Is not the name of his mother"

See: Active or Passive

Matthew 13:55 (#4)

"and his brothers, James"

The people are leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "and are not his brothers called James"

See: Ellipsis

Matthew 13:55 (#5)

"his brothers"

These were Jesus' younger **brothers**. They were sons of Mary and Joseph. Since the Father of Jesus was God, and their father was Joseph, they were actually his half-brothers. That detail is not normally translated, but if your language has a specific word for "younger brother," you could use it here.

See: Kinship

Matthew 13:55 (#6)

"Joseph" - "Simon" - "Judas"

The words **Joseph**, **Simon**, and **Judas** are the names of men.

See: How to Translate Names

Matthew 13:56 (#1)

"are not all his sisters with us"

The people are using the question form to show that they know Jesus' family. They mean that Jesus is just an ordinary person. If you would not use the question form for this purpose in your language, you could translate this question as a statement or an exclamation. Alternate translation: "all his sisters are with us." or "we all know that all his sisters are with us!"

See: Rhetorical Question

Matthew 13:56 (#2)

"From where, therefore, to this one {are} all these things"

The people are using the question form to express their surprise that Jesus can do **all these things**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "We are surprised, therefore that this one has all these things." or "We have no idea, therefore, where to this one are all these things!"

See: Rhetorical Question

Matthew 13:56 (#3)

"From where, therefore, to this one {are} all these things"

Here, the phrase **From where, therefore, to this one** asks about the source from which Jesus received the ability to do **all these things**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "What is the source, therefore, of all these things" or "How, therefore, did he receive all these things"

See: Idiom

Matthew 13:56 (#4)

"From where, therefore, to this one"

Here, the word **therefore** introduces an inference based on the fact that the people in Jesus' hometown know his family. If it would be helpful in your language, you could use a word or phrase that introduces this kind of inference, or you could leave **therefore** untranslated. Alternate translation: "So then, from where to this one" or "Because of that, from where to this one"

See: Connect — Reason-and-Result Relationship

Matthew 13:56 (#5)

"{are} all these things"

Here, the phrase **all these things** refers to Jesus' wisdom and ability to do miracles, as mentioned in the previous verse ([13:55](#)). If it would be helpful in your language, you could make that idea more

explicit. Alternate translation: "are his wisdom and miracles"

See: Assumed Knowledge and Implicit Information

Matthew 13:57 (#1)

"they were being caused to stumble on him"

Here Matthew speaks as if Jesus were a lump or rock that the people in Jesus' hometown were stumbling on. He means that these people were offended by him and rejected him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "they were offended by him" or "they did not listen to him"

See: Metaphor

Matthew 13:57 (#2)

"they were being caused to stumble on him"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "they were stumbling on him"

See: Active or Passive

Matthew 13:57 (#3)

"is not without honor"

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative preposition **without**. Alternate translation: "has honor" or "is always honored"

See: Double Negatives

Matthew 13:57 (#4)

"without honor"

If your language does not use an abstract noun for the idea of **honor**, you could express the same idea in another way. Alternate translation: "dishonored" or "treated dishonorably"

See: Abstract Nouns

Matthew 13:57 (#5)**"A prophet is not without honor except"**

If, in your language, it would appear that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: "A prophet is only without honor"

See: Connect — Exception Clauses

Matthew 13:57 (#6)**"in his house"**

Jesus uses the phrase **in his house** to refer to his closest relatives, like his father, mother, or siblings. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "among his closest family members" or "among his father, mother, or siblings"

See: Metonymy

Matthew 13:58 (#1)**"he did not do many miracles there, because of their unbelief"**

If it would be more natural in your language, you could reverse the order of these phrases since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: "because of their unbelief, he did not do many miracles there"

See: Connect — Reason-and-Result Relationship

Matthew 13:58 (#2)**"because of their unbelief"**

If your language does not use an abstract noun for the idea of **unbelief**, you could express the same idea in another way. Alternate translation: "because they did not believe"

See: Abstract Nouns

Matthew 14:1 (#1)**"At that time"**

Here, the phrase **At that time** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event. Alternate translation: "While all those things were happening" or "During this period"

See: Introduction of a New Event

Matthew 14:2 (#1)**"This"**

The pronoun **This** refers to Jesus. If this is not clear for your readers, you could refer to him more directly. Alternate translation: "This person" or "This Jesus"

See: Pronouns — When to Use Them

Matthew 14:2 (#2)**"He has been raised"**

Here, the word **raised** refers to someone who died coming back to life. If it would be helpful in your language, you could use a comparable idiom or state the meaning plainly. Alternate translation: "He has been restored to life"

See: Idiom

Matthew 14:2 (#3)**"He has been raised"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, Herod could be implying that: (1) God did it. Alternate translation: "God has raised him" (2) John himself did it. Alternate translation: "He has risen"

See: Active or Passive

Matthew 14:2 (#4)**"from the dead"**

Paul is using the adjective **dead** as a noun in order to refer to all people who are **dead**. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate

translation: "from among the dead people" or "from the corpses"

See: Nominal Adjectives

Matthew 14:2 (#5)

"because of this"

Here, the phrase **because of this** introduces the result of what Herod thinks about John being **raised from the dead**. Herod thinks that Jesus has **powers** because he has already **been raised from the dead**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "because he has been raised,"

See: Connect — Reason-and-Result Relationship

Matthew 14:2 (#6)

"the powers work in him"

Here Herod speaks as if **the powers** were people that could **work** in Jesus. He means that Jesus is powerful and can do powerful things. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "he has his powers" or "he is very powerful"

See: Personification

Matthew 14:3 (#1)

"For"

Here, the word **For** introduces background information that tells about how John died. This background information continues in [14:4-12](#). In your translation, present this information in a way that makes it clear that this is background information, not the next event in the story. Alternate translation: "Now sometime earlier," or "By this time, John had already died. Here is what happened:"

See: Background Information

Matthew 14:3 (#2)

"Herod, having seized John, bound him and put him in prison because of Herodias, the wife of his brother Philip"

If it would be more natural in your language, you could reverse the order of these elements, since the second half of the verse gives the reason for the result that the first half of the verse describes. Alternate translation: "Because of Herodias, the wife of his brother Philip, Herod, having seized John, bound him and put him in prison"

See: Connect — Reason-and-Result Relationship

Matthew 14:3 (#3)

"Herod, having seized John, bound him and put him in prison"

Here Matthew implies that **Herod** sent his soldiers to do these things. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "Herod sent his soldiers to seize John, bind him, and put him in prison"

See: Assumed Knowledge and Implicit Information

Matthew 14:3 (#4)

"because of Herodias, the wife of his brother Philip"

Here Matthew implies that Herod married **Herodias** after she divorced **Philip**, Herod's brother. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "because of Herodias, whom he married after she divorced his brother Philip"

See: Assumed Knowledge and Implicit Information

Matthew 14:3 (#5)

"Herodias, the wife of his brother Philip"

Here Matthew introduces **Herodias** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: "a woman named Herodias, who was the wife of his brother Philip"

See: Introduction of New and Old Participants

Matthew 14:3 (#6)

"of" - "Philip"

The word **Philip** is the name of a man.

See: How to Translate Names

Matthew 14:3 (#7)

"his brother"

It is not certain whether **Philip** was older or younger than **Herod**, but it is slightly more likely that he was older. So, if you have to use a form that refers to an older or younger **brother**, you could state that **Philip** was older. Alternate translation: "his older brother"

See: Kinship

Matthew 14:3 (#8)

"his"

The pronoun **his** refers to Herod. If this is not clear for your readers, you could use the person's name here. Alternate translation: "Herod's"

See: Pronouns — When to Use Them

Matthew 14:3-4 (#1)

"For Herod, having seized John, bound him and put him in prison because of Herodias, the wife of his brother Philip" - "For John was saying to him, "It is not lawful for you to have her"

If it would be helpful to your readers, you could combine [14:3](#) and [14:4](#) into a verse bridge, as UST does, in order to include what John said to Herod before stating what Herod did in response. Alternate translation: "For John had said to Herod, 'It is not lawful for you to have Herodias, the wife of your brother Philip.' So, because of Herodias, Herod, having seized John, bound him and put him in prison."

See: Verse Bridges

Matthew 14:4 (#1)

"For"

Here, the word **For** introduces a reason why Herod put John in prison. If it would be helpful in your language, you could use a word or phrase that introduces a reason, or you could leave **For**

untranslated. Alternate translation: "He did that because"

See: Connect — Reason-and-Result Relationship

Matthew 14:4 (#2)

"to him"

The pronoun **him** refers to Herod. If this is not clear for your readers, you could use the person's name here. Alternate translation: "to Herod"

See: Pronouns — When to Use Them

Matthew 14:4 (#3)

"was saying to him, "It is not lawful for you to have her"

It may be more natural in your language to have an indirect quotation here. Alternate translation: "was saying to him that it was not lawful for him to have her"

See: Direct and Indirect Quotations

Matthew 14:5 (#1)

"wanting to put him to death"

Here, the word **wanting** introduces a clause that states something that contrasts with what Herod actually did. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: "although he wanted to put him to death" or "despite the fact that he wanted to put him to death"

See: Connect — Contrast Relationship

Matthew 14:5 (#2)

"him" - "he feared" - "him"

The pronouns **him** and **him** refer to John the Baptist, and the pronoun **he** refers to Herod. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: "John ... Herod feared ... John"

See: Pronouns — When to Use Them

Matthew 14:5 (#3)**"he feared the crowd"**

Here Matthew implies that Herod both **fearied the crowd** and did not have John killed. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "he feared the crowd and did not put him to death" or "he did not give the order, for he feared the crowd"

See: Assumed Knowledge and Implicit Information

Matthew 14:5 (#4)**"the crowd"**

Here Matthew implies that Herod feared what **the crowd** would do if he put John to death. They might have rioted or attacked Herod. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "what the crowd would do" or "that the crowd might riot"

See: Assumed Knowledge and Implicit Information

Matthew 14:6 (#1)**"But"**

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then,"

See: Connecting Words and Phrases

Matthew 14:6 (#2)**"the birthday of Herod having come, the daughter of Herodias danced"**

Here Matthew introduces **the daughter of Herodias** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: "Herodias had a daughter, and the birthday of Herod having come, she danced"

See: Introduction of New and Old Participants

Matthew 14:6 (#3)**"the birthday of Herod having come"**

Here, the phrase **the birthday of Herod having come** gives the time period in which the following events occur. If it would be helpful in your language, you could use a form that gives the time period in which something happens. Alternate translation: "when it was the birthday of Herod" or "while Herod was celebrating his birthday"

See: Connect — Simultaneous Time Relationship

Matthew 14:6 (#4)**"the birthday of Herod"**

In some cultures, people celebrate a **birthday**, the day that someone was born. If your readers would not be familiar with this type of celebration, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "Herod's birthday celebration" or "the celebrations on the anniversary of Herod's birth"

See: Translate Unknowns

Matthew 14:6 (#5)**"the daughter of Herodias"**

Here 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 "the daughter of Herodias, Herod's step-daughter,"

See: Kinship

Matthew 14:6 (#6)**"in the midst"**

Here, the phrase **in the midst** indicates that **the daughter of Herodias** danced so that Herod and the guests at his party could all see her. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "before all Herod's guests" or "in front of everyone"

See: Assumed Knowledge and Implicit Information

Matthew 14:7 (#1)

"because of which"

Here, the phrase **because of which** introduces what Herod did because Herodias' daughter pleased him with her dancing. If it would be helpful in your language, you could use a word or phrase that makes this connection more explicit. Alternate translation: "and because she pleased Herod,"

See: Connect — Reason-and-Result Relationship

Matthew 14:7 (#2)

"he promised with an oath to give her whatever she asked"

It may be more natural in your language to have a direct quotation here. Alternate translation: "he promised with an oath, 'I will give you whatever you ask.'"

See: Direct and Indirect Quotations

Matthew 14:8 (#1)

"Now"

Here, the word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 14:8 (#2)

"having been urged beforehand by her mother"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "her mother having urged her beforehand"

See: Active or Passive

Matthew 14:8 (#3)

"having been urged beforehand"

Here Matthew implies that the woman's mother, Herodias, had already told her what to ask for if Herod offered to do something for her. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "having been instructed ahead of time" or "having been told what to request ahead of time"

See: Assumed Knowledge and Implicit Information

Matthew 14:8 (#4)

"Give me here, on a platter, the head of John the Baptist"

Here the woman implies that she wants Herod to have John killed by having his head cut off and brought to her. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Have one of your soldiers behead John the Baptist and then give me his head here, on a platter"

See: Assumed Knowledge and Implicit Information

Matthew 14:8 (#5)

"Give me"

This is an imperative, but it communicates a request rather than a command. Use a form in your language that communicates a request. Alternate translation: "I ask that you give me"

See: Imperatives — Other Uses

Matthew 14:8 (#6)

"a platter"

A **platter** is a large, flat serving dish. If your readers would not be familiar with this type of dish, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "a tray" or "a large serving plate"

See: Translate Unknowns

Matthew 14:9 (#1)**"was grieved"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "was very sorry"

See: Active or Passive

Matthew 14:9 (#2)

"but} because of the oaths and the ones reclining to eat with him"

Here 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. If it would be helpful in your language, you could make these reasons more explicit. Alternate translation: "but because he had used oaths and because the ones reclining to eat with him had heard what he promised"

See: Assumed Knowledge and Implicit Information

Matthew 14:9 (#3)

"the ones reclining to eat with him"

In Jesus' culture, people would usually recline, or lay on one side, at a table when they were eating. If it would be helpful in your language, you could refer to the position in which people eat in your culture, or you could just refer to eating. Alternate translation: "the ones sitting down to eat with him" or "the ones eating with him"

See: Assumed Knowledge and Implicit Information

Matthew 14:9 (#4)

"he commanded {it} to be given"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who would do the action, Matthew implies that one of Herod's soldiers would do it. Alternate translation: "he commanded that one of his soldiers give it"

See: Active or Passive

Matthew 14:9 (#5)

"he commanded {it} to be given"

Here Matthew means that Herod **commanded** someone to do what Herodias' daughter asked. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "commanded that someone give her what she had requested"

See: Assumed Knowledge and Implicit Information

Matthew 14:10 (#1)

"having sent, he beheaded"

Here Matthew implies that Herod **sent** one of his soldiers to behead John. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "having sent a soldier, Herod had him behead"

See: Assumed Knowledge and Implicit Information

Matthew 14:11 (#1)

"his head was brought on a platter and given to the girl"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could refer to whoever beheaded John, or you could use an indefinite subject. Alternate translation: "the soldier who beheaded John brought his head on a platter and gave it to the girl" or "someone brought his head on a platter and gave it to the girl"

See: Active or Passive

Matthew 14:11 (#2)

"his"

The pronoun **his** refers to John. If this is not clear for your readers, you could use the person's name here. Alternate translation: "John's"

See: Pronouns — When to Use Them

Matthew 14:11 (#3)**"a platter"**

See how you translated the word **platter** in [14:8](#).
 Alternate translation: "a tray" or "a large serving plate"

See: Translate Unknowns

Matthew 14:11 (#4)**"to the girl"**

Here, the word **girl** refers to a woman who has reached puberty but who is still young, probably between 12 and 20 years old. Use a word in your language that refers generally to a young woman who has reached puberty. Alternate translation: "to the young woman"

See: Assumed Knowledge and Implicit Information

Matthew 14:12 (#1)**"having approached"**

Here Matthew implies that John's disciples went to the jail where John had been imprisoned. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "having visited the place where John had been imprisoned"

See: Assumed Knowledge and Implicit Information

Matthew 14:12 (#2)**"the corpse"**

Here Matthew implies that this was John's **corpse**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "John's corpse"

See: Assumed Knowledge and Implicit Information

Matthew 14:12 (#3)**"having come"**

Here Matthew implies that John's disciples went to where Jesus was. If it would be helpful in your

language, you could make that idea more explicit. Alternate translation: "having come to where Jesus was"

See: Assumed Knowledge and Implicit Information

Matthew 14:12 (#4)**"having come"**

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

See: Go and Come

Matthew 14:12 (#5)**"they reported {this} to Jesus"**

Here Matthew implies that John's disciples told Jesus that Herod had executed John. If it would be helpful to your readers, you could make that idea more explicit. Alternate translation: "they told Jesus what had happened to John"

See: Assumed Knowledge and Implicit Information

Matthew 14:13 (#1)**"Now"**

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Then,"

See: Introduction of a New Event

Matthew 14:13 (#2)**"having heard"**

Here Matthew could be implying that Jesus has **heard**: (1) what John's disciples told him about how Herod executed John (see [14:12](#)). Alternate translation: "having heard the news about John's death" (2) what Herod was saying about how Jesus must be John the Baptist raised from the dead (see [14:2](#)). Alternate translation: "having heard what Herod was saying about him"

See: Assumed Knowledge and Implicit Information

Matthew 14:13 (#3)**"Jesus" - "by himself"**

Here Matthew implies that the disciples were traveling with Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Jesus and his disciples ... by themselves"

See: Assumed Knowledge and Implicit Information

Matthew 14:13 (#4)**"from there"**

Here Matthew does not state where Jesus was when he **heard**, so your translation should not identify exactly where Jesus was either. If it would be helpful in your language, you could use a word or phrase that refers to wherever Jesus was when he **heard**. Alternate translation: "from where he was" or "from the place where he heard this"

See: When to Keep Information Implicit

Matthew 14:13 (#5)**"having heard"**

Here Matthew implies that the crowds **heard** that Jesus had gone to a **desolate place**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "having heard that Jesus went there"

See: Assumed Knowledge and Implicit Information

Matthew 14:13 (#6)**"on foot"**

Here, the phrase **on foot** means that the crowds walked. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "by walking"

See: Idiom

Matthew 14:13 (#7)**"from the cities"**

Here Matthew refers to **the cities** near the Sea of Galilee, which Jesus had crossed over **in a boat**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "from the cities in that region" or "from the cities near the Sea of Galilee"

See: Assumed Knowledge and Implicit Information

Matthew 14:14 (#1)**"having come out"**

Here Matthew could be implying that Jesus comes out: (1) of the boat in which he traveled across the Sea of Galilee. Alternate translation: "having come out of the boat" or "having disembarked" (2) of the desolate area, where he wanted to be alone. Alternate translation: "having come out of the place where he was alone"

See: Assumed Knowledge and Implicit Information

Matthew 14:14 (#2)**"having come out"**

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

See: Go and Come

Matthew 14:14 (#3)**"he had compassion on"**

If your language does not use an abstract noun for the idea of **compassion**, you could express the same idea in another way. Alternate translation: "he sympathized with"

See: Abstract Nouns

Matthew 14:14 (#4)**"their sick"**

Matthew is using the adjective **sick** as a noun to mean sick people. Your language may use

adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: “the sick people among them”

See: Nominal Adjectives

Matthew 14:15 (#1)

"Now"

Here, the word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: “Then,”

See: Connecting Words and Phrases

Matthew 14:15 (#2)

"came"

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

See: Go and Come

Matthew 14:15 (#3)

"saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: “and they said”

See: Quotations and Quote Margins

Matthew 14:15 (#4)

"the hour has already passed by"

The clause **the hour has already passed by** means that it is late in the day. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: “the day is about to end” or “the sun is setting”

See: Idiom

Matthew 14:15 (#5)

"Send the crowds away"

This is an imperative, but it communicates a polite request rather than a command. Use a form in your language that communicates a polite request. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: “We ask that you send the crowds away”

See: Imperatives — Other Uses

Matthew 14:15 (#6)

"the villages"

Here the disciples are referring to **villages** that are near the **desolate** place. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “the nearest villages” or “the villages that are close to this place”

See: Assumed Knowledge and Implicit Information

Matthew 14:16 (#1)

"But"

Here, the word **But** introduces what Jesus says in a contrast with what the disciples asked him to do. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: “However,”

See: Connect — Contrast Relationship

Matthew 14:16 (#2)

"You give them"

Here Jesus implies that the disciples should give food to the crowds. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “You give them food”

See: Assumed Knowledge and Implicit Information

Matthew 14:16 (#3)

"You"

Since Jesus is talking to his disciples, the word **You** here is plural.

See: Forms of 'You' — Singular

Matthew 14:17 (#1)

"But"

Here, the word **But** introduces what the disciples say in contrast to what Jesus told them to do. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: "However,"

See: Connect — Contrast Relationship

Matthew 14:17 (#2)

"say"

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "said"

See: Irregular Use of Tenses

Matthew 14:17 (#3)

"We have nothing here except"

If, in your language, it would appear that the disciples were making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: "The only food we have here are"

See: Connect — Exception Clauses

Matthew 14:17 (#4)

"loaves"

The word **loaves** refers to loaves of bread, which are lumps of flour dough that a person has shaped and baked. If your readers would not be familiar with this type of bread, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "large chunks of bread"

See: Translate Unknowns

Matthew 14:18 (#1)

"But"

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "And"

See: Connecting Words and Phrases

Matthew 14:18 (#2)

"he said, 'Bring them here to me'"

Here Matthew implies that the disciples did what Jesus commanded them to do. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "he said, 'Bring them here to me.' So they brought them."

See: Assumed Knowledge and Implicit Information

Matthew 14:18 (#3)

"Bring"

Here, the command is plural because Jesus is speaking to his disciples.

See: Forms of 'You' — Singular

Matthew 14:19 (#1)

"having commanded the crowds to recline on the grass, having taken"

It may be more natural in your language to have a direct quotation here. Alternate translation: "he commanded the crowds, 'Recline on the grass!' Then, having taken"

See: Direct and Indirect Quotations

Matthew 14:19 (#2)

"to recline"

In Jesus' culture, people would usually **recline**, or lay on one side, when they were eating. If it would

be helpful in your language, you could refer to the position in which people eat in your culture, or you could just refer to eating. Alternate translation: "to sit down to eat" or "to get ready to eat"

See: Assumed Knowledge and Implicit Information

Matthew 14:19 (#3)

"loaves" - "the loaves"

See how you translated **loaves** in [14:17](#). Alternate translation: "large chunks of bread ... the large chunks of bread"

See: Translate Unknowns

Matthew 14:19 (#4)

"having looked up to heaven"

In Jesus' culture, most people thought that **heaven** was up above the earth. Looking up towards **heaven** was a common posture for someone who was praying. If it would be helpful in your language, you could refer to a common posture for prayer in your culture, or you could explain the meaning of this posture. Alternate translation: "having raised his arms in prayer" or "having looked up to heaven to pray"

See: Symbolic Action

Matthew 14:19 (#5)

"he blessed"

Here Matthew could be implying that Jesus **blessed**: (1) God for providing the food. Alternate translation: "he blessed God" or "he praised God" (2) the food. Alternate translation: "he blessed the food" or "he asked God to make the food holy"

See: Assumed Knowledge and Implicit Information

Matthew 14:19 (#6)

"having broken {them}, he gave the loaves"

Here 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. If it would be helpful in your language, you could make that idea more explicit. Alternate translation:

"having divided the loaves into servings, he gave them" or "having broken the loaves into smaller pieces, he gave the pieces"

See: Assumed Knowledge and Implicit Information

Matthew 14:19 (#7)

"the disciples to the crowds"

Matthew is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "the disciples gave them to the crowds"

See: Ellipsis

Matthew 14:20 (#1)

"they all ate" - "they took up"

The pronoun **they** in the phrase **they all ate** refers to the crowds. The pronoun **they** in the phrase **they took up** refers to the disciples. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: "the crowds all ate ... the disciples took up"

See: Pronouns — When to Use Them

Matthew 14:20 (#2)

"and were satisfied"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your languages. Alternative translation: "until they were full"

See: Active or Passive

Matthew 14:20 (#3)

"the remaining of the broken pieces"

Here, the phrase **the remaining** refers to what was left after everyone ate. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "the leftovers" or "what was left of the broken pieces"

See: Idiom

Matthew 14:20 (#4)

"baskets"

The word **baskets** refers to large circular containers that store food or other items. If your readers would not be familiar with this type of container, you could use the name of something similar in your area, or you could use a more general term. Alternate translation: "boxes" or "containers"

See: Translate Unknowns

Matthew 14:21 (#1)

"Now"

Matthew uses the word **Now** to introduce background information that helps the readers understand how amazing what Jesus did was. The word does not introduce another event in the story. Use a natural form in your language for introducing background information. Alternate translation: "As for how many people were there," or "In the end,"

See: Background Information

Matthew 14:21 (#2)

"besides women and children"

Here Matthew means that the number he has given does not include **women and children**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "which does not include women and children"

See: Assumed Knowledge and Implicit Information

Matthew 14:22 (#1)

"to the other side"

Here Matthew implies that the disciples are sailing **to the other side** of the Sea of Galilee. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "to the other side of the lake" or "across the sea to the opposite side"

See: Assumed Knowledge and Implicit Information

Matthew 14:23 (#1)

"the mountain"

Matthew does not clarify what **mountain** this is or how high up it is. If possible, use a general word for a hill or small mountain without indicating one particular place. Alternate translation: "a high place" or "a small mountain"

See: When to Keep Information Implicit

Matthew 14:23 (#2)

"Now"

Here, the word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Then,"

See: Connecting Words and Phrases

Matthew 14:23 (#3)

"evening having come"

Matthew indicated that it was **evening** earlier in the story (see [14:15](#)). Here, he uses the same phrase but implies that it was later on in the **evening**. If it would be helpful in your language, you could use a word or phrase that describes a time later than the time described in [14:15](#). Alternate translation: "when it was even later in the evening" or "further into the evening"

See: Assumed Knowledge and Implicit Information

Matthew 14:24 (#1)

"But"

Here, the word **But** introduces what the disciples were doing while Jesus was on the mountain. There is a slight contrast between Jesus, who was safe on the mountain, and the disciples, who were in danger on the sea. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: "In contrast," or "At the same time,"

See: Connect — Contrast Relationship

Matthew 14:24 (#2)

"was already in the middle of the sea"

Many ancient manuscripts read **was already in the middle of the sea**. The ULT follows that reading. Other ancient manuscripts read "was already many stadia away from the land." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Matthew 14:24 (#3)

"being tormented by the waves, for the wind was against {it}"

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: "and the wind was against it, so it was being tormented by the waves"

See: Connect — Reason-and-Result Relationship

Matthew 14:24 (#4)

"being tormented by the waves"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "with the waves tormenting it"

See: Active or Passive

Matthew 14:24 (#5)

"being tormented by the waves"

Here Matthew speaks as if the **waves** were people who were tormenting another person. What he means is that the **waves** were crashing against the boat and putting it under much strain. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "being

battered by the waves" or "being tossed about by the waves"

See: Personification

Matthew 14:24 (#6)

"for the wind was against {it}"

When **wind** is **against** a boat, that means that it is blowing directly opposite to the direction in which the boat is traveling. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "for the wind was opposite to the direction they were sailing" or "for the wind was blowing directly against it"

See: Assumed Knowledge and Implicit Information

Matthew 14:25 (#1)

"Now"

Here, the word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Then,"

See: Connecting Words and Phrases

Matthew 14:25 (#2)

"in the fourth watch of the night"

Here, the phrase **the fourth watch of the night** refers to the period of time between 3:00 AM and 6:00 AM. If it would be helpful in your language, you could use a comparable phrase that refers to this period of time. Alternate translation: "in the last part of the night" or "shortly before dawn"

See: Translate Unknowns

Matthew 14:25 (#3)

"them"

The pronoun **them** refers to the disciples. If this is not clear for your readers, you could refer to them more directly. Alternate translation: "the disciples"

See: Pronouns — When to Use Them

Matthew 14:25 (#4)**"walking on the sea"**

Here Matthew means that Jesus was miraculously **walking** on the surface of **the sea**. He did not sink into the water. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "walking on the surface of the sea" or "miraculously walking on top of the sea"

See: Assumed Knowledge and Implicit Information

Matthew 14:26 (#1)**"But"**

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 14:26 (#2)**"walking on the sea"**

See how you translated this phrase in [14:25](#). Alternate translation: "walking on the surface of the sea" or "miraculously walking on top of the sea"

See: Assumed Knowledge and Implicit Information

Matthew 14:26 (#3)**"were greatly troubled"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "were very nervous" or "were very anxious"

See: Active or Passive

Matthew 14:26 (#4)**"saying, 'It is a ghost'"**

It may be more natural in your language to have an indirect quotation here. Alternate translation: "saying that he was a ghost,"

See: Direct and Indirect Quotations

Matthew 14:26 (#5)**"a ghost"**

Here, the word **ghost** refers to an spiritual or supernatural being that people see. In Jesus' culture, when people saw a **ghost**, they usually assumed that something bad was going to happen. If your readers would not be familiar with this type of unusual experience, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "an apparition" or "some powerful and dangerous being"

See: Translate Unknowns

Matthew 14:26 (#6)**"from fear"**

If your language does not use an abstract noun for the idea of **fear**, you could express the same idea in another way. Alternate translation: "because they were afraid"

See: Abstract Nouns

Matthew 14:27 (#1)**"But"**

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 14:27 (#2)**"saying"**

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and he told them"

See: Quotations and Quote Margins

Matthew 14:27 (#3)**"Take courage!" - "Do not be afraid"**

Here, the commands are plural because Jesus is speaking to his disciples.

See: Forms of 'You' — Singular

Matthew 14:27 (#4)**"Take courage"**

If your language does not use an abstract noun for the idea of **courage**, you could express the same idea in another way. Alternate translation: "Be courageous"

See: Abstract Nouns

Matthew 14:28 (#1)**"But"**

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then,"

See: Connecting Words and Phrases

Matthew 14:28 (#2)**"if it is you, command"**

Here Peter could be using the conditional form: (1) to refer to something that he thinks may or may not be true. In this case, if Jesus commands him to walk on the water, Peter will believe that it really is Jesus. Alternate translation: "if it is you, then command" or "to prove that it is you, command" (2) to refer to something that he thinks is true. In this case, he is already convinced that it is really Jesus. Alternate translation: "since it is you, command"

See: Connect — Hypothetical Conditions

Matthew 14:28 (#3)**"command"**

This is an imperative, but it should be translated as a polite request rather than as a command. It may

be helpful to add an expression such as "please" to make this clear. Alternate translation: "please command"

See: Imperatives — Other Uses

Matthew 14:28 (#4)**"to come"**

In a context such as this, your language might say "go" instead of **come**. Alternate translation: "to go"

See: Go and Come

Matthew 14:28 (#5)**"on the water"**

Here Peter means that he wants Jesus to **command** him to walk miraculously on the surface of **the water**, just as Jesus was doing. If it would be helpful in your language, you could make that idea more explicit. See how you translated the similar phrase in [14:25](#). Alternate translation: "on the surface of the water" or "miraculously on top of the water"

See: Assumed Knowledge and Implicit Information

Matthew 14:29 (#1)**"said, "Come"**

It may be more natural in your language to have an indirect quotation here. Alternate translation: "said that he should come"

See: Direct and Indirect Quotations

Matthew 14:29 (#2)**"Come"**

In a context such as this, your language might say "Go" instead of **Come**. Alternate translation: "Go"

See: Go and Come

Matthew 14:29 (#3)**"walked on the water"**

Here Matthew means Peter walked miraculously on the surface of **the water**. If it would be helpful in your language, you could make that idea more explicit. See how you translated the similar phrase in [14:28](#). Alternate translation: “walked on the surface of the water” or “walked miraculously on top of the water”

See: Assumed Knowledge and Implicit Information

Matthew 14:29 (#4)

“to go”

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

See: Go and Come

Matthew 14:30 (#1)

“But”

Here, the word **But** introduces how Peter begins to sink in contrast with how he started walking on the water. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: “And yet,” or “Soon, however,”

See: Connect — Contrast Relationship

Matthew 14:30 (#2)

“seeing the strong wind”

Here Matthew could mean that: (1) Peter saw the effects of the **strong wind**, including the waves. Alternate translation: “seeing what the strong wind did” or “seeing large waves” (2) Peter felt or experienced the **strong wind**. Alternate translation: “noticing the strong wind” or “feeling the strong wind”

See: Metonymy

Matthew 14:30 (#3)

“having begun to sink”

Here Matthew implies that Peter began **to sink** into the water that he was walking on top of. If it would

be helpful in your language, you could make that idea more explicit. Alternate translation: “having begun to sink into the Sea of Galilee”

See: Assumed Knowledge and Implicit Information

Matthew 14:30 (#4)

“saying”

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

See: Quotations and Quote Margins

Matthew 14:30 (#5)

“save me”

This is an imperative, but it should be translated as a request rather than as a command. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: “I ask you to save me”

See: Imperatives — Other Uses

Matthew 14:31 (#1)

“But”

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: “Then”

See: Connecting Words and Phrases

Matthew 14:31 (#2)

“took hold of him”

Here Matthew implies that Jesus grabbed Peter and lifted him up out of the water. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “took hold of him and lifted him up”

See: Assumed Knowledge and Implicit Information

Matthew 14:31 (#3)**"says"**

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "said"

See: Irregular Use of Tenses

Matthew 14:31 (#4)**"You of little faith"**

If your language does not use an abstract noun for the idea of faith, you could express the same idea in another way. Alternate translation: "You who believe so little"

See: Abstract Nouns

Matthew 14:31 (#5)**"why did you doubt"**

Jesus is using the question form to rebuke Peter for doubting. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "you should not have doubted." or "you never should have doubted!"

See: Rhetorical Question

Matthew 14:31 (#6)**"why did you doubt"**

Here Jesus implies that Peter doubted whether Jesus could really enable him to walk on the water and keep him from sinking. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "why did you doubt that I could keep you from sinking"

See: Assumed Knowledge and Implicit Information

Matthew 14:32 (#1)**"they"**

The pronoun **they** refers to Jesus and Peter. If this is not clear for your readers, you could refer to them more directly. Alternate translation: "the two of them"

See: Pronouns — When to Use Them

Matthew 14:33 (#1)**"the ones"**

Here Matthew is referring to the disciples who were **in the boat**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the disciples"

See: Assumed Knowledge and Implicit Information

Matthew 14:33 (#2)**"saying"**

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and they said"

See: Quotations and Quote Margins

Matthew 14:33 (#3)**"the Son of God"**

Son of God is an important title for Jesus that describes his relationship with God the Father.

See: Translating Son and Father

Matthew 14:34 (#1)**"having crossed over"**

Matthew implies that they **crossed over** the Sea of Galilee. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "having crossed over the lake"

See: Assumed Knowledge and Implicit Information

Matthew 14:34 (#2)**"they came"**

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

See: Go and Come

Matthew 14:34 (#3)

"Gennesaret"

The word **Gennesaret** could refer to: (1) a region on the northwest side of the Sea of Galilee. Alternate translation: "the area called Gennesaret" (2) a small town on the northwest side of the Sea of Galilee. Alternate translation: "the village of Gennesaret"

See: How to Translate Names

Matthew 14:35 (#1)

"the men"

Here Matthew uses a word that refers specifically to **men**. However, the gender of these people is not important for the story, so you could use a word or phrase that refers to both men and women. Alternate translation: "the people"

See: When Masculine Words Include Women

Matthew 14:35 (#2)

"of that place"

Here, the phrase **that place** refers to the area named "Gennesaret" (see [14:34](#)). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "of the region of Gennesaret"

See: Assumed Knowledge and Implicit Information

Matthew 14:35 (#3)

"they brought"

Here, the pronoun **they** refers to the people who lived in **that surrounding area**. If it would be helpful in your language, you could use a word or phrase that refers to these people. Alternate translation: "people from that whole area brought"

See: Pronouns — When to Use Them

Matthew 14:35 (#4)

"all"

Matthew says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "many of"

See: Hyperbole

Matthew 14:35 (#5)

"the ones having sickness"

If your language does not use an abstract noun for the idea of **sickness**, you could express the same idea in another way. Alternate translation: "the sick people"

See: Abstract Nouns

Matthew 14:36 (#1)

"they were begging"

The pronoun **they** refers to the sick people. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: "the ones having sickness were begging"

See: Pronouns — When to Use Them

Matthew 14:36 (#2)

"him so that they might only touch the edge of his garment, and"

It may be more natural in your language to have a direct quotation here. Alternate translation: "him, 'Please let us only touch the edge of your garment.' And"

See: Direct and Indirect Quotations

Matthew 14:36 (#3)

"they might only touch"

Here, the word **only** indicates that these people think that, to be healed, they do not need to do anything more than touch Jesus' **garment**. If it

would be helpful in your language, you could make this idea more explicit. Alternate translation: "all they might do is touch" or "they could just touch"

See: Assumed Knowledge and Implicit Information

Matthew 14:36 (#4)

"as many as touched {it} were healed"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could indicate that was God or Jesus himself. Alternate translation: "God healed as many as touched it" or "Jesus healed as many as touched it"

See: Active or Passive

Matthew 15:1 (#1)

"Then"

Here, the word **Then** introduces a new event that took place sometime after the previous event, probably relatively soon after. If it would be helpful in your language, you could use a word or phrase that introduces the next event. Alternate translation: "One day," or "Sometime later,"\n

See: Introduction of a New Event

Matthew 15:1 (#2)

"come to"

In a context such as this, your language might say "go" instead of **come**. Alternate translation: "go to"

See: Go and Come

Matthew 15:1 (#3)

"saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and they said"

See: Quotations and Quote Margins

Matthew 15:2 (#1)

"Why do your disciples transgress the tradition of the elders?"

The Pharisees are using the question form to rebuke Jesus for what his disciples are doing. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "Your disciples should not transgress the tradition of the elders." or "We are shocked that your disciples transgress the tradition of the elders!"

See: Rhetorical Question

Matthew 15:2 (#2)

"your"

Here, the word **your** is singular since the Pharisees and scribes are speaking to Jesus.

See: Forms of 'You' — Singular

Matthew 15:2 (#3)

"the tradition of the elders"

Here, the scribes and Pharisees are using the possessive form to describe a **tradition** that came from **the elders**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the tradition given to us by the elders" or "the tradition handed down to us by the elders"

See: Possession

Matthew 15:2 (#4)

"the tradition of the elders"

If your language does not use an abstract noun for the idea of **tradition**, you could express the same idea in another way. Alternate translation: "what the elders taught us"

See: Abstract Nouns

Matthew 15:2 (#5)

"of the elders"

Here, the word **elders** refers to respected ancestors whose teaching is trusted. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "of the ancestral teachers" or "of our respected forefathers"

See: Assumed Knowledge and Implicit Information

Matthew 15:2 (#6)

"For"

Here, the word **For** introduces an explanation of how the disciples are transgressing the tradition. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: "They do that when" or "Here is how they do that."

See: Connecting Words and Phrases

Matthew 15:2 (#7)

"they do not wash their hands"

Here the scribes and Pharisees are referring to how they would **wash their hands** with water to make them ritually or ceremonially clean. See the chapter introduction for more information about this kind of washing. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "they do not ceremonially wash their hands with water"

See: Assumed Knowledge and Implicit Information

Matthew 15:2 (#8)

"bread"

The scribes and Pharisees are using **bread** to represent any food. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: "food" or "anything"

See: Synecdoche

Matthew 15:3 (#1)

"Why do you also transgress the commandment of God because of your tradition"

Jesus is using the question form to rebuke the Pharisees for things that they do. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "You should not transgress the commandment of God because of your tradition." or "I am shocked that you transgress the commandment of God because of your traditions!"

See: Rhetorical Question

Matthew 15:3 (#2)

"Why do you also transgress the commandment of God because of your tradition"

If it would be more natural in your language, you could reverse the order of these phrases, since the last phrase gives the reason for the result that the rest of the question describes. Alternate translation: "Why, because of your tradition, do you also transgress the commandment of God"

See: Connect — Reason-and-Result Relationship

Matthew 15:3 (#3)

"the commandment of God"

Here, Jesus is using the possessive form to describe a **commandment** that came from **God**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the commandment given by God" or "the commandment we received from God"

See: Possession

Matthew 15:3 (#4)

"the commandment of God"

If your language does not use an abstract noun for the idea of **commandment**, you could express the same idea in another way. Alternate translation: "what God commanded us"

See: Abstract Nouns

Matthew 15:3 (#5)**"your tradition"**

If your language does not use an abstract noun for the idea of **tradition**, you could express the same idea in another way. Alternate translation: "what you were taught"

See: Abstract Nouns

Matthew 15:4 (#1)**"For"**

Here, the word **For** introduces an explanation of how the scribes and Pharisees transgress God's law. This explanation continues in [14:5–6](#). If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: "Here is how you do that:" or "What I mean is that"

See: Connecting Words and Phrases

Matthew 15:4 (#2)**"God commanded, saying"**

Many ancient manuscripts read **God commanded, saying**. The ULT follows that reading. Other ancient manuscripts read "God said." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Matthew 15:4 (#3)**"saying"**

Here Jesus quotes from the Old Testament scriptures. The first quotation could be from [20:12](#) or [5:16](#). The second quotation could be from [21:17](#) or [20:9](#). If it would be helpful to your readers, you could use a word or phrase that introduces a quotation from an important text, and you could include this information in a footnote. Alternate translation: "saying in the law he gave to Moses" or "speaking through Moses"

See: Quotations and Quote Margins

Matthew 15:4 (#4)

"saying Honor your father and your mother,' and 'The one speaking evil of his father or mother, let him end in death"

If it would be clearer in your language, you could translate this so that there are not quotations within a quotation. Alternate translation: "saying that all people should honor their father and their mother and that everyone speaking evil of his father or mother should end in death."

See: Quotes within Quotes

Matthew 15:4 (#5)**"Honor your" - "your"**

Since God is addressing each specific person who is part of God's people, the command the words **your** and **your** are singular.

See: Forms of 'You' — Singular

Matthew 15:4 (#6)

"The one speaking evil of his father or mother, let him end in death"

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: "The one speaking evil of his father or mother, he should end in death" or "Anyone who speaks evil of his father or mother must end in death"

See: Third-Person Imperatives

Matthew 15:4 (#7)**"The one speaking evil of"**

If your language does not use an abstract noun for the idea of **evil**, you could express the same idea in another way. Alternate translation: "The one saying evil things about"

See: Abstract Nouns

Matthew 15:4 (#8)**"let him end in death"**

Here, the phrase **end in death** means that the person is killed or executed. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "let him be put to death" or "let him be killed"

See: Idiom

Matthew 15:4 (#9)**"let him end"**

Although the term **him** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "let that person end"

See: When Masculine Words Include Women

Matthew 15:5 (#1)**"But"**

Here, the word **But** introduces what the scribes and Pharisees allow in contrast to what God commanded. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: "In contrast," or "Despite that,"

See: Connect — Contrast Relationship

Matthew 15:5 (#2)**"Whatever you might have benefited from me"**

Here, the phrase **Whatever you might have benefited from me** refers to money or goods that children might give to their parents when they need help. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Whatever I might have given to help you" or "Anything you might have received from me"

See: Assumed Knowledge and Implicit Information

Matthew 15:5 (#3)**"you might have benefited"**

Here, the word **you** is singular since a child is speaking to one of his or her parents.

See: Forms of 'You' — Singular

Matthew 15:5 (#4)**"is} a gift"**

Here Jesus implies that the person is giving something as **a gift** to God. Because of that, the person will not give it to his or her parents. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "is a gift for God" or "is a gift to God, so I cannot give it to you"

See: Assumed Knowledge and Implicit Information

Matthew 15:5–6 (#1)

"But you say, 'Whoever says to his father or mother, "Whatever you might have benefited from me {is} a gift" - "he will certainly not honor his father"

If it would be clearer in your language, you could translate this so that there are not quotations within quotations. Alternate translation: "But you say that whoever says to his father or mother that whatever they might have benefited from him is a gift, he will certainly not honor his father."

See: Quotes within Quotes

Matthew 15:6 (#1)**"he will certainly not honor his father"**

Here Jesus implies that the Pharisees and scribes mean that the person cannot **honor his father** by giving him the money or goods that he promised to give to God. The person could still **honor his father** in other ways. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "he will certainly not honor his father in that way" or "he will certainly not honor his father by giving him what he declared to be a gift for God"

See: Assumed Knowledge and Implicit Information

See: Assumed Knowledge and Implicit Information

Matthew 15:6 (#2)

"he will certainly not honor his"

Although the terms **he** and **his** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: "that person will certainly not honor his or her"

See: When Masculine Words Include Women

Matthew 15:6 (#3)

"he will certainly not honor"

Here Jesus could mean that the scribes and Pharisees taught that: (1) the person was not allowed to **honor his father**. Alternate translation: "we is certainly not allowed to honor" (2) the person did not have to **honor his father**. Alternate translation: "he does not need to honor"

See: Assumed Knowledge and Implicit Information

Matthew 15:6 (#4)

"certainly not"

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

See: Double Negatives

Matthew 15:6 (#5)

"father"

Here Jesus implies that this person will also **not honor** his mother. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "father or his mother"

Matthew 15:6 (#6)

"And"

Here, the word **And** introduces the result of what the Pharisees and scribes tell people that they can do. If it would be helpful in your language, you could use a word or phrase that introduces a result. Alternate translation: "So,"

See: Connecting Words and Phrases

Matthew 15:6 (#7)

"you have set aside the word of God because of your tradition"

If it would be more natural in your language, you could reverse the order of these phrases, since the last phrase gives the reason for the result that the rest of the sentence describes. Alternate translation: "because of your tradition, you have set aside the word of God"

See: Connect — Reason-and-Result Relationship

Matthew 15:6 (#8)

"you have set aside"

Here Jesus speaks as if **the word of God** were an object that people could **set aside** and ignore. He means that they are ignoring **the word of God** and treating it like it is not important. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "you have nullified" or "you have ignored"

See: Metaphor

Matthew 15:6 (#9)

"the word of God"

Jesus is using the term **word** to refer to the commands that God gave using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "what God said"

See: Metonymy

Matthew 15:6 (#10)**"the word"**

Many ancient manuscripts read **the word**. The ULT follows that reading. Other ancient manuscripts read “the commandment,” and some other ancient manuscripts read “the law.” If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Matthew 15:6 (#11)**"your tradition"**

If your language does not use an abstract noun for the idea of **tradition**, you could express the same idea in another way. Alternate translation: “what you were taught”

See: Abstract Nouns

Matthew 15:7 (#1)**"well"**

Here, the word **well** indicates that what **Isaiah prophesied** accurately describes the scribes and the Pharisees. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “accurately” or “truly”

See: Assumed Knowledge and Implicit Information

Matthew 15:7 (#2)**"saying"**

Here Jesus introduces a quotation from the Old Testament scriptures, specifically from [29:13](#). If it would be helpful to your readers, you could use a word or phrase that introduces a quotation from an important text, and you could include this information in a footnote. Alternate translation: “saying in the book of Isaiah” or “as it is written”

See: Quotations and Quote Margins

Matthew 15:8 (#1)**"This people honors"**

Here, the phrase **This people** refers to the Israelites about whom Isaiah was speaking. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “The Israelites honor” or “These Jewish people”

See: Assumed Knowledge and Implicit Information

Matthew 15:8 (#2)**"me" - "me"**

Here, both uses of the word **me** refer to God. If it would be helpful in your language, you could refer to him more directly. Alternate translation: “me, their God, ... me”

See: Pronouns — When to Use Them

Matthew 15:8 (#3)**"with their lips"**

Here, **lips** represent someone speaking. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: “with their speech” or “with their words”

See: Metonymy

Matthew 15:8 (#4)**"their heart is far away from me"**

Here Isaiah speaks as if the Israelites’ **heart** was **far away** from God. He means that they do not think about God or want to obey him. If it would be helpful in your language, you could use simile form or state the meaning plainly. Alternate translation: “it is as if their hearts were far away from me” or “they do not want to serve me”

See: Metaphor

Matthew 15:8 (#5)**"their heart is far away"**

If it would not be natural in your language to speak as if a group of people had only one **heart**, you could use the plural form of that word in your translation. Alternate translation: "their hearts are far away"\n

See: Collective Nouns

Matthew 15:8 (#6)

"their heart"

In the author's culture, the **heart** is the place where humans think and feel. If it would be helpful in your language, you could translate **heart** by referring to the place where humans think and feel in your culture or by expressing the idea plainly. Alternate translation: "their mind" or "their thinking"

See: Metonymy

Matthew 15:9 (#1)

"But"

Here, the word **But** introduces the next idea in the quotation. If it would be helpful in your language, you could use a word or phrase that introduces the next idea, or you could leave **But** untranslated. Alternate translation: "Further,"

See: Connecting Words and Phrases

Matthew 15:9 (#2)

"teaching"

Here, the word **teaching** introduces a reason why their worship is **in vain**. If it would be helpful in your language, you could use a word or phrase that introduces a reason. Alternate translation: "since they teach"

See: Connect — Reason-and-Result Relationship

Matthew 15:9 (#3)

"as doctrines commandments of men"

If your language does not use abstract nouns for the ideas of **doctrines** and **commandments**, you could express the same ideas in another way. Alternate translation: "as authoritative what men have commanded"

See: Abstract Nouns

Matthew 15:9 (#4)

"commandments of men"

Here, Isaiah is using the possessive form to describe **commandments** that are given by **men**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "things commanded by men"

See: Possession

Matthew 15:9 (#5)

"of men"

Although the term **men** is masculine, Isaiah is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "of people"

See: When Masculine Words Include Women

Matthew 15:11 (#1)

"What enters into the mouth"

Here Jesus is referring to food and drink, which are what people put into their mouths. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "The food and drink that the man puts into his mouth"

See: Assumed Knowledge and Implicit Information

Matthew 15:11 (#2)

"the mouth" - "the man," - "the mouth," - "the man"

The phrases **the mouth** and **the man** represent men and their mouths in general, not one particular man and his mouth. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "someone's mouth ... that person ... someone's mouth ... that person"

See: Generic Noun Phrases

Matthew 15:11 (#3)**"the man," - "the man"**

Although the term **man** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "the person ... the person"

See: When Masculine Words Include Women

Matthew 15:11 (#4)**"what comes out from the mouth, this"**

Here, the word **this** refers directly back to **what comes out from the mouth**. Jesus expresses the idea in this way to introduce **what comes out from the mouth** and then explain what it does. If stating the topic and then referring back to it with the word **this** would be redundant in your language, you could omit the redundant information. Alternate translation: "what comes out from the mouth"

See: Making Assumed Knowledge and Implicit Information Explicit

Matthew 15:11 (#5)**"what comes out from the mouth"**

Here Jesus is referring to words, which are what come out of people's mouths. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the words that come out of his mouth"

See: Assumed Knowledge and Implicit Information

Matthew 15:11 (#6)**"comes out"**

In a context such as this, your language might say "goes" instead of **comes**. Alternate translation: "goes out"

See: Go and Come

Matthew 15:12 (#1)**"Do you know that the Pharisees, having heard this word, were caused to stumble"**

The disciples are using the question form to inform Jesus about how the Pharisees responded. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "You should know that the Pharisees, having heard this word, were offended." or "The Pharisees, having heard this word, were offended!"

See: Rhetorical Question

Matthew 15:12 (#2)**"Do you know"**

Here, the word **you** is singular since the disciples are speaking to Jesus.

See: Forms of 'You' — Singular

Matthew 15:12 (#3)**"the Pharisees, having heard this word, were caused to stumble"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was Jesus. Alternate translation: "you caused the Pharisees to stumble when they heard this word"

See: Active or Passive

Matthew 15:12 (#4)**"this word"**

The disciples is using the term **word** to refer to what Jesus said. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the words that you spoke" or "the things that you said"

See: Metonymy

Matthew 15:12 (#5)**"were caused to stumble"**

Here disciples speaks as if the **word** that Jesus said were a lump or rock that **the Pharisees** were stumbling on. They mean that the the Pharisees were offended by what he said. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "were offended"

See: Metaphor

Matthew 15:13 (#1)**"But"**

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 15:13 (#2)**"Every plant that my heavenly Father has not planted will be uprooted"**

Here Jesus speaks of the Pharisees who were offended by him as if they were plants that God did not plant. He means that they are not serving God. Then, Jesus speaks of God's punishment as if it were uprooting these plants. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: "Those Pharisees are like plants that my heavenly Father will uproot because he did not plant them" or "Those Pharisees will be punished by my heavenly Father because they have not obeyed him"

See: Metaphor

Matthew 15:13 (#3)**"my heavenly Father"**

Father is an important title that describe the relationship between God the **Father** and Jesus his Son.

See: Translating Son and Father

Matthew 15:13 (#4)**"will be uprooted"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is God. Alternate translation: "he will uproot"

See: Active or Passive

Matthew 15:14 (#1)**"Leave them"**

Here, the clause **Leave them** means that the disciples should not worry about or pay attention to the Pharisees who were offended by Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Ignore them" or "Do not pay attention to them"

See: Assumed Knowledge and Implicit Information

Matthew 15:14 (#2)**"them! They are"**

The words **them** and **They** refer to the Pharisees who were offended by Jesus. If it would be helpful in your language, you could refer to them more directly. Alternate translation: "those Pharisees! They are"

See: Pronouns — When to Use Them

Matthew 15:14 (#3)**"They are blind guides But if a blind one guides a blind one, both will fall into a pit"**

Here, Jesus speaks of the Pharisees who were offended by him as if they were **blind guides**, and he speaks of other Jewish people as if they were **blind** people. He means that neither the Pharisees nor the rest of the people know what is right, but the Pharisees teach the people anyways, even though what they teach is wrong. If possible, preserve the metaphor or express the idea in simile form. Alternate translation: "They are like blind guides. They teach people what is wrong, just as a

blind one guides a blind one so that they both fall into a pit"

See: Metaphor

Matthew 15:14 (#4)

"They are blind guides"

Many ancient manuscripts read **They are blind guides**. The ULT follows that reading. Other ancient manuscripts read "They are blind guides of the blind." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Matthew 15:14 (#5)

"But"

Here, the word **But** introduces the next thing that Jesus wants to say. If it would be helpful in your language, you could use a word or phrase that introduces the next idea, or you could leave **But** untranslated. Alternate translation: "So,"

See: Connecting Words and Phrases

Matthew 15:14 (#6)

"if a blind one guides a blind one, both will fall"

Here Jesus uses an imaginary situation to help explain what would happen if a **blind** person guided another **blind** person. Use a natural method in your language for introducing an imaginary situation. Alternate translation: "imagine a blind one guiding a blind one. They would both fall"

See: Hypothetical Situations

Matthew 15:15 (#1)

"But"

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then,"

See: Connecting Words and Phrases

Matthew 15:15 (#2)

"Explain"

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: "I ask that you explain"

See: Imperatives — Other Uses

Matthew 15:15 (#3)

"Explain"

Here, the command is singular because the Peter is speaking to Jesus.

See: Forms of 'You' — Singular

Matthew 15:15 (#4)

"the parable"

Here Peter could be referring to: (1) the **parable** about blind people guiding other blind people (see [15:14](#)). Alternate translation: "the parable about the blind guides" (2) the **parable** about things that go into and out of a person (see [15:11](#)). Alternate translation: "the parable about what goes into a person"

See: Assumed Knowledge and Implicit Information

Matthew 15:15 (#5)

"to us"

By **us**, Peter means himself and the other disciples but not Jesus, so use the exclusive form of that word in your translation if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Matthew 15:16 (#1)

"But"

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 15:16 (#2)

"Are you also still without understanding"

Jesus is using the question form to rebuke the disciples for how they still do not understand what he is saying. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "You are still without understanding," or "I am amazed that you still do not understand!"

See: Rhetorical Question

Matthew 15:17 (#1)

"Do you not yet understand that everything that enters into the mouth passes into the stomach and is passed out into the latrine"

Jesus is using the question form to remind his disciples about what happens to the food that people eat. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "You should already understand that everything that enters into the mouth passes into the stomach and is passed out into the latrine." or "You already know that everything that enters into the mouth passes into the stomach and is passed out into the latrine!"

See: Rhetorical Question

Matthew 15:17 (#2)

"everything that enters into the mouth"

Here Jesus is referring to food and drink, which are what people put into their mouths. If it would be helpful in your language, you could make that idea more explicit. See how you translated the similar phrase in [15:11](#). Alternate translation: "all the food and drink that a person puts into his mouth"

See: Assumed Knowledge and Implicit Information

Matthew 15:17 (#3)

"into the mouth" - "into the stomach"

The phrases **the mouth** and **the stomach** represent mouths and stomachs in general, not one particular mouth and stomach. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "into someone's mouth ... into that person's stomach"

See: Generic Noun Phrases

Matthew 15:17 (#4)

"is passed out into the latrine"

Jesus is referring to the process of expelling and removing feces and urine in a polite way by using the phrase **is passed out into the latrine**. If it would be helpful in your language, you could use a polite way of referring to this in your language, or you could state this plainly. Alternate translation: "is evacuated from the bowels" or "passes out of the body as waste"

See: Euphemism

Matthew 15:17 (#5)

"is passed out"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it is the person's body or bowels. Alternate translation: "the body passes it out" or "the bowels pass it out"

See: Active or Passive

Matthew 15:17 (#6)

"the latrine"

A **latrine** is a place where people expel and remove feces and urine. If your readers would not be familiar with this word, you could use the name of something similar in your area or you could use a

more general term. Alternate translation: "the bathroom" or "the water closet"

See: Translate Unknowns

Matthew 15:18 (#1)

"the things coming out from the mouth"

Here Jesus is referring to words, which are what come out of people's mouths. If it would be helpful in your language, you could make that idea more explicit. See how you translated the similar phrase in [15:11](#). Alternate translation: "the words that come out of the mouth"

See: Assumed Knowledge and Implicit Information

Matthew 15:18 (#2)

"coming out" - "come"

In a context such as this, your language might say "going" and "go" instead of **coming** and **come**. Alternate translation: "going out ... go"

See: Go and Come

Matthew 15:18 (#3)

"the mouth" - "the heart," - "the man"

The phrases **the mouth**, **the heart**, and **the man** represent men, their mouths, and their hearts in general, not one particular man his mouth, and his heart. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "someone's mouth ... that person's heart ... that person"

See: Generic Noun Phrases

Matthew 15:18 (#4)

"the heart"

In the author's culture, the **heart** is the place where humans think and feel. If it would be helpful in your language, you could translate **heart** by referring to the place where humans think and feel in your culture or by expressing the idea plainly. Alternate translation: "the mind" or "the thoughts"

See: Metonymy

Matthew 15:18 (#5)

"the man"

Although the term **man** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "the person"

See: When Masculine Words Include Women

Matthew 15:19 (#1)

"For"

Here, the word **For** introduces a basis for the claim that Jesus made in the previous verse about how what comes out of the heart defiles a person. If it would be helpful in your language, you could use a word or phrase that introduces a basis for a claim, or you could leave **For** untranslated. Alternate translation: "That is because" or "I say that because"

See: Connecting Words and Phrases

Matthew 15:19 (#2)

"the heart"

The phrase **the heart** represents hearts in general, not one particular heart. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "people's hearts"

See: Generic Noun Phrases

Matthew 15:19 (#3)

"the heart"

See how you translated **heart** in [15:18](#). Alternate translation: "the mind" or "the thoughts"

See: Metonymy

Matthew 15:19 (#4)

"come"

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

See: Go and Come

Matthew 15:19 (#5)

"evil thoughts, murders, adultery, sexual immorality, thefts, false testimony, blasphemies"

Each of the items in this list translates a plural term that refers to specific actions. If it would be helpful in your language, you could use a form that refers to specific actions. Alternate translation: "acts of evil thinking, murder, adultery, sexual immorality, theft, false testimony, and blasphemy"

Matthew 15:19 (#6)

"evil thoughts, murders, adultery, sexual immorality, thefts, false testimony, blasphemies"

If your language does not use nouns for some or all of the ideas in this list, you could express the same ideas in another way. Alternate translation: "evil things that people do, including evil thinking, murdering, acting in adulterous and sexually immoral ways, stealing things, claiming that something false is true, and blaspheming"

See: Abstract Nouns

Matthew 15:20 (#1)

"the man," - "the man"

The phrase **the man** represents men in general, not one particular man. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "someone ... someone"

See: Generic Noun Phrases

Matthew 15:20 (#2)

"man," - "man"

Although the term **man** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language,

you could use a phrase that makes this clear. Alternate translation: "person ... person"

See: When Masculine Words Include Women

Matthew 15:20 (#3)

"to eat with unwashed hands"

Here Jesus refers to how people would wash their hands with water to make them ritually or ceremonially clean. See the chapter introduction for more information about this kind of washing. Express the idea as you did in [15:2](#). Alternate translation: "to eat without ceremonially washing one's hands with water"

See: Assumed Knowledge and Implicit Information

Matthew 15:21 (#1)

"And having come out from there"

Here, the phrase **And having come out from there** introduces the next major event in the story. If it would be helpful in your language, you could use a form that introduces a new event. Alternate translation: "After Jesus said those things, he came out from there. Then"\n

See: Introduction of a New Event

Matthew 15:21 (#2)

"having come out"

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

See: Go and Come

Matthew 15:21 (#3)

"from there"

Here, the word **there** refers to the region of Gennesaret (see [14:34](#)), which is where Jesus was teaching the disciples. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "from where he was" or "from Gennesaret"

See: Assumed Knowledge and Implicit Information

Matthew 15:21 (#4)**"Jesus withdrew"**

Matthew implies that the disciples went with Jesus. If it would be helpful to your readers, you could make that idea more explicit. Alternate translation: "Jesus and his disciples"

See: Assumed Knowledge and Implicit Information

Matthew 15:22 (#1)

"behold, a Canaanite woman, having come out from those regions, was crying out"

Here 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: "there was a woman who was a Canaanite. She came out from those regions to Jesus, and she was crying out"

See: Introduction of New and Old Participants

Matthew 15:22 (#2)**"behold"**

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: "picture this" or "suddenly"

See: Exclamations

Matthew 15:22 (#3)

"having come out from those regions"

Here Matthew implies that the woman left her home and went to where Jesus was. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "having come out from her home in those regions to where Jesus was"

See: Assumed Knowledge and Implicit Information

Matthew 15:22 (#4)**"having come out"**

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

See: Go and Come

Matthew 15:22 (#5)**"saying"**

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and she said"\n

See: Quotations and Quote Margins

Matthew 15:22 (#6)

"Have mercy on me, Lord, Son of David! My daughter is severely demon-possessed"

Here the woman asks Jesus to have **mercy** on her before she says why she needs help. If it would be helpful in your language, you could include why she needs help before she asks for **mercy**. Alternate translation: "Lord, my daughter is severely demon-possessed. Have mercy on me, Son of David!"

See: Information Structure

Matthew 15:22 (#7)**"Have mercy on me"**

If your language does not use an abstract noun for the idea of mercy, you could express the same idea in another way. Alternate translation: "Be merciful to me"

See: Abstract Nouns

Matthew 15:22 (#8)**"Have mercy"**

Here, the command is singular because the woman is speaking to Jesus.

See: Forms of 'You' — Singular

Matthew 15:22 (#9)**"Son of David"**

Here, the word **Son** means a male descendant. It does not mean that Jesus was the direct son of David. Express the idea as you did in [9:27](#). Alternate translation: "Descendant of David" or "you who are descended from David"

See: Metaphor

Matthew 15:22 (#10)**"My daughter is severely demon-possessed"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "A demon is severely possessing my daughter"

See: Active or Passive

Matthew 15:22 (#11)**"is severely demon-possessed"**

Here the woman implies that the demon is hurting or injuring her **daughter**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "is painfully demon-possessed" or "is demon-possessed and suffering greatly"

See: Assumed Knowledge and Implicit Information

Matthew 15:23 (#1)**"did not answer her a word"**

Matthew is using the term **word** to mean something spoken in words. The phrase **did not answer her a word** means that Jesus did not use words to respond to the woman's requests. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "kept silent" or "did not answer her in any way"

See: Metonymy

Matthew 15:23 (#2)**"having approached"**

Here Matthew implies that the disciples **approached** Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "having approached Jesus"

See: Assumed Knowledge and Implicit Information

Matthew 15:23 (#3)**"saying"**

Consider natural ways of introducing direct quotations in your language. Alternate translation without the preceding comma: "and they said"

See: Quotations and Quote Margins

Matthew 15:23 (#4)**"Send her away, for she is crying out after us"**

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the request that the first clause expresses. Alternate translation: "She is crying out after us, so send her away"

See: Connect — Reason-and-Result Relationship

Matthew 15:23 (#5)**"Send her away"**

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: "We ask that you send her away"

See: Imperatives — Other Uses

Matthew 15:23 (#6)**"Send her away"**

Here the disciples could be asking Jesus: (1) to tell the women to leave them alone and go away. Alternate translation: "Make her leave us alone" (2) to cast the demon out of the woman's daughter and tell her to go home. Alternate translation: "Cast the demon out of her daughter and send her away"

See: Assumed Knowledge and Implicit Information

Matthew 15:23 (#7)**"Send her away"**

Here, the command is singular because the disciples are speaking to Jesus.

See: Forms of 'You' — Singular

Matthew 15:23 (#8)**"she is crying out after us"**

Here the disciples imply that the woman was walking behind them and **crying out** many times. The disciples found this very annoying. If it would be helpful in your language, you could make some or all of that information explicit. Alternate translation: "she is following us and annoying us by crying out"

See: Assumed Knowledge and Implicit Information

Matthew 15:24 (#1)**"said"**

Here Matthew does not specify to whom Jesus said these words. It is possible that it was the woman, or more likely, the disciples. If possible, do not specify to whom Jesus said these words. Alternate translation: "spoke these words:"

See: When to Keep Information Implicit

Matthew 15:24 (#2)**"I was not sent, except to the lost sheep of the house of Israel"**

If it would appear your language that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: "I was sent only to the lost sheep of the house of Israel"

See: Connect — Exception Clauses

Matthew 15:24 (#3)**"I was not sent"**

If your language does not use this passive form, you could express the idea in active form or in another

way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: "God did not send me"

See: Active or Passive

Matthew 15:24 (#4)**"the lost sheep of the house of Israel"**

Here, Jesus could be using the possessive form to describe: (1) all of **the house of Israel** as **lost sheep**. Alternate translation: "the lost sheep, who are the house of Israel" (2) some of **the house of Israel** as **lost sheep**. Alternate translation: "the lost sheep among the house of Israel"

See: Possession

Matthew 15:24 (#5)**"the lost sheep of the house of Israel"**

Here Jesus speaks of his fellow Jewish people as if they were **lost sheep**. He means that they are not following God and need help. This is an important metaphor in the Bible, so you could preserve the figure of speech or use simile form. See how you translated this phrase in [10:6](#). Alternate translation: "the house of Israel, who are like lost sheep" or "the house of Israel, who are far away from God, like lost sheep"

See: Metaphor

Matthew 15:24 (#6)**"of the house of Israel"**

Here Jesus refers to a people group or nation as if it were a **house**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. See how you translated this phrase in [10:6](#). Alternate translation: "of the nation of Israel" or "of the Israelites"

See: Metaphor

Matthew 15:25 (#1)**"But"**

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "After that"

See: Connecting Words and Phrases

Matthew 15:25 (#2)

"bowed down to him"

In the woman's culture, bowing down to a person was a way to honor a greater person. If it would be helpful in your language, you could refer to a similar action from your culture, or you could explain what bowing down means. Alternate translation: "prostrated herself before him" or "bowed down to him in respect"

See: Symbolic Action

Matthew 15:25 (#3)

"help"

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: "I ask that you help"

See: Imperatives — Other Uses

Matthew 15:25 (#4)

"help"

Here, the command is singular because the woman is speaking to Jesus.

See: Forms of 'You' — Singular

Matthew 15:26 (#1)

"It is not good to take the bread of the children and to throw {it} to the little dogs"

To explain to the woman why he has not helped her, Jesus offers a story or illustration. In the story, the **children** represent the Jewish people, the **little dogs** represent non-Jewish people, and the **bread** represents the help that Jesus gives to people. If it would be helpful in your language, you could

indicate that this is a story with a specific message, or you could explain what the parable means. Alternate translation: "Listen to this story: It is not good to take the bread of the children and to throw {it} to the little dogs" or "It is not good to take the bread of the children and to throw {it} to the little dogs. That is what helping you instead of my fellow Jews would be like"

See: Parables

Matthew 15:26 (#2)

"the bread of the children"

Here, Jesus is using the possessive form to describe **bread** that was prepared for **the children** to eat. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the food prepared for the children" or "the food that the children were going to eat"

See: Possession

Matthew 15:26 (#3)

"the bread"

Jesus is using **bread** to represent food. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: "the meals"

See: Synecdoche

Matthew 15:26 (#4)

"to throw {it} to the little dogs"

Here, Jesus implies that the bread is thrown to the **little dogs** so that they can eat it. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "to throw it to the little dogs for them to eat"

See: Assumed Knowledge and Implicit Information

Matthew 15:26 (#5)

"to the little dogs"

Here, the phrase **little dogs** could describe: (1) domesticated animals that eat pests and can

protect houses and families. You could use the name of a similar animal in your area or you could use a more general term. Alternate translation: "to the domesticated animals" or "to the guard animals" (2) scavenging animals that were generally considered unclean and dirty. You could use the name of a similar animal in your area or you could use a more general term. Alternate translation: "to the scavenging animals" or "to the dirty animals"

See: Translate Unknowns

Matthew 15:27 (#1)

"Yes"

Here, the woman uses the word **Yes** to indicate that she understands and agrees with Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Yes, I agree" or "Yes, that is true"

See: Assumed Knowledge and Implicit Information

Matthew 15:27 (#2)

"for also"

Here, the word **For** introduces the woman's further explanation of what Jesus said about children and little dogs. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **for** untranslated. Alternate translation: "but it is also true" or "yet even further,"

See: Connecting Words and Phrases

Matthew 15:27 (#3)

"for also the little dogs eat from the crumbs falling from the table of their masters"

To ask Jesus to help her, the woman offers a story or illustration based on the parable that Jesus told in [15:26](#). In the story, the **little dogs** represent non-Jewish people, and the **crumbs** represent the help that Jesus gives to people. If it would be helpful in your language, you could indicate that this is a story with a specific message, or you could explain what the parable means. Alternate translation: "and here is a similar story: the little dogs eat from the crumbs falling from the table of their masters"

or "for also the little dogs eat from the crumbs falling from the table of their masters. That is what helping me would be like"

See: Parables

Matthew 15:27 (#4)

"the little dogs"

See you how you translated this phrase in [15:26](#). Alternate translation: "to the domesticated animals" or "to the scavenging animals"

See: Translate Unknowns

Matthew 15:27 (#5)

"the crumbs falling from the table of their masters"

Here the woman refers to how **dogs** often eat bits of food that fall off **the table** where the dogs' owners are eating. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the bits of food that fall off the place where their masters are eating"

See: Assumed Knowledge and Implicit Information

Matthew 15:27 (#6)

"the table"

In this verse, the word **table** is singular in form, but it refers to all the tables of their masters as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: "the tables"

See: Collective Nouns

Matthew 15:28 (#1)

"O woman"

Here Jesus uses the phrase **O woman** to address the Canaanite woman. This phrase was a polite way to refer to someone, and Jesus uses it to show how impressed he is with what the woman said. If it would be helpful in your language, you could use a form that refers politely to woman who has a daughter. Alternate translation: "My dear woman" or "My lady"

See: Assumed Knowledge and Implicit Information

Matthew 15:28 (#2)

"great {is} your faith"

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: "you have believed greatly"

See: Abstract Nouns

Matthew 15:28 (#3)

"your" - "for you" - "you desire"

Here, the words **your**, **you**, and **you** are singular because Jesus is speaking to the woman.

See: Forms of 'You' — Singular

Matthew 15:28 (#4)

"let it be done"

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: "It will be done" or "I am doing it"

See: Third-Person Imperatives

Matthew 15:28 (#5)

"let it be done"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "let it happen" or "let God do it"

See: Active or Passive

Matthew 15:28 (#6)

"her daughter was healed"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to

say who did the action, it is clear from the context that it was Jesus. Alternate translation: "Jesus healed her daughter"

See: Active or Passive

Matthew 15:28 (#7)

"from that hour"

Here, the phrase **from that hour** indicates that the woman's daughter **was healed** at the time when Jesus said those words. If it would be helpful in your language, you could use a comparable expression or state the meaning plainly. Alternate translation: "right then" or "at that time"

See: Idiom

Matthew 15:29 (#1)

"And having left from there, Jesus"

Here, the phrase **And having left from there** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event. Alternate translation: "Then Jesus left that place. He"

See: Introduction of a New Event

Matthew 15:29 (#2)

"from there"

Here, the word **there** refers to the areas near the cities of Tyre and Sidon (see [15:21](#)), where Jesus was when he spoke with the Canaanite woman. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "from the region of Tyre and Sidon" or "from where he met the Canaanite woman"

See: Assumed Knowledge and Implicit Information

Matthew 15:29 (#3)

"Jesus went"

Here Matthew implies that the disciples were traveling with **Jesus**. If it would be helpful in your language, you could make that idea more explicit.

Alternate translation: "Jesus and his disciples went"

See: Assumed Knowledge and Implicit Information

Matthew 15:29 (#4)

"having gone up"

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

See: Go and Come

Matthew 15:29 (#5)

"a mountain"

Matthew does not clarify what **mountain** this is or how high up it is. If possible, use a general word for a hill or small mountain without indicating one particular place. Alternate translation: "a high place" or "a small mountain"

See: When to Keep Information Implicit

Matthew 15:30 (#1)

"the lame, the blind, the crippled, the mute"

Matthew is using the adjectives **lame**, **blind**, **crippled**, and **mute** as nouns to mean people who were sick in all those ways. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: "people who were lame, blind, crippled, and mute"

See: Nominal Adjectives

Matthew 15:30 (#2)

"many others"

Here Matthew implies that these people were sick in other ways. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "many other sick people" or "many who were sick in various other ways"

See: Assumed Knowledge and Implicit Information

Matthew 15:30 (#3)

"they laid them at his feet"

Here, the phrase **they laid them at his feet** means that the crowds **laid** the sick people in front of Jesus. If it would be helpful in your language, you could use an comparable phrase or state the meaning plainly. Alternate translation: "they laid them before him"

See: Idiom

Matthew 15:30 (#4)

"they laid them" - "them"

Here, the word **they** refers to the **large crowds**, and the word **them** refers to the sick people. If it would be helpful in your language, you could refer to these people more directly. Alternate translation: "the crowds laid the sick people ... those sick people"

See: Pronouns — When to Use Them

Matthew 15:31 (#1)

"so that"

Here, the phrase **so that** introduces a result from Jesus healing many sick people. If it would be helpful in your language, you could use a different word or phrase that introduces a result. Alternate translation: "with the result that"

See: Connect — Reason-and-Result Relationship

Matthew 15:31 (#2)

"the mute" - "the crippled" - "the lame" - "the blind"

See how you translated these phrases in [15:30](#). Alternate translation: "people who were mute ... people who were crippled ... people who were lame ... people who were blind"

See: Nominal Adjectives

Matthew 15:31 (#3)

"the God of Israel"

Here, Matthew is using the possessive form to describe the **God** whom **Israel** worships. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the God whom Israel worships"

See: Possession

Matthew 15:31 (#4)

"of Israel"

Here, the word **Israel** refers to the people of Israel. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "of the people of Israel"

See: Metonymy

Matthew 15:32 (#1)

"But"

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 15:32 (#2)

"I have compassion on the crowd, because they are remaining with me already three days and do not have anything {that} they might eat"

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: "The crowd is remaining with me already three days and does not have anything to eat, so I have compassion on them"

See: Connect — Reason-and-Result Relationship

Matthew 15:32 (#3)

"I have compassion on"

If your language does not use an abstract noun for the idea of **compassion**, you could express the

same idea in another way. Alternate translation: "I sympathize with"

See: Abstract Nouns

Matthew 15:32 (#4)

"they might faint"

Alternate translation: "they might become weary" or "they might lose their strength"

Matthew 15:32 (#5)

"on the way"

Here, Jesus implies that the people would be walking **on the way** to their homes. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "on the way to their homes" or "while they going home"

See: Assumed Knowledge and Implicit Information

Matthew 15:33 (#1)

"say"

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "said"

See: Irregular Use of Tenses

Matthew 15:33 (#2)

"From where {would be} to us in a desolate place so many loaves so as to satisfy so large a crowd"

The disciples are using the question form to tell Jesus that they do not have enough food for the crowd. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "It is impossible for us in a desolate place to find enough loaves so as to satisfy so large a crowd." or "There is certainly no place in this desolate area where we can get enough loaves to satisfy so large a crowd!"

See: Rhetorical Question

Matthew 15:33 (#3)**"loaves"**

The disciples are using **loaves** to represent any food. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: "food"

See: Synecdoche

Matthew 15:34 (#1)**"says"**

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "said"

See: Irregular Use of Tenses

Matthew 15:34 (#2)**"loaves"**

See how you translated **loaves** in [14:17](#). Alternate translation: "large chunks of bread"

See: Translate Unknowns

Matthew 15:34 (#3)**"Seven, and"**

The disciples are leaving out some of the words that a sentence would need in many languages to be complete. You could supply these words from earlier in the verse if it would be clearer in your language. Alternate translation: "We have seven loaves and"

See: Ellipsis

Matthew 15:35 (#1)**"to recline on the ground"**

In Jesus' culture, people would usually **recline**, or lay on one side, when they were eating. If it would

be helpful in your language, you could refer to the position in which people eat in your culture, or you could just refer to eating. Alternate translation: "to get ready to eat on the ground"

See: Assumed Knowledge and Implicit Information

Matthew 15:36 (#1)**"loaves"**

See how you translated **loaves** in [14:17](#). Alternate translation: "large chunks of bread"

See: Assumed Knowledge and Implicit Information

Matthew 15:36 (#2)**"he broke {them} and was giving {them}"**

Here 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. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "he divided the loaves into servings and was giving them" or "he broke the loaves into smaller pieces and was giving the pieces"

See: Assumed Knowledge and Implicit Information

Matthew 15:36 (#3)**"the disciples to the crowds"**

Matthew is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "the disciples gave them to the crowds"

See: Ellipsis

Matthew 15:37 (#1)**"they all ate" - "they took up"**

The pronoun **they** in the phrase **they all ate** refers to the crowds. The pronoun **they** in the phrase **they took up** refers to the disciples. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: "the crowds all ate ... the disciples took up"

See: Pronouns — When to Use Them

Matthew 15:37 (#2)

"and were satisfied"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your languages. Alternative translation: "until they were full"

See: Active or Passive

Matthew 15:37 (#3)

"the remaining of the broken pieces"

Here, the phrase **the remaining** refers to what was left after everyone ate. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternative translation: "the leftovers" or "what was left of the broken pieces"

See: Idiom

Matthew 15:37 (#4)

"baskets"

The word **baskets** refers to large 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. Alternative translation: "boxes" or "containers"

See: Translate Unknowns

Matthew 15:38 (#1)

"But"

Matthews uses the word **But** to introduce background information that helps the readers understand how amazing what Jesus did was. The word does not introduce another event in the story. Use a natural form in your language for introducing background information. Alternative translation: "As for how many people were there," or "In the end,"

See: Background Information

Matthew 15:38 (#2)

"besides women and children"

Here Matthew means that the number he has given does not include **women and children**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "which does not include women and children"

See: Assumed Knowledge and Implicit Information

Matthew 15:39 (#1)

"he got"

Here Matthew implies that the disciples were traveling with Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Jesus and his disciples got"

See: Assumed Knowledge and Implicit Information

Matthew 15:39 (#2)

"went"

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

See: Go and Come

Matthew 15:39 (#3)

"of Magadan"

The word **Magadan** could be the name of: (1) a small village. Alternate translation: "of the village of Magadan" (2) a district or area. Alternate translation: "of the district of Magadan"

See: How to Translate Names

Matthew 15:39 (#4)

"of Magadan"

Many ancient manuscripts read **Magadan**. The ULT follows that reading. Other ancient manuscripts read "Magdala." If a translation of the Bible exists in your region, you may wish to use the reading

that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Matthew 16:1 (#1)

"And"

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: "Then,"

See: Introduction of a New Event

Matthew 16:1 (#2)

"having approached, testing {him}"

Here, the word **testing** introduces the purpose for which the Pharisees and Sadducees **approached** Jesus. If it would be helpful in your language, you could use a word or phrase that introduces a purpose. Alternate translation: "having approached with the goal of testing him"

See: Connect — Goal (Purpose) Relationship

Matthew 16:1 (#3)

"asked him to show them a sign from heaven"

It may be more natural in your language to have a direct quotation here. Alternate translation: "asked him, 'Show us a sign from heaven!'"

See: Direct and Indirect Quotations

Matthew 16:1 (#4)

"a sign from heaven"

The implication is that the Pharisees and Sadducees wanted Jesus to do a miracle to prove that his authority came from God. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "a sign from heaven that proved that his authority was from God"

See: Assumed Knowledge and Implicit Information

Matthew 16:1 (#5)

"from heaven"

Here, the phrase **from heaven** indicates that the **sign** originates in **heaven**, where God rules. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "from heaven, where God rules" or "that comes from the place where God is"

See: Assumed Knowledge and Implicit Information

Matthew 16:2 (#1)

"you say, 'It will be fair weather, for the sky is red'

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "you say that it will be fair weather, for the sky is red."

See: Quotes within Quotes

Matthew 16:2 (#2)

"It will be fair weather, for the sky is red"

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: "The sky is red, so it will be fair weather"

See: Connect — Reason-and-Result Relationship

Matthew 16:2 (#3)

"It will be fair weather"

Here the people speaking are implying that the **fair weather** will take place on the next day. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "fair weather tomorrow"

See: Assumed Knowledge and Implicit Information

Matthew 16:2-3 (#1)

""

See the discussion of textual issues at the end of the General Notes to this chapter to decide whether to include [16:2-3](#) in your translation. The notes below discuss translation issues in these verses, for those who decide to include them.

See: Textual Variants

Matthew 16:3 (#1)

"in early morning, 'Today will be stormy, for the sky is red, being overcast'

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "in early morning you say that today will be stormy, for the sky is red, being overcast."

See: Quotes within Quotes

Matthew 16:3 (#2)

"in early morning, 'Today'

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the previous sentence if it would be clearer in your language. Alternate translation: "in early morning, you say, 'Today'

See: Ellipsis

Matthew 16:3 (#3)

"Today will be stormy, for the sky is red, being overcast"

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: "The sky is red, being overcast, so today will be stormy"

See: Connect — Reason-and-Result Relationship

Matthew 16:3 (#4)

"the face"

Here Jesus speaks as if the **sky** had a **face**. He is referring to how the sky looks from the ground. If

it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "the appearance" or "the look"

See: Metaphor

Matthew 16:3 (#5)

"but the signs of the times you are not able"

This clause could be: (1) a statement that rebukes the Pharisees and Sadducees. Alternate translation: "but you are not able to interpret the signs of the time." (2) a rhetorical question that rebukes the Pharisees and the Sadducees. Alternate translation: "but are you not able to interpret the signs of the times?"

Matthew 16:3 (#6)

"the signs of the times"

Here, Jesus could be using the possessive form to describe **signs** that: (1) happen during the **times**. Alternate translation: "the signs that are happening during these times" (2) indicate that specific **times** have arrived. Alternate translation: "the signs that show that the times are here"

See: Possession

Matthew 16:3 (#7)

"you are not able"

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "you are not able to interpret"

See: Ellipsis

Matthew 16:4 (#1)

"An evil and adulterous generation seeks a sign, but a sign will not be given to it except the sign of Jonah"

What Jesus says here is identical to what he said in [12:39](#) except for the phrase "the prophet" before

the name **Jonah**. Translate this sentence as you did in [12:39](#).

Matthew 16:4 (#2)

"them"

The pronoun **them** refers to the Pharisees and Sadducees who had asked for a sign (see [16:1](#)). If this is not clear for your readers, you could refer to these people more directly. Alternate translation: "the people who asked him for a sign" or "those Pharisees and Sadducees"

See: Pronouns — When to Use Them

Matthew 16:4 (#3)

"he went away"

Here Matthew implies that the disciples were traveling with Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Jesus and his disciples went away"

See: Assumed Knowledge and Implicit Information

Matthew 16:5 (#1)

"And"

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: "Then"

See: Introduction of a New Event

Matthew 16:5 (#2)

"the disciples, having come to the other side, forgot to take loaves"

Here 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**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the disciples forgot to take loaves with them, and when they came to the other side, they realized that they had

forgotten" or "the disciples, having come to the other side, recognized that they had forgotten to take loaves"

See: Assumed Knowledge and Implicit Information

Matthew 16:5 (#3)

"having come"

Here Matthew implies that both the disciples and Jesus came to the other side. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "when they and Jesus came"

See: Assumed Knowledge and Implicit Information

Matthew 16:5 (#4)

"having come"

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

See: Go and Come

Matthew 16:5 (#5)

"the other side"

Here Matthew implies that they traveled to **the other side** of the Sea of Galilee. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the other side of the lake"

See: Assumed Knowledge and Implicit Information

Matthew 16:6 (#1)

"Now"

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 16:6 (#2)**"See and guard from"**

The terms **See** and **guard** mean similar things. Jesus is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "Guard against" or "Keep away from"

See: Doublet

Matthew 16:6 (#3)**"See and"**

Here, the word **See** means that the disciples need to make sure that something happens or does not happen. If it would be helpful in your language, you could use a similar form or state the meaning plainly. Alternate translation: "Make sure that you"

See: Idiom

Matthew 16:6 (#4)**"the yeast of the Pharisees and Sadducees"**

Here, Jesus is using the possessive form to describe **yeast** that the **Pharisees and Sadducees** have or use. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the yeast that the Pharisees and Sadducees have"

See: Possession

Matthew 16:6 (#5)**"the yeast of the Pharisees and Sadducees"**

Here, **yeast** is a metaphor that refers to what the Pharisees and Sadducees teach. However, the disciples did not immediately understand that Jesus was using a metaphor; instead, they do not realize what **yeast** refers to until [16:12](#). So, you should preserve the metaphor here without explaining its meaning, since Matthew will give an explanation in [16:12](#).

See: Metaphor

Matthew 16:7 (#1)**"among themselves"**

Here, the phrase **among themselves** could mean: (1) that the disciples **were reasoning** with each other. Alternate translation: "with one another" (2) that the disciples were thinking this without saying it. Alternate translation: "within themselves"

See: Assumed Knowledge and Implicit Information

Matthew 16:7 (#2)**"saying, '{It is} because we did not take loaves"**

Here, the word translated **because** could introduce: (1) what the disciples think might be the reason for why Jesus said what he did about yeast. Alternate translation: "saying, 'He said that because we did not take loaves'" (2) what the disciples say. Alternate translation: "saying, 'We did not take loaves'"

See: Quotations and Quote Margins

Matthew 16:7 (#3)**"saying, '{It is} because we did not take loaves"**

It may be more natural in your language to have an indirect quotation here. Alternate translation: "saying that it was because they did not take loaves"

See: Direct and Indirect Quotations

Matthew 16:7 (#4)**"It is} because"**

Here the disciples imply that they are giving a reason for why Jesus said what he did about yeast. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Jesus has spoken about yeast because"

See: Assumed Knowledge and Implicit Information

Matthew 16:7 (#5)**"we did not take"**

By **we**, the disciples mean themselves but not Jesus, so use the exclusive form of that word in your translation if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Matthew 16:8 (#1)

"But"

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then,"

See: Connecting Words and Phrases

Matthew 16:8 (#2)

"You of little faith, why are you reasoning among yourselves that you do not have loaves"

Jesus is using the question form to rebuke the disciples. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "You of little faith! Do not reason among yourselves that you do not have loaves!" or "You of little faith, it is wrong for you to be reasoning among yourselves that you do not have loaves."

See: Rhetorical Question

Matthew 16:8 (#3)

"You of little faith"

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: "You who believe so little"

See: Abstract Nouns

Matthew 16:8 (#4)

"among yourselves"

Here, much as in [16:7](#), the phrase **among yourselves** could mean: (1) that the disciples were **reasoning** with each other. Alternate translation: "with one another" (2) that the disciples were

thinking this without saying it. Alternate translation: "within yourselves"

See: Assumed Knowledge and Implicit Information

Matthew 16:9 (#1)

"Do you not yet perceive nor remember the five loaves of the 5,000, and how many baskets you received"

Jesus is using the question form to rebuke the disciples. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "You do not yet perceive nor remember the five loaves of the 5,000, and how many baskets you received!" or "I am disappointed that you do not yet perceive nor remember the five loaves of the 5,000, and how many baskets you received."

See: Rhetorical Question

Matthew 16:9 (#2)

"the five loaves of the 5,000"

Here, Jesus is using the possessive form to refer to **the five loaves** that he used to feed **the 5,000**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the five loaves that fed the 5,000"

See: Possession

Matthew 16:9 (#3)

"of the 5,000"

Matthew is using the number **5,000** as a noun to mean 5,000 men. Your language may use numbers in the same way. If not, you could translate this one with an equivalent phrase. Alternate translation: "of the 5,000 men"

See: Nominal Adjectives

Matthew 16:9 (#4)

"loaves"

See how you translated **loaves** in [14:17](#). Alternate translation: "large chunks of bread"

See: Translate Unknowns

Matthew 16:9 (#5)

"**baskets**"

Here Jesus implies that the **baskets** were full of leftover food. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "baskets full of leftovers"

See: Assumed Knowledge and Implicit Information

Matthew 16:9 (#6)

"**baskets**"

See how you translated **baskets** in [14:20](#). Alternate translation: "boxes" or "containers"

See: Translate Unknowns

Matthew 16:10 (#1)

"Nor the seven loaves of the 4,000, and how many baskets you received"

Jesus is using the question form to rebuke the disciples. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "Nor do you perceive or remember the seven loaves of the 4,000, and how many baskets you received!" or "I am also disappointed that you do not yet perceive nor remember the seven loaves of the 4,000, and how many baskets you received."

See: Rhetorical Question

Matthew 16:10 (#2)

"Nor"

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the previous verse if it would be clearer in your language. Alternate translation: "Nor do you understand or remember"

See: Ellipsis

Matthew 16:10 (#3)

"the seven loaves of the 4,000"

Here, Jesus is using the possessive form to refer to the **seven loaves** that he used to feed the **4,000**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the seven loaves that fed the 4,000"

See: Possession

Matthew 16:10 (#4)

"loaves"

See how you translated **loaves** in [14:17](#). Alternate translation: "large chunks of bread"

See: Translate Unknowns

Matthew 16:10 (#5)

"of the 4,000"

Matthew is using the number **4,000** as a noun to mean 4,000 men. Your language may use numbers in the same way. If not, you could translate this one with an equivalent phrase. Alternate translation: "of the 4,000 men"

See: Nominal Adjectives

Matthew 16:10 (#6)

"baskets"

Here Jesus implies that the **baskets** were full of leftover food. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "baskets full of leftovers"

See: Assumed Knowledge and Implicit Information

Matthew 16:10 (#7)

"baskets"

See how you translated **baskets** in [15:37](#). Alternate translation: "boxes" or "containers"

See: Translate Unknowns

Matthew 16:11 (#1)

"How do you not perceive that I did not speak to you about loaves"

Jesus is using the question form to rebuke the disciples. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "You do not perceive that I did not speak to you about loaves!" or "I am disappointed that you do not perceive that I did not speak to you about loaves."

See: Rhetorical Question

Matthew 16:11 (#2)

"But"

Here, the word **But** introduces what Jesus really wants to say about **yeast** in contrast to simply speaking **about bread**. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: "Rather,"

See: Connect — Contrast Relationship

Matthew 16:11 (#3)

"the yeast of the Pharisees and Sadducees"

Here, just as in [16:6](#), Jesus is using the possessive form to describe **yeast** that **the Pharisees and Sadducees** have or use. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the yeast that the Pharisees and Sadducees have"

See: Possession

Matthew 16:11 (#4)

"the yeast of the Pharisees and Sadducees"

Here, just as in [16:6](#), **yeast** is a metaphor that refers to what the Pharisees and Sadducees teach. However, the disciples did not immediately understand that Jesus was using a metaphor; instead, they do not realize what **yeast** refers to until [16:12](#). So, you should preserve the metaphor here without explaining its meaning, since Matthew will give an explanation in [16:12](#).

See: Metaphor

Matthew 16:12 (#1)

"they understood"

The pronoun **they** refers to the disciples. If this is not clear for your readers, you could refer to them more directly. Alternate translation: "the disciples understood"

See: Pronouns — When to Use Them

Matthew 16:12 (#2)

"he had not told them to guard from the yeast of loaves, but from the teaching of the Pharisees and Sadducees"

If your language would not naturally put the negative statement before the positive statement, you could reverse the two clauses here. Alternate translation: "he had told them to guard from the teaching of the Pharisees and Sadducees, not from the yeast of loaves"

See: Information Structure

Matthew 16:12 (#3)

"the yeast of loaves"

Here, Matthew is using the possessive form to describe **yeast** that people use to make **loaves**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the yeast used to make loaves"

See: Possession

Matthew 16:12 (#4)

"but from"

Matthew is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "but to guard from"

See: Ellipsis

Matthew 16:12 (#5)**"the teaching of the Pharisees and Sadducees"**

If your language does not use an abstract noun for the idea of **teaching**, you could express the same idea in another way. Alternate translation: "the things that the Pharisees and Sadducees taught"

See: Abstract Nouns

Matthew 16:13 (#1)**"Now"**

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Then"

See: Introduction of a New Event

Matthew 16:13 (#2)**"having come"**

Here Matthew implies that the disciples were traveling with Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "when he and his disciples came"

See: Assumed Knowledge and Implicit Information

Matthew 16:13 (#3)**"having come"**

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

See: Go and Come

Matthew 16:13 (#4)**"saying"**

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

See: Quotations and Quote Margins

Matthew 16:13 (#5)**"men"**

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "men and women"

See: When Masculine Words Include Women

Matthew 16:13 (#6)**"the Son of Man is"**

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: "I, the one who is the Son of Man, am"\n

See: First, Second or Third Person

Matthew 16:13 (#7)**"the Son of Man"**

The title **Son of Man** may refer to a special person, possibly the Messiah, that people expected to arrive. However, since Jesus is asking about who people say that **the Son of Man** is, if possible you should not explain what the title means. Alternate translation: "the Human One"

See: When to Keep Information Implicit

Matthew 16:14 (#1)**"Some, John the Baptist; and some, Elijah; and others, Jeremiah, or one of the prophets"**

Since all these people and prophets had died before the disciples answered this question, the disciples are implying that people think that Jesus is one of these people who has come back to life. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Some, John the Baptist come back to life; and some, Elijah come back to life; and others, Jeremiah or one of the prophets come back to life"

See: Assumed Knowledge and Implicit Information

Matthew 16:14 (#2)

"Some, John the Baptist; and some, Elijah; and others, Jeremiah"

The disciples are leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the previous verse if it would be clearer in your language. Alternate translation: "Some say John the Baptist; and some say Elijah; and others say Jeremiah"

See: Ellipsis

Matthew 16:14 (#3)

"Some," - "some," - "others"

The disciples are using the adjectives **Some, some, and others** as nouns to mean various groups of people. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: "Some among the people ... some among the people ... others among the people"

See: Nominal Adjectives

Matthew 16:14 (#4)

"one of the prophets"

Here the disciples are not excluding **John the Baptist, Elijah, or Jeremiah** from the group of **the prophets**. Instead, they are referring the many other **prophets** that God had sent. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "another one of the prophets"

See: Assumed Knowledge and Implicit Information

Matthew 16:15 (#1)

"He says"

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "He said"

See: Irregular Use of Tenses

Matthew 16:16 (#1)

"You"

Since Peter is talking to Jesus, the word **You** here is singular.

See: Forms of 'You' — Singular

Matthew 16:16 (#2)

"the Son of the living God"

Son is an important title for Jesus that describes his relationship with God the Father.

See: Translating Son and Father

Matthew 16:16 (#3)

"of the living God"

Here, the phrase **the living God** identifies God as the one who "lives." The primary point is that God actually "lives," unlike idols and other things that people call "god." If it would be helpful in your language, you could use a word or phrase that emphasizes that God really "lives." Alternate translation: "of the God who lives" or "of the true God"

See: Assumed Knowledge and Implicit Information

Matthew 16:17 (#1)

"Now"

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 16:17 (#2)

"Blessed are you, Simon Bar Jonah, because flesh and blood did not reveal this to you, but my Father in the heavens"

If it would be more natural in your language, you could reverse the order of these clauses since the last clauses gives the reason for the result that the

first clause describes. Alternate translation: "Because flesh and blood did not reveal this to you, but my Father in the heavens, you are blessed, Simon Bar Jonah"

See: Connect — Reason-and-Result Relationship

Matthew 16:17 (#3)

"Blessed are you"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: "God will bless you"

See: Active or Passive

Matthew 16:17 (#4)

"are you," - "to you"

Since Jesus is talking to Peter, the word **you** throughout this verse is singular.

See: Forms of 'You' — Singular

Matthew 16:17 (#5)

"Simon Bar Jonah"

Bar is a word borrowed from Aramaic. You will need to decide if you will also borrow this word into your language or if you will translate the meaning. Either approach has broad support. If you borrow the word, you could spell it the way it sounds in your language and then put the translation in a footnote. Alternative translation: "Simon son of Jonah"\n

See: Copy or Borrow Words

Matthew 16:17 (#6)

"Bar Jonah"

The word **Jonah** is the name of a man.

See: How to Translate Names

Matthew 16:17 (#7)

"flesh and blood did not reveal this to you, but my Father in the heavens"

If your language would not naturally put the negative statement before the positive statement, you could reverse the two clauses here. Alternate translation: "my Father in the heavens revealed this to you, not flesh and blood"

See: Information Structure

Matthew 16:17 (#8)

"flesh and blood did not reveal this"

This phrase expresses a single idea by using two words connected with and. The words **flesh and blood** together identify what it means to be human. If it would be helpful in your language, you could express this meaning with an equivalent phrase that does not use **and**. Alternate translation: "humans did not reveal this" or "no human being revealed this"

See: Hendiadys

Matthew 16:17 (#9)

"did not reveal this to you"

The pronoun **this** refers to Peter's pronouncement in the previous verse that Jesus is the Christ, the Son of the living God. If this is not clear for your readers, you could refer to that pronouncement more directly. Alternate translation: "did not reveal to you that I am the Christ" or "did not reveal to you what you just said"

See: Pronouns — When to Use Them

Matthew 16:17 (#10)

"but my Father in the heavens"

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "but my Father in the heavens revealed it to you"

See: Ellipsis

Matthew 16:17 (#11)**"my Father"**

Father is an important title that describes the relationship between God the **Father** and Jesus his Son.

See: Translating Son and Father

Matthew 16:17 (#12)**"in the heavens"**

Here, the phrase **in the heavens** identifies the location in which God the Father is specially present and from which he rules. If it would be helpful in your language, you make this idea more explicit. Alternate translation: "who is in the heavens"

See: Assumed Knowledge and Implicit Information

Matthew 16:18 (#1)**"I also say to you"**

Jesus uses the clause **I also say to you** this to emphasize what he is telling the Peter. Use a natural form in your language for emphasizing the truth and importance of a statement. Alternate translation: "I also want you to know"

Matthew 16:18 (#2)**"to you" - "you"**

Since Jesus is talking to Peter, the word **you** throughout this verse is singular.

See: Forms of 'You' — Singular

Matthew 16:18 (#3)**"you are Peter"**

The name **Peter** means "rock." If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "you have the name Peter, which means 'rock'"

See: Assumed Knowledge and Implicit Information

Matthew 16:18 (#4)**"upon this rock"**

Here Jesus could be referring to **this rock** in order to: (1) describe **Peter**, whose name means "rock," as solid foundation, a **rock**, for the church. Alternate translation: "upon you, who are like a rock," or "upon you" (2) refer to what Peter said about Jesus (that he is the Christ) as a solid foundation or **rock** for the church. Alternate translation: "upon your confession, which is like a rock," or "upon your confession"

See: Metaphor

Matthew 16:18 (#5)**"I will build my church"**

Jesus here speaks as if his **church** were a building that someone could **build**. With this metaphor, he refers to making the **church** become stronger and more mature, just like the one who builds a house makes it strong and complete. If it would be helpful in your language, you could use simile form or state the meaning plainly. Alternate translation: "I will strengthen my church as if I were building it" or "I will make my church strong"

See: Metaphor

Matthew 16:18 (#6)**"the gates of Hades"**

Here, Jesus could be referring to **the gates of Hades** in order to: (1) speak about how, when people enter through **the gates of Hades**, they die. Alternate translation: "death" or "the power of death" (2) speak about evil powers that come out through **the gates of Hades**. Alternate translation: "the powers of hell" or "evil powers"

See: Metaphor

Matthew 16:18 (#7)**"it"**

The pronoun **it** refers to **my church**. If this is not clear for your readers, you could refer more directly to the church. Alternate translation: "my church"

See: Pronouns — When to Use Them

Matthew 16:19 (#1)

"I will give to you the keys of the kingdom of the heavens"

Here Jesus speaks of giving authority to Peter as if he were giving him **the keys of the kingdom of the heavens**. Christians debate what kind of authority this is, so if possible, you should preserve the metaphor or simply refer to some kind of authority. Alternate translation: "I will give to you the keys of the kingdom of the heavens so that you have authority" or "I will give you authority in the kingdom of the heavens"

See: Metaphor

Matthew 16:19 (#2)

"to you" - "you bind" - "you loose"

Since Jesus is talking to Peter, the word **you** throughout this verse is singular.

See: Forms of 'You' — Singular

Matthew 16:19 (#3)

"the keys of the kingdom"

The word **keys** refers to tools that are used to lock and unlock things, especially doors and gates. If your readers would not be familiar with this type of tool, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "the tools for locking and unlocking the kingdom" or "the openers for the kingdom"\n

See: Translate Unknowns

Matthew 16:19 (#4)

"and"

Here, the word **and** introduces how Peter will exercise the authority that Jesus will give to him. If it would be helpful in your language, you could use a word or phrase that introduces a result or goal. Alternate translation: "so that"

See: Connecting Words and Phrases

Matthew 16:19 (#5)

"whatever you bind on the earth will have been bound in the heavens"

Here Jesus speaks of decisions that Peter and God make as if they were binding something. These decisions are specifically about requiring or enforcing something. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Since Jesus uses very general language, your translation should also be very general. Alternate translation: "whatever you require on the earth will have been required in the heavens" or "whatever you enforce on the earth will have been enforced in the heavens"

See: Metaphor

Matthew 16:19 (#6)

"will have been bound" - "will have been loosed"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: "God will have bound ... God will have loosed"

See: Active or Passive

Matthew 16:19 (#7)

"whatever you loose on the earth will have been loosed in the heavens"

Here Jesus speaks of decisions that Peter and God make as if they were binding something. These decisions are specifically about allowing or abrogating something. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Since Jesus uses very general language, your translation should also be very general. Alternate translation: "whatever you allow on the earth will have been allowed in the heavens" or "whatever you annul on the earth will have been annulled in the heavens"

See: Metaphor

Matthew 16:20 (#1)

"the disciples that they tell no one that he is the Christ"

It may be more natural in your language to have a direct quotation here. Alternate translation: "the disciples, 'Tell no one that I am the Christ'"

See: Direct and Indirect Quotations

Matthew 16:20 (#2)

"they tell no one that he is the Christ"

It may be more natural in your language to have a direct quotation here. Alternate translation: "they tell no one, 'He is the Christ'"

See: Direct and Indirect Quotations

Matthew 16:21 (#1)

"to his disciples that it is necessary for him to go to Jerusalem and to suffer much from the elders and chief priests and scribes and to be killed and to be raised on the third day"

It may be more natural in your language to have a direct quotation here. Alternate translation: "to his disciples, saying, 'It is necessary for me to go to Jerusalem and to suffer much from the elders and chief priests and scribes and to be killed and to be raised on the third day'"

See: Direct and Indirect Quotations

Matthew 16:21 (#2)

"to be killed"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that **the elders and chief priests and scribes** would order someone to do it. Alternate translation: "to die" or "for them to put him to death"

See: Active or Passive

Matthew 16:21 (#3)

"to be raised"

Here, the word **raised** refers to someone who died coming back to life. If it would be helpful in your language, you could use a comparable word or state the meaning plainly. Alternate translation: "to be restored to life"

See: Idiom

Matthew 16:21 (#4)

"to be raised"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, Matthew could be implying that: (1) God did it. Alternate translation: "to have God raise him" or "for God to raise him" (2) Jesus himself did it. Alternate translation: "to raise himself"

See: Active or Passive

Matthew 16:21 (#5)

"on the third day"

Here, the phrase **on the third day** refers to the day after tomorrow. People in Jesus' culture counted the current day as the first day, tomorrow as the second day, and the day after tomorrow as **the third day**. If it would be helpful in your language, you could use a word or phrase that refers to the day after tomorrow. Alternate translation: "on the day after the next day" or "two days later"

See: Idiom

Matthew 16:21 (#6)

"on the third day"

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: "on day three"\n

See: Ordinal Numbers

Matthew 16:22 (#1)**"saying"**

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

See: Quotations and Quote Margins

Matthew 16:22 (#2)**"Merciful to you"**

Here, the phrase **Merciful to you** could mean: (1) that Jesus should not be thinking about or talking about what he has predicted will happen. Alternate translation: "Far be it from you" or "Stop saying those things" (2) that he believes that God will mercifully protect Jesus from what Jesus has predicted will happen. Alternate translation: "God will have mercy on you" or "May God be merciful to you"

See: Idiom

Matthew 16:22 (#3)**"to you," - "to you"**

Since Peter is talking to Jesus, the word **you** throughout this verse is singular.

See: Forms of 'You' — Singular

Matthew 16:22 (#4)**"this"**

The pronoun **this** refers to the things that Jesus had just spoken about what would happen to him. If this is not clear for your readers, you could refer to those things more directly. Alternate translation: "those things" or "what you have said"

See: Pronouns — When to Use Them

Matthew 16:22 (#5)**"certainly not"**

The words translated **certainly not** are two negative words. In this construction, the second negative does not cancel the first to create a

positive meaning. Instead, it gives greater emphasis to the negative. If your language can use two negatives that do not cancel one another to create a positive meaning, you could use a double negative here. If your language does not use two negatives in that way, you could translate with one strong negative, as the ULT does. Alternate translation: "by no means"

See: Double Negatives

Matthew 16:23 (#1)**"But"**

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "After that"

See: Connecting Words and Phrases

Matthew 16:23 (#2)**"having turned"**

Here Matthew could be implying that Jesus **turned**: (1) to face Peter. Alternate translation: "having turned toward Peter" (2) away from Peter. Alternate translation: "having turned away from Peter"

See: Assumed Knowledge and Implicit Information

Matthew 16:23 (#3)**"Get behind me"**

Here Jesus speaks as if he wants Peter to **Get behind** him. He means that Peter should not rebuke him but should instead accept what Jesus says. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "Do not stand in my way" or "Do not rebuke me"

See: Metaphor

Matthew 16:23 (#4)**"Satan"**

Here Jesus calls Peter **Satan** because Peter is asking like **Satan** by tempting Jesus to disobey God. If it would be helpful in your language, you could use simile form or explain the metaphor. Alternate translation: "you who are acting like Satan" or "for you are tempting me as Satan does"

See: Metaphor

Matthew 16:23 (#5)

"You are a stumbling block to me, because you are not considering the things of God, but the things of men"

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: "Because you are not considering the things of God, but the things of men, you are a stumbling block to me"

See: Connect — Reason-and-Result Relationship

Matthew 16:23 (#6)

"You are a stumbling block to me"

Here, Jesus speaks of someone who tempts others to sin as if that person were a **stumbling block**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "You are tempting me to sin"

See: Metaphor

Matthew 16:23 (#7)

"You are" - "you are not considering"

Since Jesus is talking to Peter, the words **You** and **you** are singular.

See: Forms of 'You' — Singular

Matthew 16:23 (#8)

"you are not considering the things of God, but the things of men"

If your language would not naturally put the negative statement before the positive statement, you could reverse the two clauses here. Alternate

translation: "you are considering the things of men, not the things of God"

See: Information Structure

Matthew 16:23 (#9)

"but the things"

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "but you are considering the things"

See: Ellipsis

Matthew 16:23 (#10)

"of men"

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "of human beings" or "of people"

See: When Masculine Words Include Women

Matthew 16:24 (#1)

"If anyone wants"

Here Jesus uses the conditional form to refer to **anyone** who **wants to come after** him. If it would be helpful in your language, you could use whatever form naturally introduces anyone who wants to follow Jesus. Alternate translation: "Anyone who wants" or "When someone wants"

See: Connect — Hypothetical Conditions

Matthew 16:24 (#2)

"to come after me"

Here, the phrase **come after me** refers to traveling with Jesus and being his disciples. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "to be my disciples" or "to travel with me as my students"\n

See: Idiom

Matthew 16:24 (#3)

"let him deny himself and take up his cross and follow me"

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: "he should deny himself and take up his cross and follow me"

See: Third-Person Imperatives

Matthew 16:24 (#4)

"let him deny himself" - "his"

Although the terms **him**, **himself**, and **his** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: "let that person deny himself or herself ... his or her"

See: When Masculine Words Include Women

Matthew 16:24 (#5)

"let him deny himself"

Here, the phrase **deny himself** refers to a person choosing not to do what they would naturally do. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "let him exercise self-control" or "choose not to do what he naturally desires"

See: Idiom

Matthew 16:24 (#6)

"take up his cross"

Jesus assumes that the disciples will know that the Romans executed some criminals by nailing them to a wooden beam with crossbar that was set upright so that the criminals would slowly suffocate. Jesus also assumes that the disciples will know that the Romans made these criminals carry

these wooden crosses through the streets to the place where they were going to be executed. If it would be helpful in your language, you could make some of this information more explicit. Alternate translation: "take up the wooden cross on which he will be executed"

See: Assumed Knowledge and Implicit Information

Matthew 16:24 (#7)

"take up his cross"

Here Jesus speaks of taking up a **cross** in order to describe people who are ready and willing to suffer and even die because they follow Jesus. Because this figure of speech is connected to how Jesus himself died on a **cross**, if possible you should preserve the metaphor or express the idea in simile form. See how you translated the similar expression in [10:38](#). Alternate translation: "be ready to suffer, which is like taking up his cross," or "take up his cross, ready to suffer or die," \n

See: Metaphor

Matthew 16:25 (#1)

"For"

Here, the word **For** introduces a basis for what Jesus said in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: "I say that because" or "In fact,"

See: Connect — Reason-and-Result Relationship

Matthew 16:25 (#2)

"whoever wants to save his life will lose it, but whoever loses his life for my sake will find it"

Here Jesus speaks of how people's attitudes toward their current lives affects their eternal lives after they resurrect. He means that those who want **to save** their current lives will lose their eternal, resurrection lives, and that those who have lost their current lives will find their eternal, resurrection lives. If it would be helpful in your language, you could make this idea more explicit. See how you translated the similar ideas in [10:39](#). Alternate translation: "whoever wants to save his

current life will lose it forever, but whoever loses his current life for my sake will find it forever"

See: Assumed Knowledge and Implicit Information

Matthew 16:25 (#3)

"wants to save his life will lose it"

Here Jesus speaks of trying to preserve one's **life** as if it were saving it. He speaks of dying as if it were losing one's **life**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. See how you translated the similar clause in [10:39](#). Alternate translation: "wants to preserve his life will die"

See: Metaphor

Matthew 16:25 (#4)

"his" - "his"

Although the term **his** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "his or her ... his or her"

See: When Masculine Words Include Women

Matthew 16:25 (#5)

"but whoever loses his life for my sake will find it"

Here Jesus speaks of dying or being willing to die as losing one's **life**. He speaks of experiencing eternal life as if it were finding one's **life**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. See how you translated the similar clause in [10:39](#). Alternate translation: "but whoever has died for my sake will have eternal life"

See: Metaphor

Matthew 16:25 (#6)

"for my sake"

When Jesus says **for my sake**, he means that some people will lose their lives because they are his disciples. If it would be helpful to your readers, you

could make this idea more explicit. Alternate translation: "because he is my disciple" or "because he believes in me"

See: Assumed Knowledge and Implicit Information

Matthew 16:26 (#1)

"For"

Here, the word **For** introduces another basis for what Jesus said in [16:24](#). If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: "Another reason I say that is because" or "Even further,"

See: Connecting Words and Phrases

Matthew 16:26 (#2)

"what will a man benefit if he gains the whole world but forfeits his life"

Jesus is using the question form to teach his disciples. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "a man will benefit nothing if he gains the whole world but forfeits his life." or "a man will never benefit anything if he gains the whole world but forfeits his life!"

See: Rhetorical Question

Matthew 16:26 (#3)

"what will a man benefit if he gains the whole world but forfeits his life"

Here Jesus uses an imaginary situation to show that forfeiting one's **life** is bad enough that gaining anything else cannot make up for it. Use a natural method in your language for introducing an imaginary situation. Alternate translation: "image a man who gained the whole world but forfeited his life. What will that man benefit"

See: Hypothetical Situations

Matthew 16:26 (#4)**"a man" - "he gains" - "his" - "a man" - "his"**

Although the terms **man**, **he**, and **his** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: "a person ... he or she gains ... his or her ... a person ... his or her"

See: When Masculine Words Include Women

Matthew 16:26 (#5)**"his life?" - "for his life"**

Alternate translation: "his soul ... for his soul"

Matthew 16:26 (#6)**"Or"**

Here, the word **Or** introduces a second question that again emphasizes how important a person's **life** is. If it would be helpful in your language, you could use a word or phrase that introduces a similar idea, or you could leave **Or** untranslated. Alternate translation: "Again," or "Even further,"

See: Connecting Words and Phrases

Matthew 16:26 (#7)**"Or what will a man give in exchange for his life"**

Jesus is using the question form to teach his disciples. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "a man can give nothing in exchange for his life." or "a man cannot give anything in exchange for his life!"

See: Rhetorical Question

Matthew 16:26 (#8)**"in exchange for his life"**

Here Jesus could be implying: (1) that there is nothing that is worth as much as a person's **life**. Alternate translation: "that is as worth as much as

his soul" (2) that there is nothing that is valuable enough to redeem one's **life** when it has been forfeited. Alternate translation: "that can buy back his soul"

See: Assumed Knowledge and Implicit Information

Matthew 16:27 (#1)**"For"**

Here, the word **For** introduces a basis for what Jesus has said. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. More specifically, the word **For** could introduce the basis for: (1) what Jesus said in [16:26](#) about how nothing is as valuable as a person's soul. Alternate translation: "You should be thinking about your soul because" (2) what Jesus has said in [16:24-26](#). Alternate translation: "I have said all those things because"

See: Connect — Reason-and-Result Relationship

Matthew 16:27 (#2)**"the Son of Man is about" - "his" - "his" - "he will repay"**

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: "I, who am the Son of Man, am about ... my ... my ... I will repay"

See: First, Second or Third Person

Matthew 16:27 (#3)**"is about to come"**

Here Jesus implies that he, **the Son of Man**, will **come** back to this world at some point in the future. He is also implying that he will leave this world before he comes back. If it would be helpful in your language, you could make some or all of those ideas more explicit. Alternate translation: "is about to come back to this world" or "will leave this world, but he is about to come back"

See: Assumed Knowledge and Implicit Information

Matthew 16:27 (#4)**"in the glory of his Father"**

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. Alternate translation: "in a way that his Father has made glorious along" or "as one who is as great as his Father"

See: Abstract Nouns

Matthew 16:27 (#5)**"of his Father"**

Father is an important title that describe the relationship between God the **Father** and Jesus his Son.

See: Translating Son and Father

Matthew 16:27 (#6)**"his angels"**

The pronoun **his** could refer to: (1) **the Son of Man**. Alternate translation: "the angels of the Son of Man" (2) the **Father**. Alternate translation: "his Father's angels"

See: Pronouns — When to Use Them

Matthew 16:27 (#7)**"he will repay"**

The pronoun **he** refers to **the Son of Man**. If this is not clear for your readers, you could use the person's name here. Alternate translation: "the Son of Man will repay"

See: Pronouns — When to Use Them

Matthew 16:27 (#8)**"he will repay"**

Here Jesus uses **repay** to refer to appropriately punishing or rewarding someone as if the punishment or reward was payment for that person's deeds. If it would be helpful in your language, you could express the meaning plainly.

Alternate translation: "he will decide how to treat people,"

See: Metaphor

Matthew 16:27 (#9)**"his action"**

If your language does not use an abstract noun for the idea of **action**, you could express the same idea in another way. Alternate translation: "the things he did"

See: Abstract Nouns

Matthew 16:27 (#10)**"his"**

Although the term **his** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "his or her"

See: When Masculine Words Include Women

Matthew 16:28 (#1)**"will certainly not taste death"**

Here Jesus speaks as if **death** were food that people could **taste**. Those who **taste death** truly experience **death** as much as a person who eats food truly experiences that food. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "will certainly not experience death" or "will certainly not participate in death"

See: Metaphor

Matthew 16:28 (#2)**"will certainly not taste death"**

If your language does not use an abstract noun for the idea of **death**, you could express the same idea in another way. Alternate translation: "will certainly not die"

See: Abstract Nouns

Matthew 16:28 (#3)**"certainly not"**

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

See: Double Negatives

Matthew 16:28 (#4)**"the Son of Man coming in his kingdom"**

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: "I, who am the Son of Man, coming in my kingdom"

See: First, Second or Third Person

Matthew 16:28 (#5)**"coming in his kingdom"**

Christians debate what the phrase **coming in his kingdom** means. It could refer to one or several of the following events: Jesus' transfiguration (see [17:1-8](#)), Jesus' resurrection and enthronement in heaven, the empowerment and growth of the church, the destruction of Jerusalem, and Jesus' final return. If possible, express the idea in such a way that most or all of these interpretations are possible. Alternate translation: "acting as king in his kingdom" or "taking charge of his kingdom"

See: When to Keep Information Implicit

Matthew 17:1 (#1)**"And after six days"**

Here, the phrase **And after six days** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event. Alternate

translation: "Then, after six days had passed," or "Six days after those things happened,"

See: Introduction of a New Event

Matthew 17:1 (#2)**"takes along" - "brings them up"**

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "took along ... brought them up"

See: Irregular Use of Tenses

Matthew 17:1 (#3)**"his brother"**

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

See: Kinship

Matthew 17:2 (#1)**"he was transfigured"**

The word **transfigured** means to be changed in appearance or form. If your readers would not be familiar with the meaning of this word, you could express the idea with a short phrase. Alternate translation: "his appearance was changed" or "he began to look different"

See: Translate Unknowns

Matthew 17:2 (#2)**"he was transfigured"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Matthew could be implying that: (1) Jesus did the action. Alternate translation: "he transfigured himself" (2)

God did the action. Alternate translation: "God transfigured him"

See: Active or Passive

Matthew 17:2 (#3)

"before them"

Alternate translation: "in front of them" or "as they watched"

Matthew 17:2 (#4)

"his face shone as the sun"

Matthew is saying that Jesus' **face** is like **the sun** because both shine brightly. If it would be helpful in your language, you could state that explicitly. Alternate translation: "his face shone as brightly as the sun does"

See: Simile

Matthew 17:2 (#5)

"white as the light"

Matthew is saying that how **white** Jesus garments were is like **the light** because both are bright. If it would be helpful in your language, you could state that explicitly. Alternate translation: "white as the light that shines brightly"

See: Simile

Matthew 17:3 (#1)

"behold"

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: "picture this" or "suddenly"

See: Exclamations

Matthew 17:3 (#2)

"Moses and Elijah were seen by them"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "they saw Moses and Elijah"

See: Active or Passive

Matthew 17:3 (#3)

"talking"

Here Matthew means that **Moses and Elijah** were **talking with** Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "and the two of them were talking"

See: Assumed Knowledge and Implicit Information

Matthew 17:3 (#4)

"him"

The pronoun **him** refers to Jesus. If this is not clear for your readers, you could use the person's name here. Alternate translation: "Jesus"

See: Pronouns — When to Use Them

Matthew 17:4 (#1)

"answering"

Here, the word **answering** indicates that Peter was responding to what he saw. He was not answering a question. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "in response to seeing those things"

See: Assumed Knowledge and Implicit Information

Matthew 17:4 (#2)

"for us"

By **we**, Peter could mean: (1) everyone who was there, including himself, the other two disciples, Jesus, Moses, and Elijah. Alternate translation: "for us all" (2) just himself and the other two disciples. Alternate translation: "for us disciples"

See: Exclusive and Inclusive 'We'

Matthew 17:4 (#3)

"you wish," - "for you"

Since Peter is talking to Jesus, the word **you** throughout this verse is singular.

See: Forms of 'You' — Singular

Matthew 17:4 (#4)

"I will make"

Many ancient manuscripts read **I will make**. The ULT follows that reading. Other ancient manuscripts read "let us make." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Matthew 17:4 (#5)

"tents"

The term **tents** means simple, temporary places in which to sit or sleep. Peter probably had in mind that he would build them from the materials available on the mountain such as tree branches. If it would be helpful in your language, you could use a word or phrase that refers to this kind of temporary shelter. Alternate translation: "booths"

See: Translate Unknowns

Matthew 17:5 (#1)

"behold," - "behold"

In both places, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: "picture this ... picture this too" or "suddenly ... suddenly"

See: Exclamations

Matthew 17:5 (#2)

"a bright cloud"

Here, a **bright cloud** is one that is white and reflects the light from the sun very strongly. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "a shining cloud" or "a very white cloud"

See: Assumed Knowledge and Implicit Information

Matthew 17:5 (#3)

"overshadowed"

Here Matthew could be implying that: (1) the cloud enveloped or surrounded them. Alternate translation: "enveloped" or "surrounded" (2) the cloud cast a shadow on them. Alternate translation: "cast a shadow on"

See: Assumed Knowledge and Implicit Information

Matthew 17:5 (#4)

"them"

The pronoun **them** could refer to: (1) the three disciples, Jesus, Moses, and Elijah. Alternate translation: "them all" (2) just Jesus, Moses, and Elijah. Alternate translation: "Jesus, Moses, and Elijah"

See: Pronouns — When to Use Them

Matthew 17:5 (#5)

"a voice"

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

See: Metonymy

Matthew 17:5 (#6)

"saying"

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

See: Quotations and Quote Margins

Matthew 17:5 (#7)

"This is my beloved Son with whom I am well pleased"

See how you translated the identical sentence in [3:17](#).

Matthew 17:6 (#1)

"the disciples fell on their face and were very afraid"

If it would be more natural in your language, you could reverse the order of these two clauses, since the second clause describes something that happened before what the first clause describes. Alternate translation: "the disciples were very afraid and fell on their face"

See: Connect — Sequential Time Relationship

Matthew 17:6 (#2)

"fell on their face"

In Matthew's culture, "falling" on one's **face** refers to kneeling down and putting one's face close to the ground. This was a position used to show respect and reverence. If it would be helpful in your language, you could use a comparable expression for a physical position used to show respect or worship, or you could express the idea plainly. Alternate translation: "bowed down" or "lay down to show respect"

See: Idiom

Matthew 17:6 (#3)

"their face"

If it would not be natural in your language to speak as if a group of people had only one **face**, you could use the plural form of that word in your translation. Alternate translation: "their faces"

See: Collective Nouns

Matthew 17:7 (#1)

"said, "Get up and do not be afraid"

It may be more natural in your language to have an indirect quotation here. Alternate translation: "said that they should get up and not be afraid"

See: Direct and Indirect Quotations

Matthew 17:7 (#2)

"Get up and do not be afraid"

If it would be more natural in your language, you could reverse the order of these two commands. Alternate translation: "Do not be afraid; get up"

See: Information Structure

Matthew 17:8 (#1)

"But"

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 17:8 (#2)

"having lifted up their eyes"

Here, the phrase **having lifted up their eyes** means that they stopped looking at the ground and looked up at what was happening around them. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "having looked up from the ground" or "having looked around"

See: Idiom

Matthew 17:8 (#3)

"they saw no one except only Jesus himself"

If it would appear in your language that Matthew was making a statement here and then

contradicting it, you could reword this to avoid using an exception clause. Alternate translation: "they only saw Jesus himself"

See: Connect — Exception Clauses

Matthew 17:8 (#4)

"Jesus himself"

Here, the word translated **myself** emphasizes **Jesus**. Consider using a natural way to emphasize **Jesus** in your language. Alternate translation: "him, that is, Jesus"

See: Reflexive Pronouns

Matthew 17:9 (#1)

"as} they were coming down"

In a context such as this, your language might say "going" instead of **coming**. Alternate translation: "as they were going down"

See: Go and Come

Matthew 17:9 (#2)

"saying, "Tell the vision to no one until the Son of Man might have risen from the dead"

It may be more natural in your language to have an indirect quotation here. Alternate translation: "saying that they should tell the vision to no one until the Son of Man has risen from the dead"

See: Direct and Indirect Quotations

Matthew 17:9 (#3)

"saying"

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

See: Quotations and Quote Margins

Matthew 17:9 (#4)

"the Son of Man"

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: "I, who am the Son of Man,"

See: First, Second or Third Person

Matthew 17:9 (#5)

"might have risen from the dead"

Here, the phrase **risen from the dead** refers to people who had died then coming back to life. If it would be helpful in your language, you could use a comparable phrase or express the idea plainly. Alternate translation: "might have been restored to life" or "might have resurrected"

See: Idiom

Matthew 17:9 (#6)

"the dead"

Jesus is using the adjective **dead** as a noun to mean people who are dead. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "the dead people" or "the corpses"

See: Nominal Adjectives

Matthew 17:10 (#1)

"his disciples"

Here Matthew continues to refer to Peter, James, and John, the three disciples who went up on the mountain with Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Peter, James, and John"

See: Assumed Knowledge and Implicit Information

Matthew 17:10 (#2)

"saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and they asked"

See: Quotations and Quote Margins

Matthew 17:10 (#3)**"Why then"**

Here, the word **then** indicates that the disciples ask this question because of what they saw on the mountain. More specifically, they ask the question because they had just seen **Elijah** and wondered why he appeared after Jesus the Messiah came and not before. If it would be helpful in your language, you could make some or all of those ideas more explicit. Alternate translation: "Because of what we saw on the mountain, we have a question: why" or "We just saw Elijah appear after you, the Messiah, have already come. Why then"

See: Connect — Reason-and-Result Relationship

Matthew 17:10 (#4)**"it is necessary for Elijah to come"**

Here the disciples are referring to a prophecy in [Malachi 4:5–6](#). This prophecy states that God will send Elijah before the day of the Lord arrives, and he will prepare people. Elijah was a prophet who did many powerful things a long time before Malachi wrote down this prophecy. The **scribes** teach that this means that **Elijah** must come before the Messiah does. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "it is necessary for Elijah, who was a prophet long ago, to come" or "the Scriptures indicate that it is necessary for Elijah the prophet to come"

See: Assumed Knowledge and Implicit Information

Matthew 17:10 (#5)**"to come"**

Here, the word **come** refers to **Elijah** appearing in the word and doing what God called him to do. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "to appear" or "to do what he is predicted to do"

See: Idiom

Matthew 17:10 (#6)**"first"**

Here the disciples imply that **Elijah** comes **first** because he comes before the Messiah does. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "first, before the Messiah comes"

See: Assumed Knowledge and Implicit Information

Matthew 17:11 (#1)**"But"**

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 17:11 (#2)**"comes"**

See how you translated "come" in [17:10](#). Alternate translation: "appears" or "does what he is predicted to do"

See: Assumed Knowledge and Implicit Information

Matthew 17:11 (#3)**"comes"**

Here Jesus uses the present tense to state something that is generally true: the scribes are right that Elijah has to come before the Messiah does. If it would be helpful in your language, you could use whatever form indicates that Jesus is agreeing with the scribes about Elijah. Alternate translation: "must come" or "needs to come"

See: Irregular Use of Tenses

Matthew 17:12 (#1)**"But"**

Here, the word **But** introduces a contrast with what Jesus has said about how Elijah is going to come.

Here, he indicates that Elijah has already come. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: "However," or "Even further,"

See: Connect — Contrast Relationship

Matthew 17:12 (#2)

"came"

See how you translated "come" in [17:10](#). Alternate translation: "appeared" or "did what he was predicted to do"

See: Assumed Knowledge and Implicit Information

Matthew 17:12 (#3)

"they did not recognize" - "they did" - "them"

The pronouns **they**, **they**, and **them** could refer to: (1) people in general who did not recognize Elijah and who mistreated him. Alternate translation: "most people did not recognize ... those people did ... them" (2) the Jewish religious leaders. Alternate translation: "the religious leaders did not recognize ... they did ... those same leaders"

See: Pronouns — When to Use Them

Matthew 17:12 (#4)

"whatever they wanted"

Here Jesus implies that what **they wanted** was to mistreat and harm this **Elijah**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "whatever harmful things they wanted to do" or "any evil things they wanted to do"

See: Assumed Knowledge and Implicit Information

Matthew 17:12 (#5)

"the Son of Man is about"

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: "I, who am the Son of Man, am about"

See: First, Second or Third Person

Matthew 17:13 (#1)

"the disciples"

Here Matthew continues to refer to Peter, James, and John, the three **disciples** who went up on the mountain with Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Peter, James, and John"

See: Assumed Knowledge and Implicit Information

Matthew 17:13 (#2)

"he spoke to them about John the Baptist"

Here Matthew implies that the disciples realized that Jesus was using the name "Elijah" to refer to **John the Baptist**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "when he was talking about Elijah, he was speaking to them about John the Baptist" or "he was saying that Elijah was John the Baptist"

See: Assumed Knowledge and Implicit Information

Matthew 17:14 (#1)

"having come"

Here Matthew means that Jesus and the three disciples came to the crowd. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "as Jesus and the disciples came"

See: Assumed Knowledge and Implicit Information

Matthew 17:14 (#2)

"having come"

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

See: Go and Come

Matthew 17:14 (#3)**"kneeling before him"**

In the Jesus' culture, **kneeling before** someone was a way to respect a greater person, especially when asking the greater person to do a favor. If it would be helpful in your language, you could refer to a similar action from your culture, or you could explain what **kneeling** means. Alternate translation: "prostrating himself before him" or "kneeling before him to ask a favor"

See: Symbolic Action

Matthew 17:15 (#1)

"Lord, have mercy on my son, because he is epileptic and has sickness, for he often falls into the fire and often into the water"

Here the man asks Jesus to have mercy on his son before he says why his son needs help. If it would be helpful in your language, you could include why the son needs help before the father asks for mercy. Alternate translation: "Lord, my son is epileptic and has sickness, for he often falls into the fire and often into the water. Have mercy on him!"

See: Information Structure

Matthew 17:15 (#2)**"have mercy on my son"**

If your language does not use an abstract noun for the idea of **mercy**, you could express the same idea in another way. Alternate translation: "be merciful to my son"\n

See: Abstract Nouns

Matthew 17:15 (#3)**"have mercy on"**

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: "I ask that you have mercy"

See: Imperatives — Other Uses

Matthew 17:15 (#4)**"have mercy on"**

Since the man is talking to Jesus, the imperative here is singular.

See: Forms of 'You' — Singular

Matthew 17:15 (#5)**"he is epileptic and has sickness"**

Here the man states the more specific type of sickness before stating that his son is sick. If it would be helpful in your language, you could reverse the order so that the general statement appears before the specific one. Alternate translation: "he has sickness and is epileptic" or "he has sickness, specifically epilepsy"

See: Information Structure

Matthew 17:15 (#6)**"he is epileptic"**

An **epileptic** is someone who sometimes passes out and then moves uncontrollably. If your readers would not be familiar with this sickness, you could use the name of something like this from your language, or you could use a general expression. See how you translated the similar term in [4:24](#). Alternate translation: "he has seizures" or "he sometimes becomes unconscious and moves uncontrollably"

See: Translate Unknowns

Matthew 17:15 (#7)**"has sickness"**

If your language does not use an abstract noun for the idea of **sickness**, you could express the same idea in another way. Alternate translation: "is sick"

See: Abstract Nouns

Matthew 17:15 (#8)**"for"**

Here, the word **for** introduces an explanation of how the son has **sickness**. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **for** untranslated. Alternate translation: "which means that"

See: Connecting Words and Phrases

Matthew 17:15 (#9)

"the fire" - "the water"

The words **fire** and **water** represent fire and water in general, not one particular fire or body of water. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "fires ... rivers and lakes"

See: Generic Noun Phrases

Matthew 17:15 (#10)

"often into"

The man is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "he often falls into"

See: Ellipsis

Matthew 17:16 (#1)

"I brought him to your disciples"

Here the man implies that he **brought** his son so that Jesus' **disciples** could heal him. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "I brought him to your disciples to be healed"

See: Assumed Knowledge and Implicit Information

Matthew 17:16 (#2)

"your"

Because the man is talking to Jesus, the word **your** here is singular.

See: Forms of 'You' — Singular

Matthew 17:16 (#3)

"and"

Here, the word **and** introduces what the disciples were actually able to do in contrast with what the man wanted them to do. If it would be helpful in your language, you could use a word or phrase that introduces a contrast. Alternate translation: "but"

See: Connecting Words and Phrases

Matthew 17:17 (#1)

"But"

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 17:17 (#2)

"O unbelieving and perverted generation, until when will I be with you? Until when will I bear with you"

Jesus is speaking to something that he knows cannot hear him. He is addressing the entire **generation** of people who were living at that time, and they are not all present to hear him. He is doing this to show in a very strong way how he feels about this **generation**. He is actually speaking to the people who can hear him, the crowd that has gathered there. If it would be helpful in your language, you could translate Jesus' words as if he were speaking directly to the disciples and the crowd, since they are included in the **generation** that Jesus is addressing. Alternate translation: "You who are part of this unbelieving and perverse generation, how long will I be with you? How long will I bear with you?"

See: Apostrophe

Matthew 17:17 (#3)

"O unbelieving and perverted generation"

Here, **generation** represents the people who are part of the **generation**, which means that they are adults who are currently alive. If it would be helpful

in your language, you could use an equivalent expression from your language or state the meaning plainly. See how you translated the similar expression in [11:16](#). Alternate translation: "O today's people who are unbelieving and perverted" or "O unbelieving and perverted people of this generation"

See: Metonymy

Matthew 17:17 (#4)

"until when will I be with you? Until when will I bear with you"

Jesus is using the question form to rebuke the disciples and the crowds and to show how frustrated he is by them. If you would not use the question form for this purpose in your language, you could translate these as statements or exclamations. Alternate translation: "I do not want to be with you for long. I do not want to bear with you for long." or "I want to leave you! I want to stop bearing with you!"

See: Rhetorical Question

Matthew 17:17 (#5)

"until when" - "Until when"

Alternate translation: "how long ... How long"

Matthew 17:17 (#6)

"will I bear with you"

Here, the phrase **bear with** refers to being charitable or kind to someone. If it would be helpful in your language, you could use a comparable phrase. Alternate translation: "will I be charitable to you" or "will I act kindly with you"

See: Idiom

Matthew 17:17 (#7)

"him"

The pronoun **him** refers to the boy who was epileptic. If this is not clear for your readers, you could refer to him more directly. Alternate translation: "the boy" or "the epileptic"

See: Pronouns — When to Use Them

Matthew 17:18 (#1)

"it"

The pronoun translated **it** could refer to: (1) the **demon** that was possessing the boy. Alternate translation: "the demon" (2) the **boy**. Alternate translation: "the boy"

See: Pronouns — When to Use Them

Matthew 17:18 (#2)

"the demon"

Here Matthew implies that Jesus knew that a demon was causing the man's son to be epileptic. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the demon that was causing the boy to be epileptic" or "the demon that was making him sick"

See: Assumed Knowledge and Implicit Information

Matthew 17:18 (#3)

"him"

The pronoun **him** refers to boy who was epileptic. If this is not clear for your readers, you could refer to him more directly. Alternate translation: "the epileptic" or "the boy"

See: Pronouns — When to Use Them

Matthew 17:18 (#4)

"the boy was healed"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was Jesus. Alternate translation: "Jesus healed the boy"

See: Active or Passive

Matthew 17:18 (#5)**"from that hour"**

Here, the phrase **from that hour** indicates that **boy was healed** at the time when Jesus rebuked the demon. If it would be helpful in your language, you could use a comparable expression or state the meaning plainly. Alternate translation: "right then" or "at that time"

See: Idiom

Matthew 17:19 (#1)**"said, 'For what reason were we not able to cast it out'"**

It may be more natural in your language to have an indirect quotation here. Alternate translation: "asked why they were not able to cast the demon out."

See: Direct and Indirect Quotations

Matthew 17:19 (#2)**"we"**

By **we**, the speaker means himself and the rest of the disciples but not Jesus, so use the exclusive form of that word in your translation if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Matthew 17:19 (#3)**"it"**

The pronoun **it** refers to the demon which Jesus cast out of the boy. If it would be helpful in your language, you could refer to the demon more directly. Alternate translation: "the demon"

See: Pronouns — When to Use Them

Matthew 17:20 (#1)**"says"**

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your

language, you could use the past tense in your translation. Alternate translation: "said"

See: Irregular Use of Tenses

Matthew 17:20 (#2)**"Because of your little faith"**

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: "Because you believe so little"

See: Abstract Nouns

Matthew 17:20 (#3)**"For"**

Here, the word **For** introduces an explanation about how much **faith** the disciples need. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: "In fact," or "Here is what I mean:"

See: Connecting Words and Phrases

Matthew 17:20 (#4)**"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"**

Here Jesus uses an imaginary situation to show that a person with even a little bit of **faith** can do amazing things, like having a **mountain** move. Use a natural method in your language for introducing an imaginary situation. Alternate translation: "imagine that you had faith like a mustard seed. In that case, you could even say to this mountain, 'Move from here to there,' and it would move, and nothing would be impossible for you"

See: Hypothetical Situations

Matthew 17:20 (#5)**"faith like a mustard seed"**

Jesus is saying that their **faith** might be like a **mustard seed** because both would be very small.

If it would be helpful in your language, you could state that explicitly. Alternate translation: "faith as small as a mustard seed"

See: Simile

Matthew 17:20 (#6)

"a mustard seed"

A **mustard seed** is a very small seed that grows into a large plant. If your readers would not be familiar with this kind of seed, in your translation you could use the name of another seed like it, or you could use a general phrase. Alternate translation: "a very small seed"

See: Translate Unknowns

Matthew 17:20 (#7)

"to this mountain, 'Move from here to there,' and"

It may be more natural in your language to have an indirect quotation here. Alternate translation: "to this mountain that you want it move from here to there, and"

See: Direct and Indirect Quotations

Matthew 17:20 (#8)

"to this mountain"

Here, the phrase **this mountain** refers to the mountain from which Jesus and three of his disciples had just come down. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "to the mountain I was just on"

See: Assumed Knowledge and Implicit Information

Matthew 17:20 (#9)

"Move"

Here, the command is singular because someone is speaking to one mountain.

See: Forms of 'You' — Singular

Matthew 17:20 (#10)

"from here to there"

Here Jesus is not referring to specific locations. Instead, he is referring to telling the mountain to move from where it is to some other location. Use a form that refers to changing locations without specifying where those locations are. Alternate translation: "from this place to another place"

See: When to Keep Information Implicit

Matthew 17:20 (#11)

"nothing will be impossible"

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative word **nothing** and the negative word **impossible**. Alternate translation: "everything will be possible"

See: Double Negatives

Matthew 17:21 (#1)

"But this kind does not go out except by prayer and fasting"

See the discussion of textual issues at the end of the General Notes to this chapter to decide whether to include this verse in your translation. The notes below discuss translation issues in this verse, for those who decide to include it.

See: Textual Variants

Matthew 17:21 (#2)

"this kind"

Here Jesus implies that he is speaking about a **kind** of demon. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "this kind of demon"

See: Assumed Knowledge and Implicit Information

Matthew 17:21 (#3)

"does not go out except by prayer and fasting"

If, in your language, it would appear that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: "only goes out by prayer and fasting"

See: Connect — Exception Clauses

Matthew 17:22 (#1)

"Now"

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "After that,"

See: Introduction of a New Event

Matthew 17:22 (#2)

"they"

The pronoun **they** could refer to: (1) the disciples. Alternate translation: "the disciples" (2) Jesus and the disciples. Alternate translation: "Jesus and the disciples"

See: Pronouns — When to Use Them

Matthew 17:22 (#3)

"being gathered together"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "gathering together"

See: Active or Passive

Matthew 17:22 (#4)

"The Son of Man is about to be handed over"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: "Someone is about to hand the Son of Man over"

See: Active or Passive

Matthew 17:22 (#5)

"into the hands"

The term **hands** represents power and control. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "into the power" or "into the control"

See: Metonymy

Matthew 17:22 (#6)

"of men"

Here, the word **men** refers to people who have authority and who want to get rid of Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "of powerful people" or "of people who hate him"

See: Assumed Knowledge and Implicit Information

Matthew 17:22-23 (#1)

"The Son of Man is about" - "him," - "he will be raised up"

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: "I, who am the Son of Man, am about ... me ... I will be raised up"

See: First, Second or Third Person

Matthew 17:23 (#1)

"on the third day"

Here, the phrase **on the third day** refers to the day after tomorrow. People in Jesus' culture counted the current day as the first day, tomorrow as the second day, and the day after tomorrow as the third day. If it would be helpful in your language, you could use a word or phrase that refers to the day after tomorrow. Alternate translation: "on the day after the next day" or "two days later"

See: Idiom

Matthew 17:23 (#2)**"on the third day"**

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: "on day three"

See: Ordinal Numbers

Matthew 17:23 (#3)**"he will be raised up"**

Here, the word **raised** refers to someone who died coming back to life. If it would be helpful in your language, you could use a comparable word or state the meaning plainly. Alternate translation: "he will be restored to life"

See: Idiom

Matthew 17:23 (#4)**"he will be raised up"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who will do the action, Jesus could be implying that: (1) God will do it. Alternate translation: "God will raise him up" (2) Jesus himself will do it. Alternate translation: "he will raise himself up"

See: Active or Passive

Matthew 17:23 (#5)**"they were very grieved"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was Jesus and what he said. Alternate translation: "what Jesus said grieved them very much"

See: Active or Passive

Matthew 17:24 (#1)**"Now"**

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Then,"

See: Introduction of a New Event

Matthew 17:24 (#2)**"when} they had come"**

In a context such as this, your language might say "gone" instead of **come**. Alternate translation: "when they had gone"

See: Go and Come

Matthew 17:24 (#3)**"they"**

The pronoun **they** refers to Jesus and the disciples. If this is not clear for your readers, you could refer to them more directly. Alternate translation: "the disciples and Jesus"

See: Pronouns — When to Use Them

Matthew 17:24 (#4)**"the two-drachma tax" - "the two-drachma tax"**

Here, the phrase **the two-drachma tax** refers to a tax that people paid to help support the temple in Jerusalem. If it would be helpful to your readers, you could make that idea more explicit. Alternate translation: "the two-drachma tax for supporting the temple ... the two-drachma tax for supporting the temple"

See: Assumed Knowledge and Implicit Information

Matthew 17:24 (#5)**"the two-drachma tax" - "the two-drachma tax"**

A **drachma** was a silver coin equivalent to a day's wage. You could try to express this amount in terms of current monetary values, but that might cause your Bible translation to become outdated and inaccurate, since those values can change over time. So instead you might state something more general or give the equivalent in wages. Alternate

translation: “the tax of two valuable silver coins ... the tax of two valuable silver coins” or “the tax of two coins each worth a day’s wages ... the tax of two coins each worth a day’s wages”

See: Biblical Money

Matthew 17:25 (#1)

"He says"

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: “He said”

See: Irregular Use of Tenses

Matthew 17:25 (#2)

"having entered into the house"

Here Matthew means that Peter is the one who **entered into the house**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “when Peter entered into the house”

See: Assumed Knowledge and Implicit Information

Matthew 17:25 (#3)

"the house"

Here, the phrase **the house** refers to the place where Jesus was staying. He did not own the house, but someone was letting him live there. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “the house in which Jesus was living”

See: Assumed Knowledge and Implicit Information

Matthew 17:25 (#4)

"Jesus anticipated him"

Here Matthew means that Peter was about to ask about the tax, but Jesus asked him first. The implication is that Jesus knew that Peter was going to ask about it. If it would be helpful in your language, you could make those ideas more explicit. Alternate translation: “Jesus knew what he

was thinking and spoke to him first” or “Jesus acted before could”

See: Assumed Knowledge and Implicit Information

Matthew 17:25 (#5)

"saying"

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

See: Quotations and Quote Margins

Matthew 17:25 (#6)

"you"

Here, the word **you** is singular because Jesus is speaking to Peter.

See: Forms of ‘You’ — Singular

Matthew 17:25 (#7)

"The kings of the earth"

Here, Jesus is using the possessive form to describe **kings** who rule on **the earth**. If this is not clear in your language, you could express the idea in another way. Alternate translation: “The kings who reign on earth”

See: Possession

Matthew 17:25 (#8)

"taxes or tolls"

The terms **taxes** and **tolls** mean similar things. Jesus is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: “any taxes”

See: Doublet

Matthew 17:25 (#9)

"From their sons or from strangers"

Here, Jesus could be contrasting: (1) children of kings as opposed to the rest of the people over whom the kings rule. Alternate translation: "From their families or from other people" (2) citizens of the kingdom as opposed to conquered people. Alternate translation: "From their citizens or from people they have conquered"

See: Assumed Knowledge and Implicit Information

Matthew 17:26 (#1)

"But"

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then,"

See: Connecting Words and Phrases

Matthew 17:26 (#2)

"having said"

Here Matthew implies that Peter is the one speaking. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "when Peter said"

See: Assumed Knowledge and Implicit Information

Matthew 17:26 (#3)

""strangers,""

Here, just as in [17:25](#), the words **strangers** and **sons** could be referring to: (1) people over whom kings rule as opposed to their own children. Alternate translation: "other people ... the families" (2) conquered people as opposed to citizens of the kingdom. Alternate translation: "people they have conquered ... the citizens"

See: Assumed Knowledge and Implicit Information

Matthew 17:26 (#4)

"Therefore, the sons are free"

Here Jesus implies that he agrees with Peter's answer. If it would be helpful in your language, you could make that idea more explicit. Alternate

translation: "You are correct, and so the sons are free"

See: Assumed Knowledge and Implicit Information

Matthew 17:26 (#5)

"the sons are free"

Here Jesus implies that he and Peter are like **sons** and so do not have to pay the tax. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the sons are free, and we are like those sons" or "the sons are free, which means that you and I also do not have to pay"

See: Assumed Knowledge and Implicit Information

Matthew 17:27 (#1)

"But"

Here the word **But** introduces what Jesus wants Peter to do in contrast to what he has said about how "the sons are free" (see [17:26](#)). If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: "Despite that," or "Even though that is true,"

See: Connect — Contrast Relationship

Matthew 17:27 (#2)

"we might not cause them to stumble"

Here Jesus speaks as if he and Peter were lumps or rocks that the tax collectors might **stumble** on. He means that the tax collectors might be offended by him and Peter if they did not pay the tax. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "we might not offend them"

See: Metaphor

Matthew 17:27 (#3)

"them" - "to them"

The pronoun **them** in both places refers to the people who were collecting taxes. If this is not clear for your readers, you could refer to these people

more directly. Alternate translation: “the ones collecting the tax ... to the ones collecting the tax” or “the tax collectors ... to the tax collectors”

See: Pronouns — When to Use Them

Matthew 17:27 (#4)

“having gone”

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

See: Go and Come

Matthew 17:27 (#5)

“throw in” - “draw in” - “you will find” - “give {it}” - “you”

Because Jesus is speaking to Peter, the commands and the word **you** throughout this verse are singular.

See: Forms of ‘You’ — Singular

Matthew 17:27 (#6)

“throw in a fishhook”

A **fishhook** is a sharp curved object that fishermen would tie to the end of a rope or line in order to catch fish. If your readers would not be familiar with this type of fishing implement, you could use the name of something similar in your area or you could refer more generally to fishing. Alternate translation: “cast your line” or “go fishing”

See: Translate Unknowns

Matthew 17:27 (#7)

“draw in the first fish having come up”

Here Jesus means that Peter should take the first fish that he catches with his **fishhook**. The fish would need to **come up** from further down in the water to be caught on the hook. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “take the first fish that you catch”

See: Assumed Knowledge and Implicit Information

Matthew 17:27 (#8)

“a shekel”

A **shekel** was a silver coin equivalent to about four drachmas (see [17:24](#)), that is, about four days’ wages. You could try to express this amount in terms of current monetary values, but that might cause your Bible translation to become outdated and inaccurate, since those values can change over time. So instead, you might state something more general or give the equivalent in wages. Alternate translation: “a four-drachma coin” or “a coin worth four days’ wages”

See: Biblical Money

Matthew 17:27 (#9)

“on behalf of me and you”

Here Jesus means that this coin will pay for both his and Peter’s two-drachma tax. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “as payment for my tax and your tax”

See: Assumed Knowledge and Implicit Information

Matthew 18:1 (#1)

“At that hour”

Here, the phrase **At that hour** introduces the next major event in the story. The phrase clarifies that this new event happened immediately after the previous event. If it would be helpful in your language, you could use a word or phrase that introduces the next event that happened immediately after the previous one. Alternate translation: “Right after that,” or “Then, shortly after that,”

See: Introduction of a New Event

Matthew 18:1 (#2)

“saying”

Consider natural ways of introducing direct quotations in your language. Alternate translation: “and they said”

See: Quotations and Quote Margins

Matthew 18:1 (#3)

"Who then"

Here, the word **then** could: (1) indicate that the disciples are asking the question because of something that just happened. That could be Jesus implying that the disciples are important enough to be exempt from paying taxes, or it could be Jesus singling out Peter as an important disciple, or it could be something else that the disciples have experienced. Alternate translation: "Because of what just happened, we want to ask this: Who" (2) make the question stronger or more urgent. Alternate translation: "Who is it who" or "Tell us! Who"

See: Connect — Reason-and-Result Relationship

Matthew 18:2 (#1)

"having summoned a little child, he set"

It may be more natural in your language to have a direct quotation here. Alternate translation: "having said to a little child, 'Come here,' he set"

See: Direct and Indirect Quotations

Matthew 18:2 (#2)

"him"

Here, the word translated **him** refers to the child without identifying whether the child was male or female. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "this child"

See: When Masculine Words Include Women

Matthew 18:3 (#1)

"unless you turn and become like little children, you will certainly not enter into the kingdom of the heavens"

If, in your language, it would appear that Jesus was contradicting a statement that he was about to make, you could reword this to avoid using an exception clause. Alternate translation: "you will

only enter into the kingdom of the heavens if you turn and become like little children"

See: Connect — Exception Clauses

Matthew 18:3 (#2)

"to you," - "you turn" - "you will certainly not enter"

Throughout this verse, the word **you** is plural because Jesus is speaking to his disciples.

See: Forms of 'You' — Singular

Matthew 18:3 (#3)

"you turn"

Here, Jesus is speaking of changing one's attitude and behavior as if it were physically turning. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "you change your attitude" or "you act differently"

See: Metaphor

Matthew 18:3 (#4)

"and become"

Here, the word **and** introduces the goal for which the disciples should **turn**. If it would be helpful in your language, you could use a word or phrase that introduces a goal. Alternate translation: "in order to become"

See: Connecting Words and Phrases

Matthew 18:3 (#5)

"become like little children"

Jesus is saying that his disciples should be like **little children** because **little children** are humble. Jesus clarifies this meaning in the following verse, so if possible you should not state this explicitly here. Alternate translation: "act as little children do"\n

See: Simile

Matthew 18:3 (#6)**"certainly not"**

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

See: Double Negatives

Matthew 18:4 (#1)**"Therefore"**

Here, the word **Therefore** introduces Jesus' application of what he said in [18:3](#) to what the disciples asked him about who was the greatest. If it would be helpful in your language, you could use a word or phrase that introduces this kind of application. Alternate translation: "Here is what that means;" or "Consequently"

See: Connect — Reason-and-Result Relationship

Matthew 18:4 (#2)**"himself" - "he"**

Although the terms **himself** and **he** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "himself or herself ... that person" or "himself or herself ... he or she"

See: When Masculine Words Include Women

Matthew 18:4 (#3)**"will humble himself like this little child"**

Jesus is saying that people should humble themselves like **this little child** because the **little child** is humble. If it would be helpful in your language, you could state that explicitly. Alternate translation: "will make himself as humble as this

little child is humble" or "will humble himself with the result that he is as humble as this little child"

See: Simile

Matthew 18:4 (#4)**"this little child"**

Here, the phrase **this little child** refers back to the child whom Jesus set in their midst (see [18:2](#)). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "this little child who is in our midst" or "this little child whom I summoned"

See: Assumed Knowledge and Implicit Information

Matthew 18:4 (#5)**"the greatest"**

Jesus is using the adjective **greatest** as a noun to mean the greatest person. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "the greatest person"

See: Nominal Adjectives

Matthew 18:5 (#1)**"whoever receives a little child like this in my name receives me"**

Here Jesus speaks as if people who receive **a little child like this** were actually receiving him. He means that these people, by receiving the **little child**, show that they would receive Jesus too. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: "whoever receives a little child like this in my name, it is as if he or she received me" or "whoever receives a little child like this in my name proves that he or she would receive me"

See: Metaphor

Matthew 18:5 (#2)**"a little child like this"**

Here Jesus is again referring to the **little child** whom he set in their midst (see [18:2](#)). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "a little child like the one standing here" or "a little child, like this one that I summoned,"

See: Assumed Knowledge and Implicit Information

Matthew 18:5 (#3)

"in my name"

Here, the phrase **in my name** could mean that: (1) the person **receives a little child** because the person follows Jesus. Alternate translation: "because that person is acting as my disciple" (2) the person **receives the little child** because the **little child** follows Jesus. Alternate translation: "because the child is my disciple"

See: Metonymy

Matthew 18:6 (#1)

"causes one of these little ones who believe in me to stumble"

Here, Jesus is speaking of sinning as if it were stumbling. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "causes one of these little ones who believe in me to sin"

See: Metaphor

Matthew 18:6 (#2)

"one of these little ones who believe in me"

The phrase **these little ones** could refer: (1) to people who are not important from a human perspective. Alternate translation: "one of these unimportant people who believe in me" (2) to children who love Jesus and who are physically **little** compared to adults. Alternate translation: "one of these children who believe in me" (3) to people whose faith is new and has not yet become mature and strong. Alternate translation: "one of these people who recently believed in me"

See: Assumed Knowledge and Implicit Information

Matthew 18:6 (#3)

"it is better for him that"

Here Jesus implies that what he is about to describe is **better** than being punished by God for causing **one of these little ones** to sin. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "rather than being punished by God for doing that, it is better for him that"

See: Assumed Knowledge and Implicit Information

Matthew 18:6 (#4)

"for him" - "his" - "he would have been sunk"

Although the terms **him**, **his**, and **he** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "for that person ... his or her ... he or she would have been sunk"

See: When Masculine Words Include Women

Matthew 18:6 (#5)

"that a millstone of a donkey would have been hung around his neck and he would have been sunk into the depth of the sea"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: "that people might hang a millstone of a donkey around his neck and make sink him into the depth of the sea"

See: Active or Passive

Matthew 18:6 (#6)

"a millstone of a donkey"

A **millstone** was a round stone used for grinding grain into flour. The phrase **of a donkey** indicates that this kind of **millstone** was heavy enough that it took a **donkey** to turn it. If your readers would not be familiar with this type of stone, you could use the name of something similar in your area or you could use a more general term. Alternate

translation: "a very large rock" or "a very heavy object"

See: Translate Unknowns

Matthew 18:6 (#7)

"would have been hung around his neck"

The implication is that someone would tie the **millstone** around the person's neck. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "would have been attached to his neck"

See: Assumed Knowledge and Implicit Information

Matthew 18:6 (#8)

"the depth of the sea"

Here, the phrase **the depth of the sea** refers to the parts of a body of water that are deep and far away from land. If your readers would not be familiar with what this phrase describes, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "deep water" or "the parts of the sea that are far from land"

See: Translate Unknowns

Matthew 18:6 (#9)

"the depth"

If your language does not use an abstract noun for the idea of **depth**, you could express the same idea in another way. Alternate translation: "the deep parts"

See: Abstract Nouns

Matthew 18:7 (#1)

"Woe to the world" - "woe to the man"

The phrases **Woe to the world** and **woe to the man** are the opposite of blessing **the world** and **the man**. The phrases indicate that bad things are going to happen to the people being addressed. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "How bad it is for the world

... how bad it is for the man" or "Trouble will come to the world ... trouble will come to the man"

See: Idiom

Matthew 18:7 (#2)

"to the world"

Here, the word **world** refers primarily to the people who live in the world. If it would be helpful in your language, you could refer specifically to people here. Alternate translation: "to the people living in the world" or "to people"

See: Metonymy

Matthew 18:7 (#3)

"the stumbling blocks!" - "the stumbling blocks" - "the stumbling block"

Here, Jesus speaks of things that cause people to sin as if they were **stumbling blocks**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "the things that lead people to disobey ... the things that lead people to disobey ... the thing that leads people to disobey"

See: Metaphor

Matthew 18:7 (#4)

"For"

Here, the word **For** introduces a further explanation about **the stumbling blocks**. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: "Here is what I mean." or "Further,"

See: Connecting Words and Phrases

Matthew 18:7 (#5)

"to the man" - "the stumbling block"

The words **man** and **stumbling block** represent men and stumbling blocks in general, not one particular man or stumbling block. If it would be helpful in your language, you could express the

idea in another way. Alternate translation: "to any man ... a stumbling block"

See: Generic Noun Phrases

Matthew 18:7 (#6)

"to the man"

Although the term **man** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "to the person" or "to the man or woman"

See: When Masculine Words Include Women

Matthew 18:8 (#1)

"Now"

Here, the word **Now** introduces the next topic about which Jesus will speak. If it would be helpful in your language, you could use a word or phrase that introduces the next topic, or you could leave **Now** untranslated. Alternate translation: "Next,"

See: Connecting Words and Phrases

Matthew 18:8 (#2)

"if your hand or your foot causes you to stumble"

Jesus is suggesting that this is a hypothetical condition, that the disciples might experience their **hand** or **foot** causing them **to stumble**. Use a natural form in your language for introducing a situation that could happen. See how you translated the similar clauses in [5:29–30](#). Alternate translation: "consider this situation: your hand or foot causes you to stumble. If that were to happen"\n

See: Connect — Hypothetical Conditions

Matthew 18:8 (#3)

"your hand or your foot causes you to stumble"

Here, Jesus speaks of **your hand** and **your foot** as if they were people who could cause **you to stumble**. He means that the **hand** or the **foot** is the

part of the body that is involved in the stumbling. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "it is your hand's or your foot's fault that you stumble" or "you stumble with your hand or your foot"

See: Personification

Matthew 18:8 (#4)

"your" - "your" - "you" - "you." - "for you"

Even though Jesus is speaking to many disciples, he is addressing an individual situation, so **you** and **your** are singular throughout this verse. But if the singular form would not be natural in your language for someone who was speaking to a group of people, you could use the plural forms of **you** and **your** in your translation. If you do so, you may also need to make some other words plural.

See: Singular Pronouns that refer to Groups

Matthew 18:8 (#5)

"causes you to stumble"

Here, Jesus is speaking of sinning as if it were stumbling. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "causes you to sin"

See: Metaphor

Matthew 18:8 (#6)

"cut it off and throw {it} away from you"

Here Jesus provides the most extreme response to sinning. He does not mean that this should be the normal way to deal with sin. You should preserve the extreme language Jesus uses, but use a form that indicates that this is the most extreme example. See how you translated the similar constructions in [5:29–30](#). Alternate translation: "if necessary you should even cut it off and throw it away from you!"

See: Hyperbole

Matthew 18:8 (#7)

"to enter into life"

Here Jesus speaks as if **life** were a house into which someone could **enter**. He is referring to experiencing or receiving **life**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "to experience life" or "to receive life"

See: Metaphor

Matthew 18:8 (#8)

"to enter into life"

If your language does not use an abstract noun for the idea of **life**, you could express the same idea in another way. Alternate translation: "to be able to live"

See: Abstract Nouns

Matthew 18:8 (#9)

"life"

Here Jesus implies that this **life** is everlasting or undying life. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "true life" or "everlasting life"

See: Assumed Knowledge and Implicit Information

Matthew 18:8 (#10)

"to be thrown"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: "for God to throw you"

See: Active or Passive

Matthew 18:8 (#11)

"the eternal fire"

Here, 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. Alternate translation: "hell, which is as hot as an eternal fire" or "hell"

See: Metaphor

Matthew 18:9 (#1)

"if your eye causes you to stumble"

Jesus is suggesting that this is a hypothetical condition, that the disciples might experience their **eye** causing them **to stumble**. Use a natural form in your language for introducing a situation that could happen. See how you translated the similar clause in [18:8](#). Alternate translation: "consider this situation: your eye causes you to stumble. If that were to happen"

See: Connect — Hypothetical Conditions

Matthew 18:9 (#2)

"your eye causes you to stumble"

Here, Jesus speaks of **your eye** as if it were a person who could cause **you to stumble**. He means that the **eye** is the part of the body that is involved in the stumbling. If it would be helpful in your language, you could state the meaning plainly. See how you translated the similar clause in [18:8](#). Alternate translation: "it is your eye's fault that you stumble" or "you stumble with your eye"

See: Personification

Matthew 18:9 (#3)

"your" - "you" - "you." - "for you"

Even though Jesus is speaking to many disciples, he is addressing an individual situation, so **you** and **your** are singular throughout this verse. But if the singular form would not be natural in your language for someone who was speaking to a group of people, you could use the plural forms of **you** and **your** in your translation. If you do so, you may also need to make some other words plural.

See: Singular Pronouns that refer to Groups

Matthew 18:9 (#4)

"causes you to stumble"

Here, Jesus is speaking of sinning as if it were stumbling. If it would be clearer in your language,

you could state the meaning plainly. See how you translated this phrase in [18:8](#). Alternate translation: "causes you to sin"

See: Metaphor

Matthew 18:9 (#5)

"pluck it out and throw {it} away from you"

Here Jesus provides the most extreme response to sinning. He does not mean that this should be the normal way to deal with sin. You should preserve the extreme language Jesus uses, but use a form that indicates that this is the most extreme example. See how you translated the similar construction in [18:8](#). Alternate translation: "if necessary you should even pluck it out and throw it away from you!"

See: Hyperbole

Matthew 18:9 (#6)

"to enter into life"

Here Jesus speaks as if **life** were a house into which someone could **enter**. He is referring to experiencing or receiving **life**. If it would be helpful in your language, you could state the meaning plainly. See how you translated this phrase in [18:8](#). Alternate translation: "to experience life" or "to receive life"

See: Metaphor

Matthew 18:9 (#7)

"to enter into life"

If your language does not use an abstract noun for the idea of **life**, you could express the same idea in another way. Alternate translation: "to be able to live"

See: Abstract Nouns

Matthew 18:9 (#8)

"life"

Here Jesus implies that this **life** is everlasting or undying life. If it would be helpful in your language, you could make this idea more explicit. See how

you translated the idea in [18:8](#). Alternate translation: "true life" or "everlasting life"

See: Assumed Knowledge and Implicit Information

Matthew 18:9 (#9)

"to be thrown"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: "for God to throw you"

See: Active or Passive

Matthew 18:9 (#10)

"the Gehenna of fire"

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

See: Metaphor

Matthew 18:9 (#11)

"the Gehenna of fire"

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

See: Possession

Matthew 18:10 (#1)

"See that you would not despise" - "to you"

The command **See** and the word **you** throughout this verse are plural because Jesus is speaking to his disciples.

See: Forms of 'You' — Singular

See: Possession

Matthew 18:10 (#2)

"See that"

Here, the word **See** means that the disciples need to make sure that something happens or does not happen. If it would be helpful in your language, you could use a similar form or state the meaning plainly. Alternate translation: "Make sure that"

See: Idiom

Matthew 18:10 (#3)

"one of these little ones"

See how you translated **little ones** in [18:6](#). The phrase could refer: (1) to people who are not important from a human perspective. Alternate translation: "one of these unimportant people who believe in me" (2) to children who love Jesus and who are physically **little** compared to adults. Alternate translation: "one of these children who believe in me" (3) to people whose faith is new and has not yet become mature and strong. Alternate translation: "one of these people who recently believed in me"

See: Assumed Knowledge and Implicit Information

Matthew 18:10 (#4)

"For"

Here, the word **For** introduces a reason why the disciples should **not despise one of these little ones**. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: "Here is why:" or "Indeed,"

See: Connect — Reason-and-Result Relationship

Matthew 18:10 (#5)

"their angels"

Here, Jesus is using the possessive form to describe **angels** that guard or protect the **little ones**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the angels who guard them"

Matthew 18:10 (#6)

"look on the face of my Father"

Here Jesus means that the angels are with God, in God's presence. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "are before my Father" or "are close enough to him to see my Father"

See: Idiom

Matthew 18:10 (#7)

"of my Father"

Father is an important title that describes the relationship between God the **Father** and Jesus his Son.

See: Translating Son and Father

Matthew 18:10 (#8)

"in the heavens"

Here, the phrase **in the heavens** identifies the location in which God the Father is specially present and from which he rules. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "who is in the heavens"

See: Assumed Knowledge and Implicit Information

Matthew 18:11 (#1)

"For the Son of Man came to save the one that has been lost"

See the discussion of textual issues at the end of the General Notes to this chapter to decide whether to include this verse in your translation. The notes below discuss translation issues in this verse, for those who decide to include it.

See: Textual Variants

Matthew 18:11 (#2)**"For"**

Here, the word **For** introduces another reason why the disciples should not despise little ones (see [18:10](#)). If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: "Indeed," or "Even further,"

See: Connecting Words and Phrases

Matthew 18:11 (#3)**"the Son of Man"**

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: "I, who am the Son of Man,"

See: First, Second or Third Person

Matthew 18:11 (#4)**"came"**

Here, the word **came** refers to Jesus entering this world as a human to do what God called him to do. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "came to this world" or "began to live here"

See: Idiom

Matthew 18:11 (#5)**"the one that has been lost"**

Here Jesus speaks of some people as if they are **lost**. He means that they are not following God and need help. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "the one that has been far from God" or "the one that is not following God"

See: Metaphor

Matthew 18:11 (#6)**"the one that has been lost"**

The phrase **the one that had been lost** represents lost people in general, not one particular lost person. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "anyone that had been lost"

See: Generic Noun Phrases

Matthew 18:12 (#1)**"What do you think"**

Jesus is using the question form to get the attention of the disciples. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "I want you to pay attention to what I am about to say." or "Listen to this!"

See: Rhetorical Question

Matthew 18:12 (#2)**"you"**

The word **you** is plural because Jesus is speaking to his disciples.

See: Forms of 'You' — Singular

Matthew 18:12 (#3)**"If a certain man has 100 sheep"**

To teach the disciples, Jesus offers a story or illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "Listen to this story: If a certain man has 100 sheep"

See: Parables

Matthew 18:12 (#4)**"If a certain man has 100 sheep, and one of them goes astray, having left"**

Here Jesus uses an imaginary situation to help explain what would happen if a person had **100 sheep**, but one of them went **astray**. Use a natural

method in your language for introducing an imaginary situation. Alternate translation: "Imagine a certain man who has 100 sheep. However, one of them goes astray. Having left"

See: Hypothetical Situations

Matthew 18:12 (#5)

"having left the 99 on the mountains and having gone, does he not seek the one having gone astray"

Jesus is using the question form to teach the disciples. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "having left the 99 on the mountains and having gone out, he will seek the one having gone astray" or "having left the 99 on the mountains and having gone out, he will most definitely seek the one having gone astray!"

See: Rhetorical Question

Matthew 18:12 (#6)

"the 99"

Jesus is using the number **99** as a noun to mean 99 sheep. Your language may use numbers in the same way. If not, you could translate this one with an equivalent phrase. Alternate translation: "the 99 sheep"

See: Nominal Adjectives

Matthew 18:12 (#7)

"on the mountains"

Here, the phrase **the mountains** refers to hilly or mountainous areas in general, not several specific mountains. If possible, use a general word for a hilly or mountainous area without indicating one particular place. Alternate translation: "in the hill country" or "in a mountainous area"

See: When to Keep Information Implicit

Matthew 18:12 (#8)

"having gone"

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

See: Go and Come

Matthew 18:13 (#1)

"if he happens to find it," - "he rejoices"

Jesus is suggesting that this is a hypothetical condition, that the man might **find** that sheep that went astray. Use a natural form in your language for introducing a situation that could happen. Alternate translation: "were he to find it ... he would rejoice"

See: Connect — Hypothetical Conditions

Matthew 18:13 (#2)

"to you"

The word **you** is plural because Jesus is speaking to his disciples.

See: Forms of 'You' — Singular

Matthew 18:13 (#3)

"more than over"

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "more than he rejoices over"

See: Ellipsis

Matthew 18:13 (#4)

"the 99"

Jesus is using the number **99** as a noun to mean 99 sheep. Your language may use numbers in the same way. If not, you could translate this one with an equivalent phrase. Alternate translation: "the 99 sheep"

See: Nominal Adjectives

Matthew 18:14 (#1)**"In the same way"**

Here, the phrase **In the same way** indicates that Jesus is comparing God with the man who found the lost sheep. He implies that God is like the man because they both rejoice when something that was lost is recovered. If it would be helpful in your language, you could state that explicitly. Alternate translation: "Much like that man who wanted to find his lost sheep" or "Just as that man rejoiced over the sheep that he found"

See: Simile

Matthew 18:14 (#2)**"the will before your Father in the heavens"**

If your language does not use an abstract noun for the idea of **will**, you could express the same idea in another way. Alternate translation: "what your Father in the heavens desires"

See: Abstract Nouns

Matthew 18:14 (#3)**"the will before your Father"**

Here, the phrase **the will before your Father** refers to what is the **will of the Father**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "the will of your Father" or "the will that belongs to your Father"

See: Idiom

Matthew 18:14 (#4)**"your Father in the heavens"**

This is a figurative expression. God is not the **Father** of humans in the same actual way that he is the Father of Jesus. Even so, it would probably be best to translate **Father** with the same word that your language would naturally use to refer to a human father. If it would be helpful to your readers, you could indicate that this means God. Alternate translation: "God, who is your Father in the heavens,"

See: Metaphor

Matthew 18:14 (#5)**"your Father"**

Many ancient manuscripts read **your Father**. The ULT follows that reading. Other ancient manuscripts read "my Father." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Matthew 18:14 (#6)**"your"**

The word **your** is plural because Jesus is speaking to his disciples.

See: Forms of 'You' — Singular

Matthew 18:14 (#7)**"in the heavens"**

Here, the phrase **in the heavens** identifies the location in which God the Father is specially present and from which he rules. If it would be helpful in your language, you make this idea more explicit. Alternate translation: "who is in the heavens"\n

See: Assumed Knowledge and Implicit Information

Matthew 18:14 (#8)**"one of these little ones"**

See how you translated **little ones** in [18:6](#). The phrase could refer: (1) to people who are not important from a human perspective. Alternate translation: "one of these unimportant people" (2) to children who love Jesus and who are physically little compared to adults. Alternate translation: "one of these children" (3) to people whose faith is new and has not yet become mature and strong. Alternate translation: "one of these people who recently believed in me"

See: Assumed Knowledge and Implicit Information

Matthew 18:15 (#1)**"But"**

Here, the word **But** introduces the next topic that Jesus wishes to speak about. If it would be helpful in your language, you could use a word or phrase that introduces the next topic, or you could leave **But** untranslated. Alternate translation: "Next,"

See: Connecting Words and Phrases

Matthew 18:15 (#2)**"your brother"**

Jesus is using the term **brother** to mean a person who shares the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "your fellow disciple"

See: Metaphor

Matthew 18:15 (#3)**"your" - "you" - "you" - "to you, you have gained your"**

Even though Jesus is speaking to many disciples, he is addressing an individual situation, so **you** and **your** are singular throughout this verse. But if the singular form would not be natural in your language for someone who was speaking to a group of people, you could use the plural forms of **you** and **your** in your translation. If you do so, you may also need to make some other words plural.

See: Singular Pronouns that refer to Groups

Matthew 18:15 (#4)**"brother" - "him" - "him" - "he listens" - "brother"**

Although the terms **brother**, **him**, **him**, and **brother** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: "brother or sister ... him or her ... him or her ... he or she ... brother or sister"

See: When Masculine Words Include Women

Matthew 18:15 (#5)**"against you"**

Many ancient manuscripts read **against you**. The ULT follows that reading. Other ancient manuscripts do not include these words. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Matthew 18:15 (#6)**"between you and him alone"**

Here, the phrase **between you and him alone** means that the two people are alone, with no one else listening. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "when it is just the two of you" or "when you are alone with him"

See: Idiom

Matthew 18:15 (#7)**"you have gained your brother"**

Here, Jesus is speaking of restoring the relationship with **your brother** as if it were having **gained your brother**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "you have restored the relationship with your brother" or "you have made that person your brother again"

See: Metaphor

Matthew 18:16 (#1)**"But"**

Here the word **But** introduces the fact that the brother might **not listen** in contrast with the brother "listening" to the reproof (see [18:16](#)). If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: "On the other hand,"

See: Connect — Contrast Relationship

Matthew 18:16 (#2)**"he does not listen"**

Although the term **he** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "he or she does not listen"

See: When Masculine Words Include Women

Matthew 18:16 (#3)**"take with you yet one or two {others}"**

Here Jesus implies that **you** will go back to the other person and "reprove" them again. If it would be helpful in your language, you could make some or all of those ideas more explicit. Alternate translation: "go back to him, and take with you yet one or two others" or "take with you yet one or two others and reprove him again"

See: Assumed Knowledge and Implicit Information

Matthew 18:16 (#4)**"you"**

Even though Jesus is speaking to many disciples, he is addressing an individual situation, so **you** is singular throughout this verse. But if the singular form would not be natural in your language for someone who was speaking to a group of people, you could use the plural form of **you** in your translation. If you do so, you may also need to make some other words plural.

See: Singular Pronouns that refer to Groups

Matthew 18:16 (#5)**"so that 'by the mouth of two or three witnesses every word might be verified'"**

Here Jesus quotes from the Old Testament scriptures, specifically from [19:15](#). If it would be helpful to your readers, you could format these words in a different way and include this information in a footnote. Alternate translation: "so that, as you can read in the Scriptures, 'by the mouth of two or three witnesses every word might

be verified'" or "so that you are doing what God required in the law, that is, that every word might be verified by the mouth of two or three witnesses"

See: Quotations and Quote Margins

Matthew 18:16 (#6)**"by the mouth of two or three witnesses every word might be verified"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the mouth of two or three witnesses might verify every word"

See: Active or Passive

Matthew 18:16 (#7)**"the mouth"**

Here, **mouth** represents what a person says. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "the words" or "the testimony"

See: Metonymy

Matthew 18:16 (#8)**"every word"**

Here, **word** represents what a person says using words. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "every statement" or "everything that people claim"

See: Metonymy

Matthew 18:17 (#1)**"But"**

Here, the word **But** introduces the next thing that could happen. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then,"

See: Connecting Words and Phrases

Matthew 18:17 (#2)

"he refuses to listen to" - "he also refuses to listen to" - "let him be"

Although the terms **he**, **he**, and **him** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: "he or she refuses to listen to ... he or she also refuses to listen to ... let him or her be"

See: When Masculine Words Include Women

Matthew 18:17 (#3)

"them"

The pronoun **them** refers to the "one or two others" whom the person who was sinned against took along to meet the person who committed the sin (see [18:16](#)). If this is not clear for your readers, you could refer to these people more directly. Alternate translation: "the one or two others whom you took with you"

See: Pronouns — When to Use Them

Matthew 18:17 (#4)

"speak"

Here Jesus implies that the person should **speak** about how he or she was sinned against and how he or she has tried to speak to the other person about it. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "speak about it" or "speak about the sin and what has happened since"

See: Assumed Knowledge and Implicit Information

Matthew 18:17 (#5)

"to you"

Even though Jesus is speaking to many disciples, he is addressing an individual situation, so **you** is singular throughout this verse. But if the singular form would not be natural in your language for

someone who was speaking to a group of people, you could use the plural form of **you** in your translation. If you do so, you may also need to make some other words plural.

See: Singular Pronouns that refer to Groups

Matthew 18:17 (#6)

"But"

Here, the word **But** introduces the next thing that could happen. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then,"

See: Connecting Words and Phrases

Matthew 18:17 (#7)

"let him be to you even as the Gentile and the tax collector"

Jesus is saying that the person who sinned and refused to listen should be treated like **the Gentile and the tax collector** because they are all people who are not treated like members of God's people. If it would be helpful in your language, you could state that explicitly. Alternate translation: "let him be to you even as the Gentile and the tax collector who are not fellow believers" or "let him be to you as a non-believer, like a Gentile or tax collector"

See: Simile

Matthew 18:17 (#8)

"let him be"

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: "he should be"

See: Third-Person Imperatives

Matthew 18:17 (#9)

"the Gentile and the tax collector"

The words **Gentile** and **tax collector** represent Gentiles and tax collectors in general, not one particular Gentile and one particular tax collector.

If it would be helpful in your language, you could express the idea in another way. Alternate translation: "the Gentiles and the tax collectors" or "any Gentile or any tax collector"

See: Generic Noun Phrases

Matthew 18:18 (#1)

"to you," - "you bind" - "you release"

The word **you** throughout this verse is plural because Jesus is speaking to his disciples.

See: Forms of 'You' — Singular

Matthew 18:18 (#2)

"whatever you bind on the earth will be bound in heaven; and whatever you release on the earth will be released in heaven"

See how you translated the almost identical sentence in [16:19](#). The only differences are that the words **you** and **whatever** throughout this verse are plural, and [16:19](#) has the phrase "in the heavens" instead of the phrase **in heaven**. Express the idea as you did in [16:19](#), but be sure to make any adjustments needed for the plural words and the phrase **in heaven**.

See: Metaphor

Matthew 18:19 (#1)

"Again"

Here, the word **Again** introduces a statement that is related to what Jesus said in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a similar or related statement, or you could leave **Again** untranslated. Alternate translation: "In addition,"

See: Connecting Words and Phrases

Matthew 18:19 (#2)

"to you" - "you"

The word **you** throughout this verse is plural because Jesus is speaking to his disciples.

See: Forms of 'You' — Singular

Matthew 18:19 (#3)

"if two of you"

Here Jesus implies that he means not only **two**, but two or more people. If it would be helpful to your readers, you could make that idea more explicit. Alternate translation: "if two or more of you"

See: Assumed Knowledge and Implicit Information

Matthew 18:19 (#4)

"they might ask," - "for them"

Since Jesus begins the sentence by referring to **two of you**, If it would be helpful in your language you could continue to refer to these people in the second person. Alternate translation: "you might ask ... for you"

See: First, Second or Third Person

Matthew 18:19 (#5)

"it will be done for them by my Father in the heavens"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "my Father in the heavens will do it for them"

See: Active or Passive

Matthew 18:19 (#6)

"my Father"

Father is an important title that describes the relationship between God the **Father** and Jesus his Son.

See: Translating Son and Father

Matthew 18:19 (#7)

"in the heavens"

Here, the phrase **in the heavens** identifies the location in which God the Father is specially

present and from which he rules. If it would be helpful in your language, you make this idea more explicit. Alternate translation: "who is in the heavens"\n

See: Assumed Knowledge and Implicit Information

Matthew 18:20 (#1)

"For"

Here, the word **For** introduces a reason why God will do whatever two disciples agree to ask for (see [18:19](#)). If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: "That is because" or "Here is why:"

See: Connect — Reason-and-Result Relationship

Matthew 18:20 (#2)

"two or three"

Here Jesus implies that he means not only **two or three**, but two or three or more people. If it would be helpful to your readers, you could make that idea more explicit. Alternate translation: "two or three or more"

See: Assumed Knowledge and Implicit Information

Matthew 18:20 (#3)

"two or three"

Jesus is using the numbers **two** and **three** as nouns to mean two and three believers. Your language may use numbers in the same way. If not, you could translate this one with an equivalent phrase. Alternate translation: "two or three believers"

See: Nominal Adjectives

Matthew 18:20 (#4)

"are gathered together"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "gather together" or "assemble together"

See: Active or Passive

Matthew 18:20 (#5)

"in my name"

Here, **name** represents the person whose name it is. Jesus means that they **are gathered together** because of him. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "because of me"

See: Metonymy

Matthew 18:20 (#6)

"there I am in their midst"

Here, Jesus is speaking of being spiritually present with believers as if he were physically **in their midst**. If it would be clearer in your language, you could use simile form or state the meaning plainly. Alternate translation: "it is as if I am there in their midst" or "there I am in their midst spiritually"

See: Metaphor

Matthew 18:21 (#1)

"how often will my brother sin against me and I will forgive him"

If it would be more natural in your language, you could refer to forgiving before sinning. Alternate translation: "how often will I forgive my brother when he sins against me"

See: Information Structure

Matthew 18:21 (#2)

"will my brother sin against me and I will forgive"

Peter is using the future form to ask a question about what he should do. If it would be helpful in your language, you could express the idea using a form that asks about an obligation or requirement. Alternate translation: "can my brother sin against me and I should forgive" or "could my brother sin against me and I ought to forgive"

See: Statements — Other Uses

See: Irregular Use of Tenses

Matthew 18:21 (#3)

"my brother"

Jesus is using the term **brother** to mean a person who shares the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "my fellow disciple"

See: Metaphor

Matthew 18:21 (#4)

"brother" - "him"

Although the terms **brother** and **him** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: "brother or sister ... him or her"

See: When Masculine Words Include Women

Matthew 18:21 (#5)

"Until seven times"

Peter is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the previous question if it would be clearer in your language. Alternate translation: "Will I forgive him until seven times"

See: Ellipsis

Matthew 18:21 (#6)

"Until seven times"

Alternate translation: "Up to seven times"

Matthew 18:22 (#1)

"says"

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "said"

Matthew 18:22 (#2)

"I do not say to you up to seven times, but up to 77 times"

If your language would not naturally put the negative statement before the positive statement, you could reverse the two clauses here. Alternate translation: "I say to you up to 77 times, not up to seven times"

See: Information Structure

Matthew 18:22 (#3)

"up to seven times, but up to 77 times"

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the previous verse if it would be clearer in your language. Alternate translation: "that you should forgive your brother up to seven times, but that you should forgive him up to 77 times"

See: Ellipsis

Matthew 18:22 (#4)

"77 times"

Here Jesus uses the large number **77** to indicate that Peter and all believers must always forgive other people. Jesus does not mean to count up to **77** and then stop forgiving other people. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "77 times and beyond" or "77 times, by which I mean always"

See: Assumed Knowledge and Implicit Information

Matthew 18:22 (#5)

"77 times"

Here, the phrase translated as **77 times** could be indicating: (1) 70 times plus seven times. Alternate translation: "70 times plus seven times" (2) 70 times multiplied by seven times. Alternate translation: "70 times seven times"

Matthew 18:23 (#1)

"For this reason, the kingdom of the heavens is compared to a man"

To teach his disciples, Jesus offers a story or illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "Listen to this story: given what I just said, the kingdom of the heavens is compared to a man"

See: Parables

Matthew 18:23 (#2)

"For this reason"

Here, the phrase **For this reason** a conclusion or inference based on what Jesus has said about how his disciples should forgive others. If it would be helpful in your language, you could use a different word or phrase that introduces a conclusion or inference. Alternate translation: "Because of that" or "Given all that"

See: Connect — Reason-and-Result Relationship

Matthew 18:23 (#3)

"the kingdom of the heavens is compared to"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the comparing, it is clear from the context that it is Jesus himself. Alternate translation: "I compare the kingdom of the heavens to" or "the kingdom of the heavens is comparable to"

See: Active or Passive

Matthew 18:23 (#4)

"to take up a word together"

Here, the phrase **to take up a word together** refers to settling accounts, that is, resolving any debts or loans between people. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "to settle accounts"

See: Idiom

Matthew 18:24 (#1)

"Now"

Here, the word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Then,"

See: Connecting Words and Phrases

Matthew 18:24 (#2)

"to take up together"

Here, the phrase **to take up together** refers to settling accounts, that is, resolving any debts or loans between people. See how you translated the similar phrase in [18:23](#). Alternate translation: "to settle"

See: Idiom

Matthew 18:24 (#3)

"one debtor of 10,000 talents was brought to him"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: "they brought to him one debtor of 10,000 talents"

See: Active or Passive

Matthew 18:24 (#4)

"debtor of 10,000 talents"

Here, Jesus is using the possessive form to describe a **debtor** who owes **10,000 talents**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "debtor who owed 10,000 talents"

See: Possession

Matthew 18:24 (#5)**"of 10,000 talents"**

A talent was a unit of money equivalent to about 6,000 denarii, that is, about 6,000 days' wages for a hired worker. This was a very large, almost uncountable, amount of money. You could try to express this amount in terms of current monetary values, but that might cause your Bible translation to become outdated and inaccurate, since those values can change over time. So instead you might state something more general or give the equivalent in wages. Make sure that your translation shows that this is a very large sum of money. Alternate translation: "of a huge amount of money" or "of 60 million days' wages"

See: Biblical Money

Matthew 18:25 (#1)**"But, he not being able to repay, the master"**

Here, the word **But** introduces the fact that the servant could not **repay** in contrast to how much he owed the king. If it would be helpful in your language, you could use a different word or phrase that introduces a contrast, or you could leave **But** untranslated. Alternate translation: "Although he had that debt, he was not able to repay, so the master"

See: Connect — Contrast Relationship

Matthew 18:25 (#2)**"the master"**

Here Jesus refers to the king as **the master**. If it would be helpful in your language, you could make it more explicit that this is the same man as the one referred to as "king" in [18:23](#). Alternate translation: "his master the king"

See: Assumed Knowledge and Implicit Information

Matthew 18:25 (#3)**"commanded him to be sold, together with his wife and children and everything, as much as he had, and repayment to be made"**

It may be more natural in your language to have a direct quotation here. Alternate translation:

"commanded, 'Let him be sold, together with his wife and children and everything, as much as he had, and let repayment be made'"

See: Direct and Indirect Quotations

Matthew 18:25 (#4)**"him to be sold, together with his wife and children and everything, as much as he had, and repayment to be made"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who would do the action, it is clear from the context that it was some of the king's other servants. Alternate translation: "some other servants to sell him, together with his wife and children and everything, as much as he had, and to make repayment"

See: Active or Passive

Matthew 18:25 (#5)**"everything, as much as he had"**

The expression **everything, as much as he had** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: "everything that he had"

See: Making Assumed Knowledge and Implicit Information Explicit

Matthew 18:25 (#6)**"repayment to be made"**

If your language does not use an abstract noun for the idea of **repayment**, you could express the same idea in another way. Alternate translation: "to be repaid"

See: Abstract Nouns

Matthew 18:26 (#1)**"So"**

Here, the word **So** introduces what the servant did in response to what the king commanded. If it

would be helpful in your language, you could use a word or phrase that introduces a response or reaction, or you could leave **So** untranslated. Alternate translation: "In response"

See: Connect — Reason-and-Result Relationship

Matthew 18:26 (#2)

"having fallen down, the slave was bowing down before"

In Matthew's culture, the phrases **having falling down** and **bowing down** refer to kneeling down and putting one's face close to the ground. This was a position used to show respect and reverence. If it would be helpful in your language, you could use a comparable expression for a physical position used to show respect or worship, or you could express the idea plainly. Alternate translation: "having thrown himself on the ground, the slave was prostrating himself before" or "having lain down, the slave was showing respect to"

See: Symbolic Action

Matthew 18:26 (#3)

"saying"

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

See: Quotations and Quote Margins

Matthew 18:26 (#4)

"have patience"

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: "I ask that you have patience"

See: Imperatives — Other Uses

Matthew 18:26 (#5)

"have patience"

If your language does not use an abstract noun for the idea of **patience**, you could express the same

idea in another way. Alternate translation: "be patient"

See: Abstract Nouns

Matthew 18:27 (#1)

"Now"

Here, the word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Then,"

See: Connecting Words and Phrases

Matthew 18:27 (#2)

"having had compassion"

If your language does not use an abstract noun for the idea of **compassion**, you could express the same idea in another way. Alternate translation: "having sympathized with the slave"

See: Abstract Nouns

Matthew 18:27 (#3)

"the master of that slave"

Here Jesus again refers to the king as **the master**. If it would be helpful in your language, you could make it more explicit that this is the same man as the one referred to as "king" in [18:23](#). See how you translated "master" in [18:25](#). Alternate translation: "the slave's master, the king,"

See: Assumed Knowledge and Implicit Information

Matthew 18:27 (#4)

"forgave him the debt"

Here, the phrase **forgave him his debt** indicates that the king would no longer require the slave to pay **the debt**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "canceled the debt" or "told him not to pay back the debt"

See: Idiom

Matthew 18:28 (#1)**"But"**

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then,"

See: Connecting Words and Phrases

Matthew 18:28 (#2)**"having gone out"**

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

See: Go and Come

Matthew 18:28 (#3)**"found"**

Here Jesus could mean that the **slave**: (1) happened to meet the fellow slave. Alternate translation: "encountered" (2) intentionally looked for the fellow slave. Alternate translation: "looked for"

See: Assumed Knowledge and Implicit Information

Matthew 18:28 (#4)**"100 denarii"**

A denarius was a silver coin equivalent to about one day's wage for a hired worker. You could try to express this amount in terms of current monetary values, but that might cause your Bible translation to become outdated and inaccurate, since those values can change over time. So instead you might state something more general or give the equivalent in wages. This is a much smaller amount than the 10,000 talents that the first slave owed, so make sure that is clear in your translation. Alternate translation: "100 silver coins" or "just 100 days' wages"

See: Biblical Money

Matthew 18:28 (#5)**"having seized him, he choked {him}"**

Here Jesus could be indicating that the **slave** took: (1) one action, which was seizing his fellow slave around the neck so that he **choked** him. Alternate translation: "he choked him by seizing him around the neck" (2) two actions, one of which was seizing his fellow slave and the other of which was chocking him. Alternate translation: "he seized him and was choking him"

See: Assumed Knowledge and Implicit Information

Matthew 18:28 (#6)**"he choked {him}"**

Here Jesus means that the **slave** seized his fellow slave by the throat and made it hard for him to breath. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "he began to strangle him"

See: Assumed Knowledge and Implicit Information

Matthew 18:28 (#7)**"saying, 'Repay whatever you owe'**

It may be more natural in your language to have an indirect quotation here. Alternate translation: "saying that he needed to repay whatever he owed"

See: Direct and Indirect Quotations

Matthew 18:28 (#8)**"saying"**

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

See: Quotations and Quote Margins

Matthew 18:29 (#1)**"So"**

Here, the word **So** introduces what **his fellow slave** did in response to what the first slave said. If it would be helpful in your language, you could use

a word or phrase that introduces a response or reaction, or you could leave So untranslated. Alternate translation: "In response"

See: Connect — Reason-and-Result Relationship

Matthew 18:29 (#2)

"having fallen down"

In Matthew's culture, the phrase **having falling 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 "lying down to show respect"

See: Symbolic Action

Matthew 18:29 (#3)

"saying"

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

See: Quotations and Quote Margins

Matthew 18:29 (#4)

"Have patience"

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as "please" to make this clear. See how you translated the phrase in [18:26](#). Alternate translation: "I ask that you have patience"

See: Imperatives — Other Uses

Matthew 18:29 (#5)

"Have patience"

If your language does not use an abstract noun for the idea of **patience**, you could express the same

idea in another way. Alternate translation: "Be patient"

See: Abstract Nouns

Matthew 18:30 (#1)

"But"

Here, the word **But** introduces what the first slave did in contrast to what the other slave asked (see [18:29](#)). If it would be helpful in your language, you could use another word or phrase that introduces a contrast, or you could leave **But** untranslated. Alternate translation: "Despite that,"

See: Connect — Contrast Relationship

Matthew 18:30 (#2)

"he was not willing." - "he threw him" - "he might repay"

Here, the pronoun **he** in the phrase **he was not willing** and the pronoun **he** in the phrase **he threw** refer to the first slave. The pronoun **him** and the pronoun **he** in the phrase **he might repay** refer to his fellow slave. If it would be helpful in your language, you could refer to these people more directly. Alternate translation: "the first slave was not willing ... he threw his fellow slave ... his fellow slave might repay"

See: Pronouns — When to Use Them

Matthew 18:30 (#3)

"was not willing"

Here Jesus implies that the first slave **was not willing** to be patient and wait for the other slave to pay him back. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "was not willing to have patience"

See: Assumed Knowledge and Implicit Information

Matthew 18:30 (#4)

"having gone away"

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

See: Go and Come

Matthew 18:30 (#5)

"he threw him into prison"

Here, the phrase **he threw him into prison** refers to locking someone up in prison. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "he put him into prison" or "he locked him up in prison"

See: Idiom

Matthew 18:30 (#6)

"he threw him"

Here Jesus implies that the slave sent someone else to do this. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "he had people throw him"

See: Assumed Knowledge and Implicit Information

Matthew 18:30 (#7)

"what} is owed"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the fellow slave. Alternate translation: "what he owed"

See: Active or Passive

Matthew 18:31 (#1)

"Therefore"

Here, the word **Therefore** introduces what how the other **slaves** responded to what the first slave did. If it would be helpful in your language, you could use a word or phrase that introduces a response or reaction, or you could leave **Therefore** untranslated. Alternate translation: "In response"

See: Connect — Reason-and-Result Relationship

Matthew 18:31 (#2)

"his fellow slaves, having seen {what} had happened, were very grieved"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was what the first slave said and did. Alternate translation: "what had happened grieved his fellow slaves very much when they saw it"

See: Active or Passive

Matthew 18:31 (#3)

"having come"

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

See: Go and Come

Matthew 18:31 (#4)

"to their master"

Here Jesus again refers to the king as the **master**. If it would be helpful in your language, you could make it more explicit that this is the same man as the one referred to as "king" in [18:23](#). See how you translated "master" in [18:25](#). Alternate translation: "their master the king"

See: Assumed Knowledge and Implicit Information

Matthew 18:32 (#1)

"him, his" - "to him"

The pronouns **him**, **his**, and **him** refer to the first slave. If this is not clear for your readers, you could refer to him more directly. Alternate translation: "the first slave, his ... to him"

See: Pronouns — When to Use Them

Matthew 18:32 (#2)**"his master"**

Here Jesus again refers to the king as the **master**. If it would be helpful in your language, you could make it more explicit that this is the same man as the one referred to as "king" in [18:23](#). See how you translated "master" in [18:25](#). Alternate translation: "his master the king"

See: Assumed Knowledge and Implicit Information

Matthew 18:32 (#3)**"says"**

To call attention to a development in the story, Jesus uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "said"

See: Irregular Use of Tenses

Matthew 18:32 (#4)

"I forgave you all that debt because you begged me"

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: "because you begged me, I forgave you all that debt"

See: Connect — Reason-and-Result Relationship

Matthew 18:32 (#5)

"I forgave you all that debt"

Here, the phrase **forgave you all that debt** indicates that the king no longer required the slave to pay the debt. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "I canceled for you all that debt" or "I told you not to pay back all that debt"

See: Idiom

Matthew 18:32 (#6)**"you begged me"**

Here the master implies that the slave **begged** him to be patient. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "you begged me to be patient"

See: Assumed Knowledge and Implicit Information

Matthew 18:33 (#1)

"Was it not necessary for you also to have had mercy on your fellow slave, just as I also had mercy on you"

The slave's master is using the question form to rebuke the slave. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "It was necessary for you also to have had mercy on your fellow slave, just as I also had mercy on you." or "It was most certainly necessary for you also to have had mercy on your fellow slave, just as I also had mercy on you!"

See: Rhetorical Question

Matthew 18:33 (#2)

"to have had mercy on your fellow slave," - "had mercy on you"

If your language does not use an abstract noun for the idea of **mercy**, you could express the same idea in another way. Alternate translation: "to be merciful to your fellow slave ... was merciful to you"

See: Abstract Nouns

Matthew 18:34 (#1)**"his master"**

Here Jesus again refers to the king as the **master**. If it would be helpful in your language, you could make it more explicit that this is the same man as the one referred to as "king" in [18:23](#). See how you translated "master" in [18:25](#). Alternate translation: "his master the king"\n

See: Assumed Knowledge and Implicit Information

Matthew 18:34 (#2)**"handed him over"**

Here, the phrase **handed him over** refers to putting someone under the authority and control of other people. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "sent him" or "gave him"

See: Idiom

Matthew 18:34 (#3)**"to the torturers"**

Here Jesus could be referring to: (1) prison guards whose job it was to torture certain prisoners. Alternate translation: "to the guards who tortured prisoners" (2) prison guards in general. Alternate translation: "to the jailers" or "to the prison guards"

See: Assumed Knowledge and Implicit Information

Matthew 18:34 (#4)**"all that is owed"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the fellow slave. Alternate translation: "everything that he owed"

See: Active or Passive

Matthew 18:35 (#1)**"my heavenly Father"**

Father is an important title that describes the relationship between God the **Father** and Jesus his Son.

See: Translating Son and Father

Matthew 18:35 (#2)**"to you," - "each of you" - "your"**

Here, the words **you, you**, and **your** are plural because Jesus is speaking to his disciples.

See: Forms of 'You' — Singular

Matthew 18:35 (#3)**"if"**

Jesus is suggesting that this is a hypothetical condition, that **you** might not **forgive** your **brother**. Use a natural form in your language for introducing a situation that could happen. Alternate translation: "as long as" or "supposing that"\n

See: Connect — Hypothetical Conditions

Matthew 18:35 (#4)**"his brother"**

Jesus is using the term **brother** to mean a person who shares the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "his fellow disciple"

See: Metaphor

Matthew 18:35 (#5)**"brother"**

Although the term **brother** is masculine, Jesus is using the word in a generic sense that includes both men and women. If you retain the metaphor in your translation, and if it would be helpful in your language, you could say "brother or sister" to indicate this. Alternate translation: "brother or sister"

See: When Masculine Words Include Women

Matthew 18:35 (#6)**"his"**

Since Jesus has already referred to **each of you**, if it would be helpful in your language you could continue to refer to these people in the second person. Alternate translation: "your"

See: First, Second or Third Person

Matthew 18:35 (#7)**"out of your hearts"**

Here, the phrase **out of your heart** indicates that the person has done something sincerely or completely. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "wholeheartedly" or "sincerely"

See: Idiom

Matthew 19:1 (#1)**"And it happened that when Jesus had finished these words, he departed"**

These clauses mark the end of Jesus' teaching by stating that Jesus finished speaking to his disciples 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 speaking these words. Then, he departed"\n

See: End of Story

Matthew 19:1 (#2)**"these words"**

Here Matthew uses the term **words** to refer to what Jesus said. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "speaking these words"

See: Metonymy

Matthew 19:1 (#3)**"he departed"**

Here Matthew implies that the disciples were traveling with Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "he and his disciples departed"

See: Assumed Knowledge and Implicit Information

Matthew 19:1 (#4)**"came"**

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

See: Go and Come

Matthew 19:1 (#5)**"beyond the Jordan"**

Here, the phrase **beyond the Jordan** could refer to: (1) areas to the west of the Jordan River. In this case, Matthew means that Jesus traveled on the eastern side of the Jordan River and then went back across it to reach **Judea**. Alternate translation: "on the western side of the Jordan" (2) areas to the east of the Jordan River. In this case, Matthew means that some areas on the eastern side of the Jordan River could be called **Judea**. Alternate translation: "on the eastern side of the Jordan"

See: Assumed Knowledge and Implicit Information

Matthew 19:2 (#1)**"them"**

Here Matthew implies that Jesus **healed** the people who were sick. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "those who had diseases"

See: Assumed Knowledge and Implicit Information

Matthew 19:3 (#1)**"approached him, testing him, and saying"**

Here, the word **testing** introduces the purpose for which some **Pharisees approached** Jesus. If it would be helpful in your language, you could use a word or phrase that introduces a purpose. Alternate translation: "approached him with the goal of testing him, saying"

See: Connect — Goal (Purpose) Relationship

Matthew 19:3 (#2)**"saying whether it is lawful for a man to divorce his wife for any reason"**

It may be more natural in your language to have a direct quotation here. Alternate translation:

"saying, 'Is it lawful for a man to divorce his wife for any reason?'"

See: Direct and Indirect Quotations

Matthew 19:4 (#1)

"Have you not read"

Here Jesus refers to reading something in the Scriptures. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Have you not read in the Scriptures"

See: Assumed Knowledge and Implicit Information

Matthew 19:4 (#2)

"the one having made {them} from the beginning"

Here, the phrase **the one having made** refers to God. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the one having made them from the beginning, God,"

See: Assumed Knowledge and Implicit Information

Matthew 19:4 (#3)

"from the beginning"

Here, the phrase **from the beginning** refers to when God created everything that exists. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "at the beginning of the world" or "at the beginning of creation"

See: Assumed Knowledge and Implicit Information

Matthew 19:4 (#4)

"from the beginning 'made them male and female'"

Here Jesus quotes from the Old Testament scriptures, specifically from [1:27](#). If it would be helpful to your readers, you could format these words in a different way and include this information in a footnote. Alternate translation: "from the beginning, in the words of the Scriptures, 'made them male and female'"

See: Quotations and Quote Margins

Matthew 19:4-5 (#1)

"Have you not read that the one having made {them} from the beginning 'made them male and female' - "and said, 'Because of this, a man will leave his father and mother and will be joined to his wife, and the two will be one flesh'"

Jesus is using the question form to rebuke and teach the Pharisees. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "I know that you have read that the one having made them from the beginning 'made them male and female,' and said, 'Because of this, a man will leave his father and mother and will be joined to his wife, and the two will be one flesh.'" or "Surely you have read that the one having made them from the beginning 'made them male and female,' and said, 'Because of this, a man will leave his father and mother and will be joined to his wife, and the two will be one flesh'!"

See: Rhetorical Question

Matthew 19:5 (#1)

"and said"

Here Jesus introduces a quotation from an important text, in this case, the Old Testament book of Genesis (see [2:24](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Jesus is quoting from an important text. Alternate translation: "and said, as you can read in the book of Genesis," or "and said in the Scriptures"

See: Quotations and Quote Margins

Matthew 19:5 (#2)

"Because of this"

The pronoun **this** refers to what the previous verse includes about how God created people male and female (see [19:4](#)). If this is not clear for your readers, you could refer to those ideas more directly. Alternate translation: "Because God created people that way"

See: Pronouns — When to Use Them

Matthew 19:5 (#3)**"a man will leave"**

Here the author of the quotation implies that this happens when the **man** gets married. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "when he gets married, a man will leave"

See: Assumed Knowledge and Implicit Information

Matthew 19:5 (#4)**"will leave" - "will be joined to" - "will be"**

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 naturally for expressing a general truth. Alternate translation: "leaves ... is joined ... are"

See: Irregular Use of Tenses

Matthew 19:5 (#5)**"will be joined to his wife"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "will join himself to his wife" or "will unite with his wife"

See: Active or Passive

Matthew 19:5 (#6)**"the two will be one flesh"**

Here the author of the quotation speaks as if **the two** are **one flesh**. He means that a husband and wife are so closely **joined** that it is as if they had **one flesh** or one body between them. If it would be helpful in your language, you could use simile form or state the meaning plainly. Alternate translation: "the two will be like one flesh" or "the two will be as closely united as possible"\n

See: Metaphor

Matthew 19:5 (#7)**"the two"**

Jesus is using the number **two** as a noun to refer to a husband and a wife together. Your language may use adjectives in the same way. If not, you could translate this number with an equivalent phrase. Alternate translation: "the two of them" or "the two spouses"

See: Nominal Adjectives

Matthew 19:6 (#1)**"So then"**

Here, the phrase **So then** introduces a conclusion or inference based on the words Jesus has just quoted. If it would be helpful in your language, you could use a different word or phrase that introduces a conclusion or inference. Alternate translation: "Because of that" or "As you can see"

See: Connect — Reason-and-Result Relationship

Matthew 19:6 (#2)**"they are no longer two, but one flesh"**

Here Jesus repeats in different form the words from the figure of speech at the end of the previous verse (see [19:5](#)). He means that a husband and wife are so closely **joined** that it is as if they had **one flesh** or one body between them. Express the idea as you did in [19:5](#). Alternate translation: "it is as if they are no longer two, but they are like one flesh" or "they are no longer two separate people, but are as closely united as possible"

See: Metaphor

Matthew 19:6 (#3)**"Therefore"**

Here, the word **Therefore** introduces a conclusion or inference based on what Jesus has said about marriage. If it would be helpful in your language, you could use a different word or phrase that introduces a conclusion or inference. Alternate translation: "Because of that" or "So then"

See: Connect — Reason-and-Result Relationship

Matthew 19:6 (#4)**"let man not separate"**

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: "man should not separate"

See: Third-Person Imperatives

Matthew 19:6 (#5)**"man"**

Although the term **man** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "a person" or "humans"

See: When Masculine Words Include Women

Matthew 19:7 (#1)**"They say"**

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "They said"

See: Irregular Use of Tenses

Matthew 19:7 (#2)**"Why then"**

Here, the phrase **Why then** indicates that the Pharisees are asking a question based on what Jesus has just said. This question suggests that there is evidence against what Jesus has said. If it would be helpful in your language, you could use a word or phrase that introduces this kind of question. Alternate translation: "If you are correct, why"

See: Connect — Reason-and-Result Relationship

Matthew 19:7 (#3)**"Why then did Moses command {us} to give a certificate of divorce and to divorce her"**

Here the Pharisees are referring to a specific section in the law that God gave to Moses (see [Deuteronomy 24:1-4](#)). This passage discusses divorce and remarriage, and it mentions the use of a **certificate of divorce**. The Pharisees interpreted this passage to mean that men could divorce their wives, but they had to use a **certificate of divorce**. They did not think that **Moses commanded** that men must divorce their wives. If it would be helpful in your language, you could include some of this information in your translation or in a footnote. Alternate translation: "Why then has Moses commanded in the Law that a man who wants to divorce his wife must give her a certificate of divorce and then can divorce her"

See: Assumed Knowledge and Implicit Information

Matthew 19:7 (#4)**"a certificate of divorce"**

A **certificate of divorce** is a written document that makes the divorce official. If your readers would not be familiar with this type of document, you could use the name of something similar in your area or you could use a more general term. See how you translated this phrase in [5:31](#). Alternate translation: "a written paper that testifies to the divorce"

See: Translate Unknowns

Matthew 19:8 (#1)**"He says"**

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "He said"

See: Irregular Use of Tenses

Matthew 19:8 (#2)**"Because of your hardness of heart"**

Here, the phrase **your hardness of heart** refers to obstinacy or unwillingness to listen and obey. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning

plainly. Alternate translation: "Because you are hardheaded" or "Because you are so stubborn"

See: Idiom

Matthew 19:8 (#3)

"from the beginning"

Here, 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. See how you translated this phrase in [19:4](#). Alternate translation: "at the beginning of the world" or "at the beginning of creation"

See: Assumed Knowledge and Implicit Information

Matthew 19:9 (#1)

""

This verse is similar to [5:32](#), although there are some significant differences. See how you translated that verse for help with this verse.

Matthew 19:9 (#2)

"But"

Here, the word **But** introduces what Jesus wishes to say about divorce in contrast to what Moses permitted (see [19:8](#)). If it would be helpful in your language, you could use a different word or phrase that introduces a contrast, or you could leave **But** untranslated. Alternate translation: "In contrast,"

See: Connect — Contrast Relationship

Matthew 19:9 (#3)

"I say to you"

Jesus uses the clause **I say to you** this to emphasize what he is telling the Pharisees. Use a natural form in your language for emphasizing the truth and importance of a statement. Alternate translation: "I want you to know"

Matthew 19:9 (#4)

"whoever divorces his wife, except for sexual immorality, and marries another, commits adultery"

If it would appear in your language that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: "the only time a man is allowed to divorce his wife is when there is sexual immorality. Otherwise, when he divorces her and marries another, he commits adultery"

See: Connect — Exception Clauses

Matthew 19:9 (#5)

"sexual immorality"

If your language does not use an abstract noun for the idea behind **immorality**, you could express the idea in another way. Alternate translation: "what is sexually immoral" or "sexually immoral behavior"

See: Abstract Nouns

Matthew 19:9 (#6)

"another"

Jesus is using the adjective **another** as a noun to mean another woman. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "another person"

See: Nominal Adjectives

Matthew 19:9 (#7)

"commits adultery;" - "commits adultery"

If your language does not use an abstract noun for the idea of **adultery**, you could express the same idea in another way. Alternate translation: "becomes an adulterer ... becomes an adulterer" or "does what is adulterous ... does what is adulterous"

See: Abstract Nouns

Matthew 19:9 (#8)

"and the one having married one that has been divorced commits adultery"

Many ancient manuscripts include the words **and the one having married one that has been divorced commits adultery**. The ULT follows that reading. Other ancient manuscripts do not include these words. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Matthew 19:9 (#9)

"one that has been divorced"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the woman's husband. Alternate translation: "one whom her husband has divorced"

See: Active or Passive

Matthew 19:10 (#1)

"say"

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "said"

See: Irregular Use of Tenses

Matthew 19:10 (#2)

"thus"

Here, the word **thus** refers to what Jesus has said about divorce and remarriage. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "what you have described" or "what you have commanded"

See: Assumed Knowledge and Implicit Information

Matthew 19:10 (#3)

"the reason of the man with his wife"

Here, the word **reason** could refer to: (1) the basis on which a **man** can divorce **his wife**. Alternate translation: "the only reason for a man to divorce his wife" (2) the accusation against a **man** who divorces **his wife**. Alternate translation: "the charge against a man who divorces his wife" (3) the situation or relationship between a **man** and **his wife**. Alternate translation: "the situation of a man with his wife"

See: Assumed Knowledge and Implicit Information

Matthew 19:10 (#4)

"of the man with his wife"

The words **the man** and **his wife** represents men and their wives in general, not one particular man and his wife. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "of any man with his wife"

See: Generic Noun Phrases

Matthew 19:11 (#1)

"But"

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 19:11 (#2)

"all"

Jesus is using the adjective **all** as a noun to mean all people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "all people"

See: Nominal Adjectives

Matthew 19:11 (#3)**"this word"**

Here, the phrase **this word** could refer to: (1) what the disciples just said. Alternate translation: "the word you have just said" (2) what Jesus previously said about divorce and remarriage. Alternate translation: "the word I have taught" or "this word about divorce"

See: Assumed Knowledge and Implicit Information

Matthew 19:11 (#4)**"this word"**

Jesus is using the term **word** to refer to what someone said. If it would be helpful in your language, you could state the meaning plainly. Make sure your translation fits with the option you chose in the previous note. Alternate translation: "what has just been said" or "what you spoke"

See: Metonymy

Matthew 19:11 (#5)**"but to whom it has been given"**

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "but those to whom it has been given receive it"

See: Ellipsis

Matthew 19:11 (#6)**"it has been given"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: "God has given it"

See: Active or Passive

Matthew 19:12 (#1)**"For"**

Here, the word **For** introduces an explanation of what Jesus said about how only some people can "receive" what the disciples said (see [19:11](#)). If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: "More specifically," or "Indeed,"

See: Connecting Words and Phrases

Matthew 19:12 (#2)**"who were born thus from their mother's womb"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "whose mothers gave birth to them thus"

See: Active or Passive

Matthew 19:12 (#3)**"from their mother's womb"**

Here, the phrase **from their mother's womb** indicates that these people were **eunuchs** already when they **were born**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "from their birth" or "from the beginning of their lives"

See: Idiom

Matthew 19:12 (#4)**"who were made eunuchs by men"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "whom men made eunuchs"

See: Active or Passive

Matthew 19:12 (#5)**"men"**

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "humans"

See: When Masculine Words Include Women

Matthew 19:12 (#6)**"eunuchs who made themselves eunuchs"**

Here 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 like eunuchs who made themselves that way" or "people who made themselves like eunuchs"

See: Metaphor

Matthew 19:12 (#7)**"because of"**

Here, the phrase **because of** could mean that: (1) they are making themselves eunuchs in order to act for or in service of **the kingdom of the heavens**. Alternate translation: "for the sake of" or "in order to work for" (2) they are making themselves eunuchs in order to enter **the kingdom of the heavens**. Alternate translation: "to participate in" or "in order to enter"

See: Assumed Knowledge and Implicit Information

Matthew 19:12 (#8)**"The one being able to receive {this}, let him receive {it}"**

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: "The one being to accept this must accept it"

See: Third-Person Imperatives

Matthew 19:12 (#9)**"let him receive {it}"**

Although the term **him** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "let that person accept it"

See: When Masculine Words Include Women

Matthew 19:13 (#1)**"Then"**

Here, the word **Then** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Then** untranslated. Alternate translation: "Sometime later,"

See: Introduction of a New Event

Matthew 19:13 (#2)**"little children were brought to"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: "they brought little children to"

See: Active or Passive

Matthew 19:13 (#3)**"he would lay his hands on them"**

In Matthew's culture, when Jesus **would lay his hands** on the little children, that would express God's love for them and convey God's blessing to them. If it would be helpful in your language, you could refer to a similar action from your culture, or you could explain what laying **his hands on them** means. Alternate translation: "he would stretch out his hands toward them" or "he would lay his hands on them to bless them"

See: Symbolic Action

See: Parallelism

Matthew 19:13 (#4)

"would pray"

Here the people who brought the little children want Jesus to **pray** that God would bless the children. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "would pray for God to bless them"

See: Assumed Knowledge and Implicit Information

Matthew 19:13 (#5)

"them"

The pronoun **them** refers to the people who were bringing the little children. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: "the people who were bringing the little children"

See: Pronouns — When to Use Them

Matthew 19:14 (#1)

"But"

Here, the word **But** introduces what Jesus said in contrast to what the disciples were doing. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: "In contrast,"

See: Connect — Contrast Relationship

Matthew 19:14 (#2)

"Permit the little children, and do not forbid them to come to me"

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternatively, you could combine the two clauses. Alternate translation: "Permit the little children; yes, do not forbid them to come to me" or "Permit the little children to come to me"\n

Matthew 19:14 (#3)

"to come"

In a context such as this, your language might say "go" instead of **come**. Alternate translation: "to go"

See: Go and Come

Matthew 19:14 (#4)

"for"

Here, the word **For** introduces a reason why the little children should be permitted to come to Jesus. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: "because" or "which I command because"

See: Connect — Reason-and-Result Relationship

Matthew 19:14 (#5)

"of the ones such as these is the kingdom of the heavens"

Here, Jesus is using the possessive form to describe people who belong in **the kingdom of the heavens**. If this is not clear in your language, you could express the idea in another way. See how you translated the similar construction in [5:3](#). Alternate translation: "the kingdom of the heavens belongs to the ones such as these" or "the ones such as these belong in the kingdom of the heavens"

See: Possession

Matthew 19:14 (#6)

"the ones such as these" - "of"

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: "of the ones such as these little children"

See: Pronouns — When to Use Them

Matthew 19:14 (#7)**"the ones such as these" - "of"**

Jesus is referring to **the little children** and to people who are like them. He does not indicate exactly how these people are like **the little children**, so if possible express the idea in simile form. Alternate translation: "of people who are like these"

See: Simile

Matthew 19:15 (#1)**"having laid his hands on them"**

In Matthew's culture, when Jesus **laid his hands** on the little children, that expressed God's love for them and conveyed God's blessing to them. If it would be helpful in your language, you could refer to a similar action from your culture, or you could explain what **having laid his hands on them** means. See how you translated the similar phrase in [19:13](#). Alternate translation: "having stretched out his hands toward them" or "having laid his hands on them to bless them"

See: Symbolic Action

Matthew 19:15 (#2)**"from there"**

Here, the word **there** refers to the place where Jesus **laid his hands** on the little children. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "from where he did that"

See: Assumed Knowledge and Implicit Information

Matthew 19:16 (#1)**"behold"**

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: "picture this" or "suddenly"

See: Exclamations

Matthew 19:16 (#2)**"one"**

Matthew is using the number **one** as a noun to mean one person. Your language may use numbers in the same way. If not, you could translate this one with an equivalent phrase. Alternate translation: "one man"

See: Nominal Adjectives

Matthew 19:16 (#3)**"I might have eternal life"**

If your language does not use an abstract noun for the idea of **life**, you could express the same idea in another way. Alternate translation: "I might live eternally"

See: Abstract Nouns

Matthew 19:17 (#1)**"But"**

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 19:17 (#2)**"he said to him"**

The pronoun **he** refers to Jesus, and the pronoun **him** refers to the man who asked Jesus the question. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: "Jesus said to the man"

See: Pronouns — When to Use Them

Matthew 19:17 (#3)**"Why do you ask me about {what is} good"**

Jesus is using the question form to rebuke the man. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "Do not ask me about what is good." or "You should not ask me about what is good!"

See: Rhetorical Question

Matthew 19:17 (#4)

"do you ask" - "you want" - "keep"

Throughout this verse, the word **you** and the command are singular because Jesus is speaking to the young man.

See: Forms of 'You' — Singular

Matthew 19:17 (#5)

"One is good"

When Jesus says **One is good**, he is referring to God. If it would be helpful to your readers, you could make that idea more explicit. Alternate translation: "One is good, that is, God" or "God alone is good"

See: Assumed Knowledge and Implicit Information

Matthew 19:17 (#6)

"but"

Here, the word **But** indicates that Jesus is about to stop analyzing what the man said and will go on to answer the man's question. If it would be helpful in your language, you could use a word or phrase that signals this kind of transition, or you could leave **But** untranslated. Alternate translation: "but about what you asked," or "but as for your question,"

See: Connecting Words and Phrases

Matthew 19:17 (#7)

"if"

Jesus speaks as if this were a hypothetical situation, but he means that it is true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Jesus is saying is uncertain, then you could

translate his words as an affirmative statement.
Alternate translation: "because"

See: Connect — Factual Conditions

Matthew 19:17 (#8)

"to enter into life"

Here Jesus speaks as if **life** were a house into which someone could **enter**. He is referring to experiencing or receiving **life**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "to experience life" or "to receive life"

See: Metaphor

Matthew 19:17 (#9)

"to enter into life"

If your language does not use an abstract noun for the idea of **life**, you could express the same idea in another way. Alternate translation: "to be able to live"

See: Abstract Nouns

Matthew 19:18 (#1)

"He says to him"

The pronoun **He** refers to the man, and the pronoun **him** refers to Jesus. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: "The man says to Jesus"

See: Pronouns — When to Use Them

Matthew 19:18 (#2)

"He says"

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "He said"

See: Irregular Use of Tenses

Matthew 19:18 (#3)

"Do not kill, do not commit adultery, do not steal, do not testify falsely"

Since in these commands God is addressing each specific person who is part of God's people, the commands are singular.

See: Forms of 'You' — Singular

Matthew 19:18 (#4)

"do not commit adultery"

If your language does not use an abstract noun for the idea of **adultery**, you could express the same idea in another way. Alternate translation: "do not be an adulterer or adulteress" or "do not do what is adulterous"

See: Abstract Nouns

Matthew 19:18-19 (#1)

"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"

Here 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 [19:18](#). If it would be helpful to your readers, you could format these words in a different way and include this information in a footnote. Alternate translation: "These are the ones: 'Do not kill, do not commit adultery, do not steal, do not testify falsely, honor your father and your mother, and love your neighbor as yourself'"

See: Quotations and Quote Margins

Matthew 19:19 (#1)

"honor your" - "your" - "love your"

Since in these commands God is addressing each specific person who is part of God's people, the word **your** and the commands are singular throughout this verse.

See: Forms of 'You' — Singular

Matthew 19:19 (#2)

"as yourself"

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "as you love yourself"

See: Ellipsis

Matthew 19:19 (#3)

"as yourself"

Jesus assumes that people love themselves, so he wants these people to love their neighbors just as much. If it would be helpful in your language, you could state that explicitly. Alternate translation: "as deeply as yourself"

See: Simile

Matthew 19:20 (#1)

"says"

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "said"

See: Irregular Use of Tenses

Matthew 19:20 (#2)

"What do I still lack"

Here, the man is asking about what he lacks in order to gain what he wants, which is eternal life (see [19:16](#)). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "What do I still lack before receiving eternal life"

See: Assumed Knowledge and Implicit Information

Matthew 19:21 (#1)

"If"

Jesus speaks as if this were a hypothetical situation, but he means that he knows it is true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Jesus is saying is uncertain, then you could translate his words as an affirmative statement. Alternate translation: "Because"

See: Connect — Factual Conditions

Matthew 19:21 (#2)

"you want" - "go, sell your" - "give" - "you will have" - "come, follow"

Throughout this verse, the word **you**, the word **your**, and the commands are singular because Jesus is speaking to the young man.

See: Forms of 'You' — Singular

Matthew 19:21 (#3)

"to the poor"

Jesus is using the adjective **poor** as a noun to mean poor people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "to people who are poor"

See: Nominal Adjectives

Matthew 19:21 (#4)

"and"

Here, the word **and** introduces the result that will follow if the man does sell his possessions and **give to the poor**. If it would be helpful in your language, you could use a word or phrase that introduces a result. Alternate translation: "and as a result"

See: Connecting Words and Phrases

Matthew 19:21 (#5)

"come, follow me"

Here, 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"\n

See: Idiom

Matthew 19:22 (#1)

"But"

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 19:22 (#2)

"the word"

Here, **word** represents what Jesus just said using words. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "Jesus' statement" or "the words that Jesus said"

See: Metonymy

Matthew 19:22 (#3)

"being grieved"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "being very sorrowful"

See: Active or Passive

Matthew 19:22 (#4)

"for"

Here, the word **For** introduces a reason why the young man was **being grieved**. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: "because" or "since"

See: Connect — Reason-and-Result Relationship

Matthew 19:22 (#5)**"he was having many possessions"**

Here Matthew implies that the young man did not want to sell these possessions. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "he was having many possessions that he did not want to sell"

See: Assumed Knowledge and Implicit Information

Matthew 19:23 (#1)**"Now"**

Here, the word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 19:23 (#2)**"will enter"**

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 naturally for expressing a general truth. Alternate translation: "enters"

See: Irregular Use of Tenses

Matthew 19:24 (#1)**"And again"**

Here, the phrase **And again** introduces a restatement of what Jesus said in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a restatement, or you could leave **And again** untranslated. Alternate translation: "To repeat:" or "Indeed"

See: Connecting Words and Phrases

Matthew 19:24 (#2)

"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"

Here Jesus compares a rich {person} entering the kingdom of the heavens with something that is impossible: a camel passing through an eye of a needle. Jesus does this to emphasize how hard it is for a rich {person} to enter into the kingdom of God. As [19:26](#) shows, Jesus does not think that this is completely impossible, however. If it would be helpful in your language, you could express the idea here in such a way that it does not sound as if it is totally impossible for a rich {person} to enter into the kingdom of God. Alternate translation: "consider how difficult it is for a camel to pass through an eye of a needle. That illustrates how difficult it is for a rich person to enter into the kingdom of God"

See: Hyperbole

Matthew 19:24 (#3)**"an eye of a needle"**

The phrase **an eye of a needle** refers to the small hole at the end of a sewing needle through which the thread passes. If your readers would not be familiar with this type of tool or the hole in it, you could use the name of something similar in your area or you could use a more general term for a small opening. Alternate translation: "the small hole at the end of a needle" or "a very small hole"

See: Translate Unknowns

Matthew 19:25 (#1)**"Now"**

Here, the word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Then,"

See: Connecting Words and Phrases

Matthew 19:25 (#2)

"having heard this, the disciples were very astonished, saying"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was what Jesus said. Alternate translation: "what the disciples heard astonished them greatly, and they said"

See: Active or Passive

Matthew 19:25 (#3)

"saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and they said"

See: Quotations and Quote Margins

Matthew 19:25 (#4)

"Who then is able to be saved"

The disciples are using the question form to express their astonishment. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "It seems then that no one is able to be saved." or "No one then is able to be saved!"

See: Rhetorical Question

Matthew 19:25 (#5)

"Who then is able to be saved"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who would do the action, it is clear from the context that it would be God. Alternate translation: "Who then can receive salvation" or "Whom then will God save"

See: Active or Passive

Matthew 19:25 (#6)

"Who then"

Here, 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"\n

See: Connect — Reason-and-Result Relationship

Matthew 19:26 (#1)

"But"

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 19:26 (#2)

"With men" - "with God"

Alternate translation: "For men ... for God"

Matthew 19:26 (#3)

"men"

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "humans"

See: When Masculine Words Include Women

Matthew 19:26 (#4)

"this"

The pronoun **this** refers to being able to be saved (see [19:25](#)). If this is not clear for your readers, you could refer to that idea more directly. Alternate translation: "being saved"

See: Pronouns — When to Use Them

Matthew 19:27 (#1)**"Behold"**

Here, the word **behold** is intended to draw the attention of Jesus and to ask him to listen carefully. If it would be helpful in your language, you could express behold with a word or phrase that asks someone to listen or pay attention. Alternate translation: "Listen" or "Excuse me"

See: Exclamations

Matthew 19:27 (#2)**"we" - "for us"**

By **we** and **us**, Peter means himself and the disciples but not Jesus, so use the exclusive forms of those words in your translation if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Matthew 19:27 (#3)**"followed you"**

Here, the phrase **followed you** indicates that the disciples traveled with Jesus and were his disciple. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "become your disciples" or "traveled with you as your students"

See: Idiom

Matthew 19:27 (#4)**"you"**

Here, the word **you** is singular because Peter is speaking to Jesus.

See: Forms of 'You' — Singular

Matthew 19:27 (#5)**"What then will there be for us"**

Here Peter is asking what he and his fellow disciples will receive because they **left everything**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation:

"What then will we receive" or "What reward then will there be for us"

See: Assumed Knowledge and Implicit Information

Matthew 19:27 (#6)**"What then"**

Here, the word **then** indicates that Peter is asking this question in response to what he just said. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Since we did that, what" or "Given what we did, what"

See: Connect — Reason-and-Result Relationship

Matthew 19:28 (#1)**"in the renewal"**

Here, the phrase **in the renewal** refers to the time when God will renew or recreate everything that he has made. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "at the time when things are recreated," or "when God makes everything new,"

See: Assumed Knowledge and Implicit Information

Matthew 19:28 (#2)**"the Son of Man sits on his"**

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: "I, who am the Son of Man, sit on my"

See: First, Second or Third Person

Matthew 19:28 (#3)**"sits on his throne of glory"**

When someone **sits** on a **throne**, it indicates that this person is ruling. If it would be helpful in your language, you could explain the meaning of this action. Alternate translation: "sits on his throne of glory as king" or "rules from his throne of glory"

See: Symbolic Action

Matthew 19:28 (#4)**"his throne of glory"**

Here, Jesus could use the possessive form to describe a **throne** that: (1) belongs to **the Son of Man** and that is characterized by **glory**. Alternate translation: "his throne that is glorious" (2) shows or illustrates the **glory** that **the Son of Man** has. Alternate translation: "the throne that displays his glory"

See: Possession

Matthew 19:28 (#5)**"throne of glory"**

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. Alternate translation: "glorious throne"

See: Abstract Nouns

Matthew 19:28 (#6)**"the ones having followed me"**

Here, the phrase **followed με** 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"\n

See: Idiom

Matthew 19:28 (#7)**"will sit upon 12 thrones"**

When someone **sits** on a **throne**, it indicates that this person is ruling. If it would be helpful in your language, you could explain the meaning of this action. See how you translated the similar phrase earlier in the verse. Alternate translation: "will sit on 12 thrones as kings" or "will rule from 12 thrones"

See: Symbolic Action

Matthew 19:28 (#8)**"judging"**

Here, the word **judging** could mean that the disciples are acting: (1) as judges. Alternate translation: "acting as judges for" (2) as rulers. Alternate translation: "ruling" or "acting as rulers for"

See: Assumed Knowledge and Implicit Information

Matthew 19:29 (#1)**"or a wife"**

Many ancient manuscripts read **or wife**. The ULT follows that reading. Other ancient manuscripts do not include these words. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Matthew 19:29 (#2)**"for the sake of my name"**

Here, **name** represents the person whose name it is. Jesus means that they have **left** all these things because of him. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "for my sake"

See: Metonymy

Matthew 19:29 (#3)**"100 times {as much}"**

Here Jesus is using a round number (**100**) indicates a large number of **times**. If it would be helpful in your language, you could use an expression for a large number or state more explicitly that **100** is a round number. Alternate translation: "very many times as much" or "something like 100 times as much"

See: Numbers

Matthew 19:29 (#4)**"will inherit eternal life"**

Here the author speaks as if these people were children who would receive property from a relative. He speaks in this way to indicate that these people will receive **eternal life**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "will receive eternal life" or "will be given eternal life"

See: Metaphor

Matthew 19:29 (#5)**"will inherit eternal life"**

If your language does not use an abstract noun for the idea of life, you could express the same idea in another way. Alternate translation: "will be able to live eternally"

See: Abstract Nouns

Matthew 19:30 (#1)**"But"**

Here, the word **But** introduces the next thing that Jesus wants to say. If it would be helpful in your language, you could use a word or phrase that introduces the next thing, or you could leave **But** untranslated. Alternate translation: "Yes," or "Indeed,"

See: Connecting Words and Phrases

Matthew 19:30 (#2)**"many first will be last, and last, first"**

Here, Jesus is speaking of important or respected people as if they were **first** and of unimportant or non-respected people as if they were **last**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "many respected will be non-respected, and non-respected, respected" or "many significant will be insignificant, and insignificant, significant"

See: Metaphor

Matthew 19:30 (#3)**"first" - "and last"**

Jesus is using the adjectives **first** and **last** as nouns to mean first and last people. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: "first people ... and last people" or "people who are first ... and people who are last"

See: Nominal Adjectives

Matthew 19:30 (#4)**"and last, first"**

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "and many last will be first"

See: Ellipsis

Matthew 20:1 (#1)**"For the kingdom of the heavens is like a man"**

To teach the disciples, Jesus offers a story or illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "Now listen to this story: the kingdom of the heavens is like a man"

See: Parables

Matthew 20:1 (#2)**"For"**

Here, the word **For** introduces an explanation of what Jesus said about how the first will be last and the last first ([19:30](#)). If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: "Here is what I mean." or "Let me explain."

See: Connecting Words and Phrases

Matthew 20:1 (#3)**"went out"**

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

See: Go and Come

Matthew 20:1 (#4)**"with the morning"**

Here, the phrase **with the morning** means that the **master of the house** left as soon as it was morning. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "as soon as the sun rose" or "as soon as it was morning"

See: Idiom

Matthew 20:2 (#1)**"Now"**

Here, the word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Then,"

See: Connecting Words and Phrases

Matthew 20:2 (#2)**"having agreed with the workers for a denarius for the day"**

Here Jesus implies that the master of the house found some **workers**, told them what he wanted them to do, and then **agreed** with them on how much he would pay them. If it would be helpful in your language, you could make some of that information more explicit. Alternate translation: "having located some workers and having agreed to pay them a denarius for the day"

See: Assumed Knowledge and Implicit Information

Matthew 20:2 (#3)**"a denarius"**

A **denarius** was a silver coin equivalent to about one day's wage for a hired worker. You could try to express this amount in terms of current monetary values, but that might cause your Bible translation to become outdated and inaccurate, since those values can change over time. So instead you might state something more general or give the equivalent in wages. Alternate translation: "one silver coin" or "an average wage"

See: Biblical Money

Matthew 20:3 (#1)**"having gone out"**

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

See: Go and Come

Matthew 20:3 (#2)**"about the third hour"**

In this culture, people began counting the hours each day beginning around daybreak at six o'clock in the morning. So, the **third hour** would be around nine o'clock in the morning. If it would be helpful in your language, you could express this in the way the people of your culture reckon time. Alternate translation: "about 9:00 AM"

See: Assumed Knowledge and Implicit Information

Matthew 20:3 (#3)**"the third hour"**

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: "hour three"

See: Ordinal Numbers

Matthew 20:3 (#4)**"standing idle in the marketplace"**

In Jesus' culture, people would wait **in the marketplace** when they wanted to find work. If they had not yet found work, they would be **standing idle**. If it would be helpful in your

language, you could make that idea more explicit. Alternate translation: "standing in the marketplace still looking for work"

See: Assumed Knowledge and Implicit Information

Matthew 20:3 (#5)

"the marketplace"

A **marketplace** is a large, open-air area where people buy and sell goods. If your readers would not be familiar with this type of area, you could use the name of something similar in your area or you could use a more general term. See how you translated this word in [11:16](#). Alternate translation: "the town square" or "the park"

See: Assumed Knowledge and Implicit Information

Matthew 20:4 (#1)

"he said, 'You also, go into the vineyard, and whatever is right I will give you"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "he said that they too should go into the vineyard and that he would give them whatever is right."

See: Quotes within Quotes

Matthew 20:4 (#2)

"go into the vineyard"

Here the master of the house implies that he wants these people to work in **the vineyard** along with the other people he already hired. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "go into the vineyard and work there"

See: Assumed Knowledge and Implicit Information

Matthew 20:5 (#1)

"they went out"

Here Jesus implies that the people **went** to the vineyard and began to work there. If it would be helpful in your language, you could make that idea

more explicit. Alternate translation: "they went to the vineyard and worked there"

See: Assumed Knowledge and Implicit Information

Matthew 20:5 (#2)

"went out"

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

See: Go and Come

Matthew 20:5 (#3)

"Having gone out"

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

See: Go and Come

Matthew 20:5 (#4)

"about the sixth and ninth hour"

In this culture, people began counting the hours each day beginning around daybreak at six o'clock in the morning. So, the **sixth hour** would be around noon, and the **ninth hour** would be around three o'clock in the afternoon. If it would be helpful in your language, you could express this in the way the people of your culture reckon time. See how you translated the similar time reference in [20:3](#). Alternate translation: "about 12:00 PM and 3:00 PM"

See: Assumed Knowledge and Implicit Information

Matthew 20:5 (#5)

"the sixth and ninth hour"

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: "hours six and nine"

See: Ordinal Numbers

Matthew 20:5 (#6)**"he did likewise"**

Here Jesus means that the master of the house did and said the same things that he said and did at "the third hour" (see [20:3-4](#)). He also implies that there were people in the marketplace who agreed to work in his vineyard. If it would be helpful in your language, you could make some or all of that information more explicit. Alternate translation: "he told even more people that he would pay them whatever was right, and they too agreed to work in his vineyard"

See: Assumed Knowledge and Implicit Information

Matthew 20:6 (#1)**"Now"**

Here, the word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Then,"

See: Connecting Words and Phrases

Matthew 20:6 (#2)**"having gone out"**

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

See: Go and Come

Matthew 20:6 (#3)**"about the eleventh {hour}"**

In this culture, people began counting the hours each day beginning around daybreak at six o'clock in the morning. So, **the eleventh {hour}** would be around five o'clock in the afternoon. If it would be helpful in your language, you could express this in the way the people of your culture reckon time. See how you translated the similar time reference in [20:3](#). Alternate translation: "about 5:00 PM"

See: Assumed Knowledge and Implicit Information

Matthew 20:6 (#4)**"the eleventh {hour}"**

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: "hour eleven"

See: Ordinal Numbers

Matthew 20:6 (#5)**"others standing," - "have you stood here idle"**

In Jesus' culture, people would wait in the marketplace when they wanted to find work. If they had not yet found work, they would be **standing idle**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "others still looking for work ... have you been standing here looking for work"

See: Assumed Knowledge and Implicit Information

Matthew 20:6 (#6)**"he says"**

To call attention to a development in the story, Jesus uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "he said"

See: Irregular Use of Tenses

Matthew 20:6 (#7)**"he says to them, 'Why have you stood here idle the whole day'"**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "he asks them why they had stood there idle the whole day."

See: Quotes within Quotes

Matthew 20:7 (#1)**"They say" - "He says"**

To call attention to a development in the story, Jesus uses the present tense in past narration. If it

would not be natural to do that in your language, you could use the past tense in your translation.
Alternate translation: "They said ... He said"

See: Irregular Use of Tenses

Matthew 20:7 (#2)

"to him, 'Because no one hired us.'"

If it would be clearer in your language, you could translate this so that there are not quotations within a quotation. Alternate translation: "to him that it was because no one hired them. He says to them that they too should go into the vineyard."

See: Quotes within Quotes

Matthew 20:7 (#3)

"go into the vineyard"

Here the master of the house implies that he wants these people to work in **the vineyard** along with the other people he already hired. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "go into the vineyard and work there"\n

See: Assumed Knowledge and Implicit Information

Matthew 20:8 (#1)

"the owner of the vineyard"

Here, **the owner of the vineyard** is the same person whom Jesus previously called "the master of the house" (see [20:1](#)). If it would be helpful in your language, you could make it more explicit that this is the same person. Alternate translation: "the master of the house, who owned the vineyard," or "the master of the house, who was in charge of the vineyard,"

See: Assumed Knowledge and Implicit Information

Matthew 20:8 (#2)

"says"

To call attention to a development in the story, Jesus uses the present tense in past narration. If it would not be natural to do that in your language,

you could use the past tense in your translation.
Alternate translation: "said"

See: Irregular Use of Tenses

Matthew 20:8 (#3)

"to his manager"

Here, the word **manager** is referring to a worker who supervised or managed the other workers. If it would be helpful to your readers, you could make that idea more explicit. Alternate translation: "to his manager, who was in charge of the workers"

See: Assumed Knowledge and Implicit Information

Matthew 20:8 (#4)

"Call" - "pay"

Because the master of the house is speaking to his **manager**, the commands throughout this verse are singular.

See: Forms of 'You' — Singular

Matthew 20:8 (#5)

"having begun from the last to the first"

Here the owner of the vineyard means that he wants his manager to pay the workers in the reverse order in which they were hired. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "beginning with the last and ending with the first" or "beginning from the last and going backwards to the first"

See: Assumed Knowledge and Implicit Information

Matthew 20:8 (#6)

"the last" - "the first"

The owner of the vineyard is using the adjectives **first** and **last** as nouns to mean the workers who were hired **last** and the workers who were hired **first**. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: "the last workers ... the first workers" or "the workers hired last ... the workers hired first"

See: Nominal Adjectives

Matthew 20:9 (#1)

"having come"

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

See: Go and Come

Matthew 20:9 (#2)

"the ones about the eleventh hour"

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: "the ones who were hired at about the eleventh hour"

See: Ellipsis

Matthew 20:9 (#3)

"about the eleventh hour"

See how you translated the phrase **the eleventh hour** in [20:6](#). Alternate translation: "about 5:00 PM"

See: Assumed Knowledge and Implicit Information

Matthew 20:9 (#4)

"the eleventh hour"

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: "hour eleven"

See: Ordinal Numbers

Matthew 20:9 (#5)

"a denarius"

See how you translated the word **denarius** in [20:2](#). Alternate translation: "one silver coin" or "an average wage"

See: Biblical Money

Matthew 20:10 (#1)

"having come"

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

See: Go and Come

Matthew 20:10 (#2)

"the first"

Jesus is using the adjective **first** as a noun to mean the workers who were hired first. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "the ones who were hired first"

See: Nominal Adjectives

Matthew 20:10 (#3)

"thought that they will receive more, but"

It may be more natural in your language to have a direct quotation here. Alternate translation: "thought, 'We will receive more.' But"

See: Direct and Indirect Quotations

Matthew 20:10 (#4)

"more"

Here Jesus implies that **the first** workers thought that they would receive **more** than one denarius, since that is what the workers who started at the end of the day received. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "more than one denarius" or "more than the workers who started latest received"

See: Assumed Knowledge and Implicit Information

Matthew 20:10 (#5)**"a denarius"**

See how you translated the word **denarius** in [20:2](#).
 Alternate translation: "one silver coin" or "an average wage"

See: Biblical Money

Matthew 20:11 (#1)**"But"**

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated.
 Alternate translation: "Then,"

See: Connecting Words and Phrases

Matthew 20:12 (#1)

"saying, 'These last ones have done one hour, but you made them equal to us, the ones having borne the burden of the day and the scorching heat"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "saying that the last ones had done one hour, but the master of the house made them equal to themselves, the ones having borne the burden of the day and the scorching heat."

See: Quotes within Quotes

Matthew 20:12 (#2)**"saying"**

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and they said"

See: Quotations and Quote Margins

Matthew 20:12 (#3)**"These last ones"**

Here the workers are referring to the other workers who were hired **last**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "These ones who were hired last"

See: Assumed Knowledge and Implicit Information

Matthew 20:12 (#4)**"you made"**

Because the workers are speaking to the master of the house, the word **you** is singular.

See: Forms of 'You' — Singular

Matthew 20:12 (#5)**"to us"**

By **us**, the workers mean themselves who were hired first but not any of the other workers, so use the exclusive form of that word in your translation if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Matthew 20:12 (#6)

"the ones having borne the burden of the day and the scorching heat"

Here, the workers are speaking of their hard work as if it were **burden** that they had **borne**. They also speak as if the **scorching heat** were also an object that they had **borne**. They mean that they had to work hard and experience the hot sun during the middle of the day. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "ones having worked hard the whole day and having experienced the scorching heat"

See: Metaphor

Matthew 20:12 (#7)**"the burden of the day"**

Here, the workers are using the possessive form to describe a **burden** that they had to bear during **the day**. If this is not clear in your language, you could

express the idea in another. Alternate translation: "the burden during the day"

See: Possession

Matthew 20:13 (#1)

"But"

Here, the word **But** introduces what the master of the house said in contrast with what the workers were saying. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: "In response," or "In contrast,"

See: Connect — Contrast Relationship

Matthew 20:13 (#2)

""

Alternate translation: "called one of them friend and said to him that he was not wronging him and that he agreed with him for a denarius."

See: Quotes within Quotes

Matthew 20:13 (#3)

""

Because the master of the house is speaking to one of the workers, the word **you** throughout this verse is singular.

See: Forms of 'You' — Singular

Matthew 20:13 (#4)

"Did you not agree with me for a denarius?"

The master of the house is using the question form to remind the worker what he agreed to do. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "You remember that you agreed with me for a denarius" or "You certainly agreed with me for a denarius!"

See: Rhetorical Question

Matthew 20:13 (#5)

"me for a denarius"

Here the master of the house implies that the worker **agreed** to work **for a denarius**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "me to work for a denarius"

See: Assumed Knowledge and Implicit Information

Matthew 20:14 (#1)

"Take {what is} yours" - "go away." - "to you"

Because the master of the house is speaking to one of the workers, the commands and the words **yours** and **you** throughout this verse are singular.

See: Forms of 'You' — Singular

Matthew 20:14 (#2)

"But"

Here, the word **But** introduces what the master of the house is going to do in contrast to what the worker wishes he would do. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: "Despite what you want,"

See: Connect — Contrast Relationship

Matthew 20:14 (#3)

"to this last"

The master of the house is using the adjective **last** as a noun to mean workers who were hired last. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "to this worker who was hired last"

See: Nominal Adjectives

Matthew 20:14 (#4)

"to this last"

The phrase **this last** represents the **last** ones in general, not one particular last one. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "to these last"

See: Generic Noun Phrases

Matthew 20:14 (#5)

"as also to you"

The master of the house is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "as I give also to you"

See: Ellipsis

Matthew 20:15 (#1)

"Or"

Here, the word **Or** introduces a contrasting alternative to what the master of the house has said about what he wants to do. He then uses the question form to show that this alternate is wrong. If it would be helpful in your language, you could use a word or phrase that introduces a false alternative, or you could leave **Or** untranslated. Alternate translation: "Indeed," or "As a matter of fact,"

See: Connecting Words and Phrases

Matthew 20:15 (#2)

"Or is it not lawful for me to do what I desire with {what is} mine"

The master of the house is using the question form to remind the worker that can do what he wants with his own things. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "Remember that it is lawful for me to do what I desire with what is mine." or "It is certainly lawful for me to do what I desire with what is mine!"

See: Rhetorical Question

Matthew 20:15 (#3)

"Or"

Here, the word **Or** introduces a second question that again shows that the worker should not complain about how the master of the house is behaving. If it would be helpful in your language, you could use a word or phrase that introduces a similar idea, or you could leave **Or** untranslated. Alternate translation: "Again," or "Even further,"

See: Connecting Words and Phrases

Matthew 20:15 (#4)

"Or is your eye evil because I am good"

The master of the house is using the question form to rebuke the worker. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "Your eye should not be evil because I am good." or "Do not let your eye be evil because I am good!"

See: Rhetorical Question

Matthew 20:15 (#5)

"is your eye evil"

Here, when the master of the house speaks of a person's **eye** as **evil**, he means that the person is jealous or envious. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "do you feel jealousy" or "are you envious"

See: Idiom

Matthew 20:15 (#6)

"your"

Because the master of the house is speaking to one of the workers, the word **your** is singular.

See: Forms of 'You' — Singular

Matthew 20:16 (#1)

"In the same way"

Here, the phrase **In the same way** introduces how Jesus applies the story he just told. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Just as in that story" or "Here is what that story means."

See: Assumed Knowledge and Implicit Information

Matthew 20:16 (#2)

"the last will be first, and the first last"

See how you translated the similar sentence in [19:30](#). This sentence switches the order and does not include the word "many," so make sure you include those differences.

Matthew 20:16 (#3)

"last"

Some ancient manuscripts do not include any words after **last**. The ULT follows that reading. Other ancient manuscripts include the words "For many are called, but few are chosen" after the word **last**. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Matthew 20:17 (#1)

"And"

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: "After that," or "Then"

See: Introduction of a New Event

Matthew 20:17 (#2)

"going up"

In a context such as this, your language might say "coming" instead of **going**. Alternate translation: "coming up"

See: Go and Come

Matthew 20:17 (#3)

"going up"

Here Matthew implies that the disciples were traveling with Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "as he and the disciples were going up"\n

See: Assumed Knowledge and Implicit Information

Matthew 20:18 (#1)

"Behold"

Here, 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: "See" or "Pay attention:"

See: Exclamations

Matthew 20:18 (#2)

"we are going up"

Jesus is using the pronoun **we** to refer to himself and the disciples, so use the inclusive form of that word if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Matthew 20:18 (#3)

"we are going up"

In a context such as this, your language might say "coming" instead of **going**. Alternate translation: "we are coming up"

See: Go and Come

Matthew 20:18 (#3)

"the Son of Man will be handed over"

If your language does not use this passive form, you could express the idea in active form or in another

way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: "someone will hand the Son of Man over"

See: Active or Passive

Matthew 20:18 (#4)

"to death"

If your language does not use an abstract noun for the idea of **death**, you could express the same idea in another way. Alternate translation: "to die"

See: Abstract Nouns

Matthew 20:18-19 (#1)

"the Son of Man" - "him" - "him" - "to crucify him." - "he will be raised up"

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: "I, who am the Son of Man, ... me ... me ... to crucify me ... I will be raised up"

See: First, Second or Third Person

Matthew 20:19 (#1)

"to the Gentiles"

Here Jesus is speaking specifically of **Gentiles** who rule or control the city of Jerusalem. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "to the Gentiles who rule" or "to the Gentiles who are in charge"

See: Assumed Knowledge and Implicit Information

Matthew 20:19 (#2)

"on the third day"

Here, the phrase **on the third day** refers to the day after tomorrow. People in Jesus' culture counted the current day as the first day, tomorrow as the second day, and the day after tomorrow as the third day. If it would be helpful in your language, you could use a word or phrase that refers to the day after tomorrow. See how you translated this phrase

in [17:23](#). Alternate translation: "on the day after the next day" or "two days later"

See: Idiom

Matthew 20:19 (#3)

"on the third day"

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: "on day three"

See: Ordinal Numbers

Matthew 20:19 (#4)

"he will be raised up"

Here, the word **raised** refers to someone who died coming back to life. If it would be helpful in your language, you could use a comparable word or state the meaning plainly. Alternate translation: "he will be restored to life"

See: Idiom

Matthew 20:19 (#5)

"he will be raised up"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who will do the action, Jesus could be implying that: (1) God will do it. Alternate translation: "God will raise him up" (2) Jesus himself will do it. Alternate translation: "he will raise himself up"

See: Active or Passive

Matthew 20:20 (#1)

"Then"

Here, the word **Then** introduces the next major event in the story. It happened sometime soon after Jesus spoke the words recorded in the previous verses. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Then** untranslated. Alternate translation: "Soon after that," or "After Jesus said those things,"

See: Introduction of a New Event

Matthew 20:20 (#2)

"the mother of the sons of Zebedee approached him"

Here Matthew introduces **the mother of the sons of Zebedee** as a new character in the story. Use a natural form in your language for introducing a new character. Alternate translation: "the mother of the sons of Zebedee was there. She approached him"

See: Introduction of New and Old Participants

Matthew 20:20 (#3)

"of the sons of Zebedee"

Here Matthew refers to James and John, who were **the sons of Zebedee**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "of James and John, the sons of Zebedee,"

See: Assumed Knowledge and Implicit Information

Matthew 20:20 (#4)

"bowing down"

In the woman's culture, **bowing down** to a person was a way to honor a greater person. If it would be helpful in your language, you could refer to a similar action from your culture, or you could explain what **bowing down** means. Alternate translation: "prostrating herself" or "bowing down to him in respect"

See: Symbolic Action

Matthew 20:20 (#5)

"asking for something from him"

It may be more natural in your language to have a direct quotation here. Alternate translation: "asking, 'Please do something for me.'"

See: Direct and Indirect Quotations

Matthew 20:21 (#1)

"said to her, "What do you desire"

It may be more natural in your language to have an indirect quotation here. Alternate translation: "asked her what she desired."

See: Direct and Indirect Quotations

Matthew 20:21 (#2)

"do you desire"

Because Jesus is speaking to the mother of the sons of Zebedee, the word **you** is singular.

See: Forms of 'You' — Singular

Matthew 20:21 (#3)

"She says"

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "She said"

See: Irregular Use of Tenses

Matthew 20:21 (#4)

"Say"

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: "I ask that you say"

See: Imperatives — Other Uses

Matthew 20:21 (#5)

"Say" - "your right hand" - "your" - "your"

Because the mother of the sons of Zebedee is speaking to Jesus, the command the word **your** are singular throughout what she says.

See: Forms of 'You' — Singular

Matthew 20:21 (#6)

"might sit, one at your right hand and one at your left hand"

When someone sits at the **right hand** or at the **left hand** of a ruler, this symbolizes that person's honor, authority, and ability to rule. If it would be helpful in your language, you could express the idea explicitly. Alternate translation: "might sit down to rule, one at your right hand and one at your left hand" or "might took the places of honor and authority, one at your right hand and one at your left hand"

See: Symbolic Action

Matthew 20:21 (#7)

"one at your right hand and one at your left hand"

Here, the phrases **at your right hand** and **at your left hand** refer to the places next to Jesus' right and left hands, which would be the right side and the left side. 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 sits there. Alternate translation: "one at your right side and one at your left side" or "one in the honorable place at your right and one in the honorable place at your left"

See: Metonymy

Matthew 20:22 (#1)

"said"

Here Matthew implies that Jesus is speaking directly to the two sons of Zebedee. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "said to her two sons"

See: Assumed Knowledge and Implicit Information

Matthew 20:22 (#2)

"to drink the cup that I am about to drink"

Here Jesus 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. Alternate translation: "to experience the pain that I am about to experience" or "to experience the suffering that I am about to experience"

See: Metaphor

Matthew 20:22 (#3)

"the cup"

Here, **cup** represents the drink inside the cup, which in Jesus' culture would probably have been wine. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "the drink" or "the wine in the cup"

See: Metonymy

Matthew 20:22 (#4)

"to drink"

Many ancient manuscripts end the question with the word **drink**. The ULT follows that reading. Other ancient manuscripts include after the word **drink** the words "or to be baptized with the baptism with which I am being baptized." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Matthew 20:22 (#5)

"They say"

The pronoun **They** refers to the sons of Zebedee. If this is not clear for your readers, you could use the person's name here. Alternate translation: "The sons of Zebedee say"

See: Pronouns — When to Use Them

Matthew 20:22 (#6)**"They say"**

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "They said"

See: Irregular Use of Tenses

Matthew 20:22 (#7)**"We are able"**

By **We**, the sons of Zebedee mean themselves, but not their mother or Jesus, so use the exclusive form of that word in your translation if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Matthew 20:22 (#8)**"We are able"**

The sons of Zebedee are leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "We are able to drink that cup"

See: Ellipsis

Matthew 20:23 (#1)**"He says"**

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "He said"

See: Irregular Use of Tenses

Matthew 20:23 (#2)**"My cup you will drink"**

Here Jesus again speaks of experiencing pain and suffering as if it were drinking from a **cup**. If it

would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. See how you expressed this idea in [20:22](#). Alternate translation: "You will experience the pain that I experience" or "You will experience the suffering that I experience"

See: Metaphor

Matthew 20:23 (#3)**"My cup"**

Here, **cup** represents the drink inside the cup, which in Jesus' culture would probably have been wine. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "My drink" or "The wine in my cup"

See: Metonymy

Matthew 20:23 (#4)**"you will drink"**

Many ancient manuscripts end the question with the word **drink**. The ULT follows that reading. Other ancient manuscripts include after the word **drink** the words "and you will be baptized with the baptism with which I am being baptized." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Matthew 20:23 (#5)**"But to sit at my right hand and at my left hand"**

When someone sits at the **right hand** or at the **left hand** of a ruler, this symbolizes that person's honor, authority, and ability to rule. See how you translated the similar phrases in [20:21](#). Alternate translation: "But to sit down to rule at my right hand and at my left hand" or "to take the places of honor and authority at my right hand and at my left hand"

See: Symbolic Action

Matthew 20:23 (#6)**"at my right hand and at my left hand"**

Here, the phrases **at my right hand** and **at my left hand** refer to the places next to Jesus' right and left hands, which would be the right side and the left side. In the Jesus' culture, these sides were associated with honor or authority. See how you expressed the idea in [20:21](#). Alternate translation: "at my right side and at my left side" or "in the honorable places at my right and at my left"

See: Metonymy

Matthew 20:23 (#7)**"but for whom"**

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "but it will be given to the ones for whom"

See: Ellipsis

Matthew 20:23 (#8)**"it has been prepared by my Father"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "my Father has prepared it"

See: Active or Passive

Matthew 20:23 (#9)**"my Father"**

Father is an important title that describes the relationship between God the **Father** and Jesus his Son.

See: Translating Son and Father

Matthew 20:24 (#1)**"the ten"**

Matthew is using the number **ten** as a noun to refer to other ten disciples. Your language may use adjectives in the same way. If not, you could translate this number with an equivalent phrase. Alternate translation: "the other ten disciples" or "the rest of the disciples"

See: Nominal Adjectives

Matthew 20:25 (#1)**"But"**

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 20:25 (#2)**"the rulers of the Gentiles lord it over them, and the great ones exercise authority over them"**

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the clauses with a word other than **and** in order to show that the second clause is repeating the first one, not saying something additional. Alternatively, you could combine the two clauses. Alternate translation: "the rulers of the Gentiles lord it over them; indeed, the great ones exercise authority over them" or "the rulers of the Gentiles and the great ones lord it over them"

See: Parallelism

Matthew 20:25 (#3)**"lord it over" - "exercise authority over"**

The words translated **lord it over** and **exercise authority over** refer to using power to control and dominate others. The words do not indicate whether **the rulers** and **the great ones** are doing good or bad things with their power. If possible, use words or phrases that refer to total control and domination but that do not imply good or bad use of that control and domination. Alternate

translation: "reign absolutely over ... have complete authority over"

See: Assumed Knowledge and Implicit Information

Matthew 20:25 (#4)

"exercise authority over"

If your language does not use an abstract noun for the idea of **authority**, you could express the same idea in another way. Alternate translation: "rule over" or "control"

See: Abstract Nouns

Matthew 20:26 (#1)

"It is not this way"

Here Jesus could be using the present tense to: (1) give a command or instruction. Alternate translation: "It should not be this way" or "Let it not be this way" (2) state how things work differently among his disciples. Alternate translation: "That is not how it is"

See: Statements — Other Uses

Matthew 20:26 (#1)

"will be"

Jesus is using the future form to give a command. If it would be helpful in your language, you could express the idea using a form that expresses a command or obligation. Alternate translation: "should be" or "has to be"

See: Statements — Other Uses

Matthew 20:26-27 (#1)

"whoever desires to become great among you will be your servant" - "and whoever desires to be first among you will be your slave"

These two sentences mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the sentences with a word other than **and** in order to show that the second sentence is repeating the first one, not saying something

additional. Alternatively, you could combine the two sentences. Alternate translation: "whoever desires to become great among you will be your servant; indeed, whoever desires to be first among you will be your slave" or "whoever desires to become first or great among you will be your servant or slave"

See: Parallelism

Matthew 20:27 (#1)

"first"

Here, 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"\n

See: Metaphor

Matthew 20:27 (#2)

"will be"

Jesus is using the future form to give a command. If it would be helpful in your language, you could express the idea using a form that expresses a command or obligation. Alternate translation: "should be" or "has to be"

See: Statements — Other Uses

Matthew 20:28 (#1)

"the Son of Man" - "his"

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: "I, who am the Son of Man, ... my"

See: First, Second or Third Person

Matthew 20:28 (#2)

"did not come to be served, but to serve, and to give his life as a ransom in exchange for many"

If your language would not naturally put the negative statement before the positive statement, you could reverse the two clauses here. Alternate

translation: "came to serve, and to give his life as a ransom in exchange for many, not to be served"

See: Information Structure

Matthew 20:28 (#3)

"to be served"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: "for people to serve him"

See: Active or Passive

Matthew 20:28 (#4)

"but to serve"

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "but he came to serve"

See: Ellipsis

Matthew 20:28 (#5)

"to give his life as a ransom in exchange for many"

Here Jesus speaks as if **his life** were a price or **ransom** he would **give** to free **many** from someone or something that owned or controlled them. He means that he will obtain forgiveness for his people's sins and will keep those sins from controlling them. This is an important biblical image, so if possible preserve the figure of speech or express the idea in simile form. Alternate translation: "to offer his life as if it were a ransom to set many free from sin"

See: Metaphor

Matthew 20:28 (#6)

"to give his life"

If your language does not use an abstract noun for the idea of **life**, you could express the same idea in another way. Alternate translation: "to allow himself to die"

See: Abstract Nouns

Matthew 20:28 (#7)

"many"

Jesus is using the adjective **many** as a noun to mean many people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "many men and women"

See: Nominal Adjectives

Matthew 20:29 (#1)

"as} they were going out from Jericho"

Here Matthew implies that Jesus and the disciples had previously entered Jericho. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "after visiting Jericho, as they were going out from the city" or "as they were traveling through Jericho"

See: Assumed Knowledge and Implicit Information

Matthew 20:29 (#2)

"as} they were going out"

In a context such as this, your language might say "coming" instead of **going**. Alternate translation: "as they were coming out"

See: Go and Come

Matthew 20:29 (#3)

"they"

The pronoun **they** refers to Jesus and his disciples. It may be helpful to clarify this for your readers. Alternate translation: "Jesus and his disciples"

See: Pronouns — When to Use Them

Matthew 20:30 (#1)

"And behold, two blind men, sitting beside the road, having heard that Jesus is passing by"

Matthew is using the phrase **behold, two blind men** to introduce these two people as new participants in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: "And there were two blind men sitting beside the road. When they heard that Jesus is passing"

See: Introduction of New and Old Participants

Matthew 20:30 (#2)

"having heard that Jesus is passing by"

It may be more natural in your language to have a direct quotation here. Alternate translation: "having heard, 'Jesus is passing by,'"

See: Direct and Indirect Quotations

Matthew 20:30 (#3)

"saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and they said"\n

See: Quotations and Quote Margins

Matthew 20:30 (#4)

"Have mercy on us"

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: "We ask you to have mercy on us"

See: Imperatives — Other Uses

Matthew 20:30 (#5)

"Have mercy on us"

If your language does not use an abstract noun for the idea of **mercy**, you could express the same idea

in another way. Alternate translation: "Be merciful to us"

See: Abstract Nouns

Matthew 20:30 (#6)

"Have mercy"

Because the two blind men are speaking to Jesus, the request is singular.

See: Forms of 'You' — Singular

Matthew 20:30 (#7)

"Son of David"

Here, the word **Son** means a male descendant. It does not mean that Jesus was the direct son of **David**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Descendant of David" or "you who are descended from David"\n

See: Metaphor

Matthew 20:30 (#8)

"Son of David"

David was Israel's most important king, and God had promised him that one of his descendants would be the Messiah. So the title **Son of David** could implicitly mean "Messiah." If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "Son of David, Messiah"

See: Assumed Knowledge and Implicit Information

Matthew 20:31 (#1)

"Now"

Here, the word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 20:31 (#2)**"saying"**

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and they said"

See: Quotations and Quote Margins

Matthew 20:31 (#3)**"have mercy on us"**

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: "we ask that you have mercy on us"

See: Imperatives — Other Uses

Matthew 20:31 (#4)**"have mercy on us"**

If your language does not use an abstract noun for the idea of **mercy**, you could express the same idea in another way. Alternate translation: "Be merciful to us"

See: Abstract Nouns

Matthew 20:31 (#5)**"have mercy"**

Because the two blind men are speaking to Jesus, the request is singular.

See: Forms of 'You' — Singular

Matthew 20:31 (#6)**"Son of David"**

Here, the word **Son** means a male descendant. It does not mean that Jesus was the direct son of **David**. Express the idea as you did in [20:30](#). Alternate translation: "Descendant of David" or "you who are descended from David"

See: Metaphor

Matthew 20:31 (#7)**"Son of David"**

David was Israel's most important king, and God had promised him that one of his descendants would be the Messiah. So the title **Son of David** could implicitly mean "Messiah." If it would be helpful in your language, you could make this idea more explicit. Express the idea as you did in [20:30](#). Alternate translation: "Son of David, Messiah"

See: Assumed Knowledge and Implicit Information

Matthew 20:32 (#1)**"and said, "What do you desire {that} I might do for you"**

It may be more natural in your language to have an indirect quotation here. Alternate translation: "and asked them what they desired him to do for them."

See: Direct and Indirect Quotations

Matthew 20:33 (#1)**"They say"**

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "They said"

See: Irregular Use of Tenses

Matthew 20:33 (#2)**"Lord, that"**

The blind men are leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the previous verse if it would be clearer in your language. Alternate translation: "Lord, we desire that"

See: Ellipsis

Matthew 20:33 (#3)**"that our eyes might be opened"**

Here, the clause **that our eyes might be opened** indicates that the two blind men want to be able to see with their **eyes**. If it would be helpful in your language, you could use a comparable clause or state the meaning plainly. Alternate translation: "that our eyes might be healed" or "that our eyes might see"

See: Idiom

Matthew 20:33 (#4)

"our eyes might be opened"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "our eyes might become open"

See: Active or Passive

Matthew 20:34 (#1)

"having had compassion"

If your language does not use an abstract noun for the idea of **compassion**, you could express the same idea in another way. Alternate translation: "having sympathized with them"

See: Abstract Nouns

Matthew 20:34 (#2)

"they followed him"

Here, the phrase **followed him** could indicate that: (1) the two blind men traveled with Jesus and were his disciple. Alternate translation: "they became his disciples" or "they traveled with him as his students" (2) the two blind men walked with Jesus on the road. Alternate translation: "they walked with him" or "they went with him"

See: Idiom

Matthew 21:1 (#1)

"And when"

Here, the phrase **And when** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that

introduces the next event. Alternate translation: "Then"

See: Introduction of a New Event

Matthew 21:1 (#2)

"they came near" - "came"

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

See: Go and Come

Matthew 21:1 (#3)

"they came near"

The pronoun **they** refers to Jesus and his disciples. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: "Jesus and his disciples came near"

See: Pronouns — When to Use Them

Matthew 21:1 (#4)

"Bethphage"

The word **Bethphage** is the name of a village that was near Jerusalem.

See: How to Translate Names

Matthew 21:1 (#5)

"to the Mount of Olives"

Here Matthew implies that **Bethphage** is near **the Mount of Olives**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "near the Mount of Olives" or "which is at the Mount of Olives"

See: Assumed Knowledge and Implicit Information

Matthew 21:2 (#1)

"saying to them"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and he said to them"

See: Quotations and Quote Margins

Matthew 21:2 (#2)

"Go"

In a context such as this, your language might say "Come" instead of **Go**. Alternate translation: "Come"

See: Go and Come

Matthew 21:2 (#3)

"the village opposite you"

Here, a **village** that is **opposite** someone means that it is directly in front of them. Jesus is here referring to the village of Bethphage. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "the village directly in front of you" or "the village of Bethphage, which is before you"

See: Idiom

Matthew 21:2 (#4)

"a donkey tied up"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: "a donkey that a person has tied up"

See: Active or Passive

Matthew 21:2 (#5)

"tied up"

Here Jesus implies that someone has used a rope or tether to secure the **donkey** so that it cannot wander away. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "secured with a tether"

See: Assumed Knowledge and Implicit Information

Matthew 21:2 (#6)

"a colt"

A **colt** is a young donkey that is no longer a baby but is not yet full grown. If your readers would not be familiar with this type of animal, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "one of her young ones" or "a young donkey"

See: Translate Unknowns

Matthew 21:3 (#1)

"And if anyone says anything to you, you will say"

Jesus is suggesting that this is a hypothetical condition, that they will only have to say these words if someone **says anything** to them. Use a natural form in your language for introducing a situation that could happen. Alternate translation: "Now suppose someone says something to you. Then you should say"

See: Connect — Hypothetical Conditions

Matthew 21:3 (#2)

"says anything to you"

Here Jesus is implying that people might ask the disciples why they are taking someone's donkey and colt. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "confronts you about what you are doing" or "speaks to you about what you are doing"

See: Assumed Knowledge and Implicit Information

Matthew 21:3 (#3)

"you will say, 'The Lord has need of them'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "you will say that the Lord has need of them,"

See: Quotes within Quotes

Matthew 21:3 (#4)**"The Lord"**

Here, the word **Lord** could refer to: (1) Jesus himself. Alternate translation: "The Lord, our teacher," (2) God. Alternate translation: "The Lord God"

See: Assumed Knowledge and Implicit Information

Matthew 21:3 (#5)**"he will send"**

Although the term **he** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "that person will send them"

See: When Masculine Words Include Women

Matthew 21:4 (#1)**"Now"**

Here, the word **Now** introduces Matthew's comment on what he has narrated so far. If it would be helpful in your language, you could use a word or phrase that introduces a comment from the narrator, or you could leave **Now** untranslated. Alternate translation: "I note that" or "As a matter of fact,"

See: Connecting Words and Phrases

Matthew 21:4 (#2)**"this happened"**

Here, the word **this** refers to what Jesus has just instructed two of his disciples to do. If it would be helpful in your language, you could refer to those instructions more directly. Alternate translation: "Jesus gave those instructions"

See: Pronouns — When to Use Them

Matthew 21:4 (#3)**"so that"**

Here, the phrase **so that** could introduce: (1) a result from what Jesus commanded. Alternate translation: "with the result that" (2) a purpose for which Jesus commanded those things. Alternate translation: "in order that"\n

See: Connect — Reason-and-Result Relationship

Matthew 21:4 (#4)**"what} was spoken through the prophet might be fulfilled"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the speaking, it is clear from the context that it was God. Alternate translation: "this might fulfill that which God said through the prophet"

See: Active or Passive

Matthew 21:4 (#5)**"through the prophet"**

Here, the **prophet** whom Matthew is speaking about is Zechariah. If it would be helpful to your readers, you could make that idea more explicit. Alternate translation: "through the prophet Zechariah"

See: Assumed Knowledge and Implicit Information

Matthew 21:4 (#6)**"saying"**

In Matthew's culture, saying was a normal way to introduce a quotation from an important text, in this case, the Old Testament book of Zehariah (see 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 Zehariah" or "who declared"

See: Quotations and Quote Margins

Matthew 21:5 (#1)**""Tell the daughter of Zion,"**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "Tell the daughter of Zion that her King is coming to her, humble and riding on a donkey, and on a colt, a son of a beast of burden."

See: Quotes within Quotes

Matthew 21:5 (#2)

"the daughter of Zion"

The prophet is using the phrase **daughter of Zion** to mean the people who live in the city of **Zion**, which is Jerusalem. If it would be helpful to your readers, you could state the meaning plainly. If you do, make sure that you use plural forms of "you" throughout this verse. Alternate translation: "the people of Zion"

See: Metaphor

Matthew 21:5 (#3)

"Behold"

Here, the word **Behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **Behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: "See" or "Pay attention:"

See: Exclamations

Matthew 21:5 (#4)

"your" - "to you"

Since someone is talking to **the daughter of Zion**, the words **your** and **you** are singular.

See: Forms of 'You' — Singular

Matthew 21:5 (#5)

"on a donkey,"

Here, the author of the quotation refers to one animal both as a **donkey** and as a **colt**, which is a **son of a beast of burden**. This was poetic in his culture. Matthew knows that this is a poetic form,

but his story refers to two animals, both a **donkey** and a **colt**. If possible, express the idea in such a way that this quotation could be referring to either one or two animals. Alternate translation: "on a donkey, riding on a colt, a son of a beast of burden"

See: When to Keep Information Implicit

Matthew 21:5 (#6)

"a colt"

A **colt** is a young donkey that is no longer a baby but is not yet full grown. See how you translated this word in [21:2](#). Alternate translation: "a young donkey"

See: Translate Unknowns

Matthew 21:5 (#7)

"a son of a beast of burden"

Here the author of the quotation refers to the direct offspring of a **beast of burden** as if it were its **son**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "a foal of a beast of burden"

See: Idiom

Matthew 21:5 (#8)

"of a beast of burden"

A **beast of burden** is an animal that is used to perform jobs that require strength, such as carrying or pulling heavy objects. In Jesus' culture, the phrase almost always referred to a donkey. If it would be helpful to your readers, you could make some of those ideas more explicit. Alternate translation: "of a work animal" or "of a draft animal"

See: Translate Unknowns

Matthew 21:6 (#1)

"Now"

Here, the word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the

next event, or you could leave **Now** untranslated.
Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 21:6 (#2)

"having gone"

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

See: Go and Come

Matthew 21:7 (#1)

"the colt"

A **colt** is a young donkey that is no longer a baby but is not yet full grown. See how you translated this word in [21:2](#). Alternate translation: "a young donkey"

See: Translate Unknowns

Matthew 21:7 (#2)

"cloaks"

Alternate translation: "outer garments"

Matthew 21:7 (#3)

"he sat upon them"

Here Matthew does not specify which animal Jesus sat on, and if possible you should not specify either. If you need to include an object for **sat**, you could refer generally to one of the animals. Alternate translation: "he sat upon them on one of the animals"

See: When to Keep Information Implicit

Matthew 21:7 (#4)

"them"

Here, the word **them** could refer to: (1) the **cloaks**. Alternate translation: "the cloaks" (2) the **donkey** and the **colt**. Alternate translation: "the animals"

See: Pronouns — When to Use Them

Matthew 21:8 (#1)

"Now"

Here, the word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 21:8 (#2)

"the largest crowd"

Matthew says **the largest crowd** 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: "a huge crowd" or "an enormous crowd"

See: Hyperbole

Matthew 21:8 (#3)

"spread their cloaks on the road, and others were cutting branches from the trees and were spreading {them} on the road"

The people did these things to give Jesus honor and glory. If it would be helpful in your language, you could explain the meaning of these actions. Alternate translation: "spread their cloaks on the road to give him honor, and others were cutting branches from the trees and were spreading them on the road to give him glory"

See: Symbolic Action

Matthew 21:8 (#4)

"cloaks"

Alternate translation: "outer garments"

Matthew 21:8 (#5)

"others"

Matthew is using the adjective **others** as a noun to mean other people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "different people"

See: Nominal Adjectives

Matthew 21:9 (#1)

"Now"

Here, the word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 21:9 (#2)

"going before"

In a context such as this, your language might say "coming" instead of **going**. Alternate translation: "coming before"

See: Go and Come

Matthew 21:9 (#3)

"saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and they said"

See: Quotations and Quote Margins

Matthew 21:9 (#4)

"Hosanna" - "Hosanna"

The word **Hosanna** is a Hebrew word. Matthew has spelled it out using Greek letters so his readers would know how it sounded. **Hosanna** had an original meaning of "save now," but by the time of this event it had become a way of praising God. In your translation you can spell **Hosanna** the way it sounds in your language or you could translate it according to how the word was used. Alternate translation: "Honor ... Honor"

See: Copy or Borrow Words

Matthew 21:9 (#5)

"to the Son of David"

Here, the word **Son** means a male descendant. It does not mean that Jesus was the direct son of **David**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "to the Descendant of David" or "the one who is descended from David"\n

See: Metaphor

Matthew 21:9 (#6)

"to the Son of David"

David was Israel's most important king, and God had promised him that one of his descendants would be the Messiah. So the title **Son of David** could implicitly mean "Messiah." If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "to the Son of David, the Messiah"

See: Assumed Knowledge and Implicit Information

Matthew 21:9 (#7)

"Blessed is the one coming in the name of the Lord"

Here the crowds are quoting from [118:26](#). Since they do not introduce the words as a quotation from an important text, you also should not introduce them as anything more than what the crowds said. However, if it would be helpful for your readers, you could include this information in a footnote.

See: Assumed Knowledge and Implicit Information

Matthew 21:9 (#8)

"Blessed is the one coming in the name of the Lord"

The phrase **Blessed is the one** could be: (1) a request for God to bless Jesus. Alternate translation: "Let the one coming in the name of the Lord be blessed" (2) stating that God had already

blessed Jesus. Alternate translation: "The one coming in the name of the Lord is blessed"

See: Assumed Knowledge and Implicit Information

Matthew 21:9 (#9)

"Blessed is"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is God. Alternate translation: "Let God bless"

See: Active or Passive

Matthew 21:9 (#10)

"in the name of the Lord"

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 state the meaning plainly. Alternate translation: "by your authority of the Lord"\n

See: Metonymy

Matthew 21:9 (#11)

"Hosanna"

Here, the word **Hosanna** could refer to praising: (1) Jesus, the **Son of David**. Alternate translation: "Hosanna to this one" (2) God, who sent Jesus. Alternate translation: "Hosanna to God"

See: Assumed Knowledge and Implicit Information

Matthew 21:9 (#12)

"the highest"

The people are using the adjective **highest** as a noun to mean the highest heavens, where God dwells. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "the highest heavens"

See: Nominal Adjectives

Matthew 21:10 (#1)

"the whole city was shaken, saying"

Matthew is using the term **city** to mean the people who live in that city. If it would be helpful to your readers, you could state the meaning plainly. Alternate translation: "all the people who lived in the city were shaken, saying"\n

See: Metonymy

Matthew 21:10 (#2)

"the whole city was shaken"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was what Jesus did and how the crowds greeted him. Alternate translation: "this shook the whole city"

See: Active or Passive

Matthew 21:10 (#3)

"was shaken"

Here, Matthew is speaking of people becoming agitated as if they were **shaken**. He could be implying: (1) that the people were concerned or confused. Alternate translation: "was disturbed" or "was greatly concerned" (2) that the people were excited. Alternate translation: "was excited"

See: Metaphor

Matthew 21:10 (#4)

"saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and the people said"

See: Quotations and Quote Margins

Matthew 21:11 (#1)

"Nazareth of Galilee"

Here, the crowds are using the possessive form to describe **Nazareth** as a place in **Galilee**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "Nazareth, a town in Galilee"

See: Possession

Matthew 21:12 (#1)

"entered into the temple"

Here 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. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "entered into the temple courtyard"

See: Assumed Knowledge and Implicit Information

Matthew 21:12 (#2)

"the ones selling and buying in the temple"

Matthew implies that merchants were **selling** animals and other items so that travelers could buy them and offer the proper sacrifices at the temple. If it would be helpful to your readers, you could make that idea more explicit. Alternate translation: "the ones selling and buying things in the temple for the sacrifices"

See: Assumed Knowledge and Implicit Information

Matthew 21:12 (#3)

"the tables of the money changers"

Here Matthew is referring to people who exchanged the commonly used Greek and Roman money for special money that could be used at the temple. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the tables of the people who exchanged money" or "the tables of the people who exchanged the temple currency"

See: Assumed Knowledge and Implicit Information

Matthew 21:12 (#4)

"the seats of the ones selling the doves"

Here Matthew refers to people who sold **doves**, which the poorest people would offer as sacrifices. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the seats of the ones selling the doves to be sacrificed"

See: Assumed Knowledge and Implicit Information

Matthew 21:13 (#1)

"he says"

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "he said"

See: Irregular Use of Tenses

Matthew 21:13 (#2)

"to them"

The pronoun **them** refers to the people who were buying, selling, and exchanging things in the temple area. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: "to the people who were buying and selling"

See: Pronouns — When to Use Them

Matthew 21:13 (#3)

"It has been written"

In Jesus' culture, **It is written** was a normal way to introduce quotations from important texts, in this case, the books of Isaiah and Jeremiah (see [56:7](#) and [7:11](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Jesus is quoting from important texts. Alternate translation: "You can read in the Scriptures" or "It says in the books of Isaiah and Jeremiah"

See: Quotations and Quote Margins

Matthew 21:13 (#4)

"It has been written"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God speaking through prophets. Alternate translation: "The prophets said" or "God had the prophets write"

See: Active or Passive

Matthew 21:13 (#5)

"My house will be called"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: "They will call my house"

See: Active or Passive

Matthew 21:13 (#6)

"My house"

God, speaking through the prophet Isaiah, refers to his temple as **My house** because his presence is there. If it would be helpful for your readers, you could state the meaning plainly. Alternate translation: "My temple"

See: Metaphor

Matthew 21:13 (#7)

"a house of prayer"

Here God, speaking through the prophet Isaiah, is using the possessive form to describe a **house** that is a place where people perform **prayer**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "a house where prayer is offered" or "a place where there is prayer"

See: Possession

Matthew 21:13 (#8)

"a 'den of robbers'"

Here God, speaking through the prophet Jeremiah, refers to the temple as a **den** where **robbers** hide and plot their crimes. If it would be helpful in your language, you could use a comparable phrase or express the idea in simile form. Alternate translation: "a place where robbers live" or "like a cave where robbers hide"

See: Metaphor

Matthew 21:14 (#1)

"the blind and the lame"

Matthew is using the adjectives **blind** and **lame** as nouns to mean people who were blind and lame. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: "those who were blind and lame"

See: Nominal Adjectives

Matthew 21:14 (#2)

"in the temple"

Here Matthew means that Jesus was in the **temple** area. He does not mean that Jesus went into the most sacred parts of the temple building. See how you expressed the idea in [21:12](#). Alternate translation: "in the temple courtyard"

See: Assumed Knowledge and Implicit Information

Matthew 21:15 (#1)

"But"

Here, the word **But** introduces how **the chief priests and the scribes** reacted in contrast with how most of the people reacted. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: "In contrast,"

See: Connect — Contrast Relationship

Matthew 21:15 (#2)

"in the temple"

Here Matthew means that **the children** were in the **temple** area. He does not mean that they were in the most sacred parts of the temple building. See how you expressed the idea in [21:12](#). Alternate translation: "in the temple courtyard"

See: Assumed Knowledge and Implicit Information

Matthew 21:15 (#3)

"saying, "Hosanna to the Son of David"

It may be more natural in your language to have an indirect quotation here. Alternate translation: "giving hosannas to the Son of David,"

See: Direct and Indirect Quotations

Matthew 21:15 (#4)

"Hosanna"

See how you translated **Hosanna** in [21:9](#). Alternate translation: "Honor"

See: Copy or Borrow Words

Matthew 21:15 (#5)

"to the Son of David"

See how you translated the phrase **Son of David** in [21:9](#). Alternate translation: "to the Descendant of David" or "to the one who is descended from David"

See: Metaphor

Matthew 21:16 (#1)

"Do you hear what these are saying?"

Here the chief priests and the scribes are implying that what **these** children are saying is bad or wrong. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Do you hear the wrong things that these are saying"

See: Assumed Knowledge and Implicit Information

Matthew 21:16 (#2)

"Do you hear"

Since the chief priests and the scribes are talking to Jesus, the word **you** here is singular.

See: Forms of 'You' — Singular

Matthew 21:16 (#3)

"these"

The chief priests and scribes are using the adjective **these** as a noun to mean specific children. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "these children"

See: Nominal Adjectives

Matthew 21:16 (#4)

"says"

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "said"

See: Irregular Use of Tenses

Matthew 21:16 (#5)

"Yes"

Here, the word **Yes** implies that Jesus thinks that what the children are saying is not wrong or bad. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Yes, and they are doing what is good" or "Yes, and they are right"

See: Assumed Knowledge and Implicit Information

Matthew 21:16 (#6)

"'Have you never read,'"

Jesus is using the question form to rebuke and teach the chief priests and scribes. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "I know that you have read, 'From the mouths of little children and nursing infants you have prepared praise.'" or "Surely you have read, 'From the mouths of little

children and nursing infants you have prepared praise'!"

See: Rhetorical Question

Matthew 21:16 (#7)

"Have you never read"

Here Jesus introduces a quotation from an important text, in this case, the Old Testament book of Psalms (see [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"\n

See: Quotations and Quote Margins

Matthew 21:16 (#8)

"From the mouths"

Here, **mouths** represents speaking or things that are spoken. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "From the voices" or "From the speech"

See: Metonymy

Matthew 21:16 (#9)

"of little children and nursing infants"

The terms **little children** and **nursing infants** mean similar things. The author of the quotation is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "of the youngest children"

See: Doublet

Matthew 21:16 (#10)

"you have prepared praise"

If your language does not use an abstract noun for the idea of **praise**, you could express the same idea in another way. Alternate translation: "you have chosen to be praised" or "you have prepared praising words"

See: Abstract Nouns

Matthew 21:16 (#11)

"you have prepared"

Since the author of the quotation is talking to God, the word **you** here is singular.

See: Forms of 'You' — Singular

Matthew 21:17 (#1)

"them"

The pronoun **them** refers to the chief priests and the scribes (see [21:15](#)). If this is not clear for your readers, you could refer to these people more directly. Alternate translation: "the chief priests and the scribes"

See: Pronouns — When to Use Them

Matthew 21:17 (#2)

"he went out"

Here Matthew implies that the disciples were traveling with Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Jesus and his disciples went out"

See: Assumed Knowledge and Implicit Information

Matthew 21:17 (#3)

"he went out"

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

See: Go and Come

Matthew 21:17 (#4)

"the city"

Here, the phrase **the city** refers to Jerusalem. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Jerusalem"

See: Assumed Knowledge and Implicit Information

Matthew 21:18 (#1)

"Now"

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Then,"

See: Introduction of a New Event

Matthew 21:18 (#2)

"returning"

Here Matthew implies that the disciples were traveling with Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "as Jesus and his disciples were returning"

See: Assumed Knowledge and Implicit Information

Matthew 21:18 (#3)

"the city"

Here, the phrase **the city** refers to Jerusalem. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Jerusalem"

See: Assumed Knowledge and Implicit Information

Matthew 21:19 (#1)

"he went"

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

See: Go and Come

Matthew 21:19 (#2)

"found nothing on it except leaves only"

If it would 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: "found only leaves on it"

See: Connect — Exception Clauses

Matthew 21:19 (#3)

"he says"

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "he said"

See: Irregular Use of Tenses

Matthew 21:19 (#4)

"fruit"

Here, the word **fruit** is singular in form, but it refers to many fruits as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: "fruits"

See: Collective Nouns

Matthew 21:19 (#5)

"you"

Since the Jesus is talking to the fig tree, the word **you** here is singular.

See: Forms of 'You' — Singular

Matthew 21:19 (#6)

"to eternity"

Here, the phrase **to eternity** means that something lasts forever. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "forever" or "ever again"

See: Idiom

Matthew 21:20 (#1)

"saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and they said"

See: Quotations and Quote Margins

Matthew 21:21 (#1)

"But"

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 21:21 (#2)

"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"

Here Jesus uses an imaginary situation to show that a person with **faith** can do amazing things, like casting a **mountain** into the sea. Use a natural method in your language for introducing an imaginary situation. Alternate translation: "imagine that you had faith and did not doubt. In that case, you could do not only what was of the fig tree. Even more, you could say to this mountain, 'Be taken up and be thrown into the sea,' and it would happen"

See: Hypothetical Situations

Matthew 21:21 (#3)

"you have faith and do not doubt"

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternatively, you could combine the two phrases and express the emphasis in another way. Alternate translation: "you have faith without doubting" or "you truly believe"

See: Parallelism

Matthew 21:21 (#4)

"you have faith"

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: "you believe"

See: Abstract Nouns

Matthew 21:21 (#5)

"what was} of the fig tree"

Here Jesus is referring to what he did to the fig tree. If it would be helpful to your readers, you could make that idea more explicit. Alternate translation: "what I did to the fig tree" or "things like what I did to the fig tree"

See: Assumed Knowledge and Implicit Information

Matthew 21:21 (#6)

"you say to this mountain, 'Be taken up and be thrown into the sea,' it will happen"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "you tell this mountain to be taken up and to be thrown into the sea, it will happen"

See: Quotes within Quotes

Matthew 21:21 (#7)

"to this mountain"

Here, the phrase **this mountain** could refer to: (1) the Mount of Olives, which Jesus and his disciples were near. Alternate translation: "to the Mount of Olives" or "to the mountain we are near" (2) any mountain. Alternate translation: "to a mountain"

See: Assumed Knowledge and Implicit Information

Matthew 21:21 (#8)

"Be taken up and be thrown into the sea"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who would do the action, it is clear from the context that it would be God. Alternate translation: "May God take you up and throw you into the sea"

See: Active or Passive

Matthew 21:21 (#9)

"Be taken up and be thrown"

Since someone is talking to a mountain, the commands here are singular.

See: Forms of 'You' — Singular

Matthew 21:22 (#1)

"everything, as much as you request"

The expression **everything, as much as you request** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: "everything that you request"

See: Making Assumed Knowledge and Implicit Information Explicit

Matthew 21:22 (#2)

"in prayer"

If your language does not use an abstract noun for the idea of **prayer**, you could express the same idea in another way. Alternate translation: "as you pray"

See: Abstract Nouns

Matthew 21:23 (#1)

"when} he had come"

In a context such as this, your language might say "gone" instead of **come**. Alternate translation: "when he had gone"

See: Go and Come

Matthew 21:23 (#2)

"into the temple"

Here 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. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "into the temple courtyard"\n

See: Assumed Knowledge and Implicit Information

Matthew 21:23 (#3)

"the elders of the people"

Here Matthew implies that **the people** refers to the Jewish people group. These are **elders** who are respected among the Jewish people. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the elders who lead the Jewish people"

See: Assumed Knowledge and Implicit Information

Matthew 21:23 (#4)

"teaching"

Here Matthew indicates that Jesus is **teaching**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "as he was teaching"

See: Assumed Knowledge and Implicit Information

Matthew 21:23 (#5)

"saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and they said"

See: Quotations and Quote Margins

Matthew 21:23 (#6)

"By what authority do you do these things, and who gave you this authority"

The question **By what authority do you do these things** and the question **who gave you this**

authority could: (1) be two separate questions, the first asking about the nature of the authority and the second about who gave it to Jesus. Alternate translation: "By what kind of authority do you do these things, and who is the one who gave you this authority" (2) both have the same meaning and be asked together to strongly question Jesus' authority. If you choose this option, and if it would be helpful in your language, you could combine these two questions into one question. Alternate translation: "Who was it who gave you the authority to do these things?"

See: Parallelism

Matthew 21:23 (#7)

"By what authority do you do these things, and who gave you this authority"

If your language does not use an abstract noun for the idea of **authority**, you could express the same idea in another way. Alternate translation: "How are you empowered to do these things, and who empowered you in this way"

See: Abstract Nouns

Matthew 21:23 (#8)

"do you do these things"

Here, 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. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "do you teach, heal, and drive people out of the temple"

See: Assumed Knowledge and Implicit Information

Matthew 21:23 (#9)

"do you do" - "you"

Since the chief priests and the elders are talking to Jesus, the words **you** and **you** here are singular.

See: Forms of 'You' — Singular

Matthew 21:24 (#1)

"one word"

Jesus is using the term **word** to refer to what Jesus will ask. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "one thing"

See: Metonymy

Matthew 21:24 (#2)

"by what authority I do these things"

If your language does not use an abstract noun for the idea of **authority**, you could express the same idea in another way. See how you expressed the idea in [21:23](#). Alternate translation: "how I am empowered to do these things"

See: Abstract Nouns

Matthew 21:24 (#3)

"I do these things"

Here, the phrase **these things** refers to what Jesus has done since he arrived in Jerusalem, including driving people out of the temple, healing people, and teaching. See how you translated the similar phrase in [21:23](#). Alternate translation: "I teach, heal, and drive people out of the temple"

See: Assumed Knowledge and Implicit Information

Matthew 21:25 (#1)

"The baptism of John—from where was it"

Here, Jesus first introduces the **baptism of John** and then asks a question about it. If stating the topic and then referring back to it with the word **it** would be redundant in your language, you could express the idea in another way. Alternate translation: "From where was the baptism of John"

See: Making Assumed Knowledge and Implicit Information Explicit

Matthew 21:25 (#2)

"The baptism of John"

Here, Jesus is using the possessive form to describe a kind of **baptism** that was performed by **John**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "The baptism that John performed"

See: Possession

Matthew 21:25 (#3)

"The baptism of John"

If your language does not use an abstract noun for the idea of **baptism**, you could express the same idea in another way. Alternate translation: "When John baptized people"

See: Abstract Nouns

Matthew 21:25 (#4)

"From heaven" - "From heaven"

Here, **heaven** represents God because it is where he dwells. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "From God ... From God"

See: Metonymy

Matthew 21:25 (#5)

"from men"

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "from humans"

See: When Masculine Words Include Women

Matthew 21:25 (#6)

"But"

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 21:25 (#7)

"among themselves"

Here, the phrase **among themselves** could mean: (1) that the chief priests and elders were **reasoning** with each other. Alternate translation: "with one another" (2) that the chief priests and elders were thinking this without saying it. Alternate translation: "within themselves"

See: Assumed Knowledge and Implicit Information

Matthew 21:25 (#8)

"saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and they said"

See: Quotations and Quote Margins

Matthew 21:25 (#9)

"If we say, 'From heaven,' he will say to us, 'For what {reason} then did you not believe him'"

If it would be clearer in your language, you could translate this so that there are not quotations within a quotation. Alternate translation: "If we say that it was from heaven, then he will ask us for what reason we did not believe him."

See: Quotes within Quotes

Matthew 21:25 (#10)

"If we say, 'From heaven,' he will say to us, 'For what {reason} then did you not believe him'"

Here the chief priests and elders use an imaginary situation to help them decide how to answer the question. Use a natural method in your language for introducing an imaginary situation. Alternate translation: "Imagine that we say, 'From heaven.' In that case, he will say to us, 'Why then did you not believe him?'"

See: Connect — Hypothetical Conditions

Matthew 21:25 (#11)

"For what {reason} then did you not believe him"

The chief priests and elders expect that Jesus would use the question form to rebuke them. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "Then you should have believed him." or "You certainly should have believed him, then!"

See: Rhetorical Question

Matthew 21:26 (#1)

"if we say, 'From men,' we fear the crowd"

Here the chief priests and elders use an imaginary situation to help them decide how to answer the question. Use a natural method in your language for introducing an imaginary situation. Alternate translation: "imagine that we say, 'From men.' In that case, we fear the crowd"

See: Hypothetical Situations

Matthew 21:26 (#2)

"if we say, 'From men"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "if we say that it was from men,"

See: Quotes within Quotes

Matthew 21:26 (#3)

"From men"

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "From humans"

See: When Masculine Words Include Women

Matthew 21:26 (#4)

"we fear the crowd, for they all regard John as a prophet"

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: "the crowd regard John as a prophet, so we fear them all"

See: Connect — Reason-and-Result Relationship

Matthew 21:26 (#5)

"the crowd"

Here 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. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "what the crowd would do" or "that the crowd might riot"

See: Assumed Knowledge and Implicit Information

Matthew 21:26 (#6)

"they all regard"

The chief priests and elders say **all** here as an overstatement for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "most of them regard"

See: Hyperbole

Matthew 21:27 (#1)

"And"

Here, the word **And** introduces what the chief priests and scribes did as a result of what they said to each other. If it would be helpful in your language, you could use a word or phrase that introduces the result of an action. Alternate translation: "Therefore," or "So then,"

See: Connecting Words and Phrases

Matthew 21:27 (#2)**"We do not know"**

The chief priests and elders are leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: "We do not know where the baptism of John was from"

See: Ellipsis

Matthew 21:27 (#3)**"Nor do I tell you"**

With the words **Neither do I tell you**, Jesus is indicating that this is the result of what the Jewish leaders told him. If it would be helpful in your language, you could include a word or phrase that introduces a result. Alternate translation: "Then I will not tell you" or "Well then, neither do I tell you"

See: Connect — Reason-and-Result Relationship

Matthew 21:27 (#4)**"by what authority I do these things"**

If your language does not use an abstract noun for the idea of **authority**, you could express the same idea in another way. See how you expressed the idea in [21:23](#). Alternate translation: "how I am empowered to do these things"

See: Abstract Nouns

Matthew 21:27 (#5)**"I do these things"**

Here, the phrase **these things** refers to what Jesus has done since he arrived in Jerusalem, including driving people out of the temple, healing people, and teaching. See how you translated the similar phrase in [21:23](#). Alternate translation: "I teach, heal, and drive people out of the temple"

See: Assumed Knowledge and Implicit Information

Matthew 21:28 (#1)**"But"**

Here, the word **But** introduces the next topic that Jesus wishes to speak about. If it would be helpful in your language, you could use a word or phrase that introduces the next topic, or you could leave **But** untranslated. Alternate translation: "Next,"

See: Connecting Words and Phrases

Matthew 21:28 (#2)**"what do you think"**

Jesus is using the question form to get the attention of the chief priests and the elders. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "I want you to pay attention to what I am about to say." or "listen to this!"

See: Rhetorical Question

Matthew 21:28 (#3)**"A man had two children"**

To teach the chief priests and the elders, Jesus offers a story or illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "Listen to this story: A man had two children"

See: Parables

Matthew 21:28 (#4)**"the first"**

Jesus is using the adjective **first** as a noun to mean the first child. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "the first child"

See: Nominal Adjectives

Matthew 21:28 (#5)**"the first"**

Here, the word **first** could imply that: (1) this child was the older one. Alternate translation: "the older" (2) this child simply the first one with whom

the father spoke. Alternate translation: "the first one he found"

See: Assumed Knowledge and Implicit Information

Matthew 21:28 (#6)

"the first"

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: "child one"

See: Ordinal Numbers

Matthew 21:28 (#7)

"he said, 'Child, go, work today in the vineyard'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "he called him son and told him to go work that day in the vineyard."

See: Quotes within Quotes

Matthew 21:28 (#8)

"go, work"

Since the man is talking to one of his children, the commands here are singular.

See: Forms of 'You' — Singular

Matthew 21:28 (#9)

"go"

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

See: Go and Come

Matthew 21:29 (#1)

"But"

Here, 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 "In contrast,"

See: Connect — Contrast Relationship

Matthew 21:29 (#2)

"said, 'I will not'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "said that he would not,"

See: Quotes within Quotes

Matthew 21:29 (#3)

"I will not"

Here the man's child means that he **will not** go and work in the vineyard. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "I will not work in the vineyard"

See: Assumed Knowledge and Implicit Information

Matthew 21:29 (#4)

"afterward"

Here, the word **afterward** introduces something that happened after the man's child said **I will not**. If it would be helpful in your language, you could use a different word or phrase that introduces something that happened later. Alternate translation: "later that day"

See: Connect — Sequential Time Relationship

Matthew 21:29 (#5)

"having changed his mind"

Here, the phrase **changed his mind** refers to deciding to do something that one had previously chosen not to do. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "having second thoughts" or "having reconsidered"

See: Idiom

Matthew 21:29 (#6)**"he went"**

Here Jesus implies that the man's child **went** to the vineyard and worked there. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "he went and worked in the vineyard"

See: Assumed Knowledge and Implicit Information

Matthew 21:29 (#7)**"he went"**

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

See: Go and Come

Matthew 21:29-31 (#1)

"I will not,' but afterward, having changed his mind, he went" - "I will, lord,' but he did not go"
- "The first"

Many ancient manuscripts have the story as the ULT presents it. Some ancient manuscripts tell the story in a different sequence or with different answers to the questions. See the chapter introduction for more information. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Matthew 21:30 (#1)**"But"**

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then,"

See: Connecting Words and Phrases

Matthew 21:30 (#2)**"the other"**

Jesus is using the adjective **other** as a noun to mean the other child. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "the other child"

See: Nominal Adjectives

Matthew 21:30 (#3)**"he said likewise"**

Here Jesus means that the man said the same things that he said to the the first child (see [21:28](#)). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "he said the same thing" or "he told him also to go work in his vineyard"

See: Assumed Knowledge and Implicit Information

Matthew 21:30 (#4)**"said, 'I will, lord"**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "called him lord and said that he would,"

See: Quotes within Quotes

Matthew 21:30 (#5)**"I will"**

Here the man's child means that he **will** go and work in the vineyard. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "I will work in the vineyard"

See: Assumed Knowledge and Implicit Information

Matthew 21:30 (#6)**"lord"**

In Jesus' culture, the word **lord** was a polite way for a child to address a father. If it would be helpful in your language, you could use a different word or

phrase that is a polite way to address a father in your culture. Alternate translation: "sir"

See: Politeness

Matthew 21:30 (#7)

"he did not go"

Here Jesus implies that the man's child **did not go** to the vineyard and did not work there. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "he did not go and work in the vineyard"

See: Assumed Knowledge and Implicit Information

Matthew 21:30 (#8)

"he did not go"

In a context such as this, your language might say "come" instead of **go**. Alternate translation: "he did not come"

See: Go and Come

Matthew 21:31 (#1)

"the two"

Jesus is using the number **two** as a noun to refer to the two children. Your language may use adjectives in the same way. If not, you could translate this number with an equivalent phrase. Alternate translation: "the two of them"

See: Nominal Adjectives

Matthew 21:31 (#2)

"the will of his father"

If your language does not use an abstract noun for the idea of **will**, you could express the same idea in another way. Alternate translation: "what his father desired"

See: Abstract Nouns

Matthew 21:31 (#3)

"They say, "" - "says"

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "They said ... said"

See: Irregular Use of Tenses

Matthew 21:31 (#4)

"The first"

The chief priests and the scribes are using the number **first** as a noun to refer to the first child. Your language may use adjectives in the same way. If not, you could translate this number with an equivalent phrase. Alternate translation: "The first child"

See: Nominal Adjectives

Matthew 21:31 (#5)

"The first"

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: "Child one"

See: Ordinal Numbers

Matthew 21:31 (#6)

"enter into the kingdom of God before you"

Here Jesus could be implying that: (1) the tax collectors and prostitutes **enter into the kingdom of God** first, and at least some of the chief priests and elders will **enter** later. Alternate translation: "enter into the kingdom of God first, before you do" (2) the tax collectors and prostitutes **enter into the kingdom of God** instead of the chief priests and elders. Alternate translation: "enter into the kingdom of God instead of you"

See: Assumed Knowledge and Implicit Information

Matthew 21:32 (#1)

"For"

Here, the word **For** introduces a basis for what Jesus said in the previous verse. If it would be

helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: "That is because" or "Here is why I say that."

See: Connect — Reason-and-Result Relationship

Matthew 21:32 (#2)

"came"

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

See: Go and Come

Matthew 21:32 (#3)

"in the way of righteousness"

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea in another way. Alternate translation: "in the righteous way"

See: Abstract Nouns

Matthew 21:32 (#4)

"in the way of righteousness"

Here Jesus uses the word **way** to refer to behavior in life. More specifically, he could mean that: (1) John lived a life characterized by **righteousness**. Alternate translation: "living righteously" or "behaving in righteous ways" (2) John showed others how to live lives characterized by **righteousness**. Alternate translation: "to show you how to be righteous"

See: Metaphor

Matthew 21:32 (#5)

"you did not believe him"

Here, **you** is plural and refers to the religious leaders, so use the plural form in your translation if your language marks that distinction.

See: Forms of You

Matthew 21:32 (#6)

"did not change your minds"

Here, the phrase **change your minds** refers to deciding to do something that one had previously chosen not to do. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "did not have second thoughts" or "did not reconsider"

See: Idiom

Matthew 21:33 (#1)

"Listen to another parable. There was a man"

To teach the chief priests and the elders, Jesus offers a story or illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "Now listen to this story: There was a man"

See: Parables

Matthew 21:33 (#2)

"There was a man, a master of a house, who"

Matthew is using the phrase **There was a man, a landowner** to introduce this person into the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: "A man, a landowner,"

See: Introduction of New and Old Participants

Matthew 21:33 (#3)

"a hedge"

A **hedge** is a thick wall made out of busy 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 "wall of plants"

See: Translate Unknowns

Matthew 21:33 (#4)**"rented it out to farmers"**

As the rest of the story shows, the man **rented** the vineyard not for regular cash payments but under an arrangement that entitled him to a share of the crop in exchange for the use of the land. If an arrangement like that would not be familiar to your readers, you could translate this in a way that explains it. Alternate translation: "allowed some farmers to use it in exchange for a share of the crop"

See: Translate Unknowns

Matthew 21:34 (#1)**"Now"**

Here, the word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Then,"

See: Connecting Words and Phrases

Matthew 21:34 (#2)**"the time of the fruits came near"**

Here, the phrase **the time of the fruits** refers to the time of year when the grape vines produced grapes. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "it was almost harvest time" or "the grapes were almost ripe"

See: Idiom

Matthew 21:34 (#3)**"to receive his fruits"**

Here 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. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "to receive his portion of the fruit" or "to receive the fruits that they agreed to pay him"

See: Assumed Knowledge and Implicit Information

Matthew 21:34 (#4)**"his fruits"**

Here, the word **fruits** could refer: (1) directly to the grapes that the vineyard produced. Alternate translation: "his grapes" (2) figuratively to what the farmers made when they sold the grapes. Alternate translation: "his money"

See: Metaphor

Matthew 21:34 (#5)**"his fruits"**

Here, the word translated **his** could refer to: (1) the master of the house, who owned the vineyard. Alternate translation: "the fruits that were his" (2) the vineyard. Alternate translation: "its fruits" or "the fruits of the vineyard"

See: Pronouns — When to Use Them

Matthew 21:35 (#1)**"his servants"**

The pronoun **his** refers to the master of the house. If this is not clear for your readers, you could refer to him more directly. Alternate translation: "the master of the house's servants"

See: Pronouns — When to Use Them

Matthew 21:36 (#1)**"the first"**

Jesus is using the number **first** as a noun to mean the servants who were sent first. Your language may use numbers in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "the first servants"

See: Nominal Adjectives

Matthew 21:36 (#2)**"the first"**

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent

expression. Alternate translation: “the previous ones”

See: Ordinal Numbers

Matthew 21:36 (#3)

"they did to them likewise"

Here Jesus means that the farmers did the same things to these later servants as they did to the first servants (see 21:35). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “they did the same things to them” or “they beat, killed, or stoned them too”

See: Assumed Knowledge and Implicit Information

Matthew 21:36 (#4)

"they did to them"

The pronoun **they** refers to the farmers, and the pronoun **them** refers to the servants. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: “the farmers did to the servants”

See: Pronouns — When to Use Them

Matthew 21:37 (#1)

"But afterward"

Here, the phrase **But afterward** introduces something that happened after the man sent many servants to the farmers. If it would be helpful in your language, you could use a different word or phrase that introduces something that happened later. Alternate translation: “After all that happened”

See: Connect — Sequential Time Relationship

Matthew 21:37 (#2)

"he sent to them his son, saying, 'They will respect my son'"

If it would be more natural in your language, you could reverse the order of these two clauses. Alternate translation: “saying, ‘They will respect my son,’ he sent to them his son.”

See: Information Structure

Matthew 21:37 (#3)

"saying, 'They will respect my son'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “saying that they would respect his son”

See: Quotes within Quotes

Matthew 21:37 (#4)

"saying"

If you keep the direct quotation, consider natural ways of introducing it in your language. Alternate translation: “and he thought”

See: Quotations and Quote Margins

Matthew 21:37 (#5)

"They will respect my son"

Here, 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. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “They will respect my son and give him my portion of the fruits”

See: Assumed Knowledge and Implicit Information

Matthew 21:38 (#1)

"But the farmers, having seen the son"

Here Jesus implies that the son traveled to the vineyard, after which the farmers saw him. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “Then the son arrived at the vineyard. But the farmers, having seen him”

See: Assumed Knowledge and Implicit Information

Matthew 21:38 (#2)

"said among themselves, 'This is the heir. Come, let us kill him and have his inheritance"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "said among themselves that this man was the heir and that they should come and kill him and have his inheritance"

See: Quotes within Quotes

Matthew 21:38 (#3)

"among themselves"

Here, the phrase **among themselves** could mean: (1) that the farmers were speaking with each other. Alternate translation: "to one another" (2) that the farmers were thinking this without saying it. Alternate translation: "within themselves"

See: Assumed Knowledge and Implicit Information

Matthew 21:38 (#4)

"Come"

In a context such as this, your language might say "Go" instead of **Come**. Alternate translation: "Go"

See: Go and Come

Matthew 21:38 (#5)

"and"

Here, the word **and** introduces the purpose for which the farmers plan to **kill** the son. If it would be helpful in your language, you could use a word or phrase that introduces a purpose. Alternate translation: "in order that we might"

See: Connect — Goal (Purpose) Relationship

Matthew 21:38 (#6)

"his inheritance"

Here the farmers are referring primarily to the vineyard, which would be the son's **inheritance**. If it would be helpful in your language, you could

make that idea more explicit. Alternate translation: "his inheritance, this vineyard"

See: Assumed Knowledge and Implicit Information

Matthew 21:38 (#7)

"his inheritance"

If your language does not use an abstract noun for the idea of **inheritance**, you could express the same idea in another way. Alternate translation: "what he will inherit"

See: Abstract Nouns

Matthew 21:39 (#1)

"And"

Here, 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,"\n

See: Connecting Words and Phrases

Matthew 21:40 (#1)

"Therefore"

Here, the word **Therefore** introduces a question that Jesus asks based on the story that he has told. If it would be helpful in your language, you could use a word or phrase that introduces this kind of question. Alternate translation: "In light of that story" or "Given all that"

See: Connect — Reason-and-Result Relationship

Matthew 21:40 (#2)

"the lord of the vineyard"

Here, Jesus is using the possessive form to describe a **lord** who owns **the vineyard**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the lord who owned the vineyard" or "the man whose vineyard it is"

See: Possession

Matthew 21:40 (#3)**"comes"**

Here, the word **comes** indicates that **the lord of the vineyard** returns to the vineyard. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "returns" or "visits them"

See: Assumed Knowledge and Implicit Information

Matthew 21:41 (#1)**"They say"**

The pronoun **they** refers to the chief priests and elders. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: "The chief priests and elders say"

See: Pronouns — When to Use Them

Matthew 21:41 (#2)**"They say"**

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "They said"

See: Irregular Use of Tenses

Matthew 21:41 (#3)**"he will rent out the vineyard to other farmers"**

Here 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: "allow other farmers to use it"

See: Translate Unknowns

Matthew 21:41 (#4)**"in their times"**

Here, the phrase **in their times** refers to the time of year when the grape vines produced grapes. If it

would be helpful in your language, you could use a comparable phrase or state the meaning plainly. See how you expressed the idea in [21:34](#). Alternate translation: "at harvest time" or "when the grapes are ripe"

See: Idiom

Matthew 21:42 (#1)**"says"**

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "said"

See: Irregular Use of Tenses

Matthew 21:42 (#2)**"to them"**

The pronoun **them** refers to the chief priests and the elders. If this is not clear for your readers, you could refer to them more directly. Alternate translation: "to the chief priests and elders"

See: Pronouns — When to Use Them

Matthew 21:42 (#3)**"Did you never read in the Scriptures,"**

Jesus is using the question form to rebuke and teach the chief priests and elders. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "I know that you have read, 'A stone that the builders rejected, this has become the head of the corner. This came about from the Lord, and it is marvelous in our eyes.'" or "Surely you have read, 'A stone that the builders rejected, this has become the head of the corner. This came about from the Lord, and it is marvelous in our eyes'!"

See: Rhetorical Question

Matthew 21:42 (#4)**"Did you never read in the Scriptures"**

Here Jesus introduces a quotation from an important text, in this case, the Old Testament book of Psalms (see [Psalm 118:22-23](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Jesus is quoting from an important text. Alternate translation: "Did you never read in the book of Psalms" or "Have you never read what someone wrote in our Scriptures"

See: Quotations and Quote Margins

Matthew 21:42 (#5)

"A stone that the builders rejected,"

Here the author of the quotation speaks of a person whom others reject as if he were a **stone** that **builders rejected**. He speaks of this person gaining power and respect as if he became **the head of the corner**. Jesus is applying this quotation to himself as the **stone**. However, if possible, preserve the metaphor in your translation, or if necessary you could express the idea in simile form. Alternate translation: "A person who is like a stone that the builders rejected, that person has become like the head of the corner"

See: Metaphor

Matthew 21:42 (#6)

"A stone that the builders rejected"

Here 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. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "A stone that the builders thought was not good enough to use for building"

See: Assumed Knowledge and Implicit Information

Matthew 21:42 (#7)

"the head of the corner"

The phrase **the head of the corner** refers to a specific stone that is especially key or important for a structure. It could be a stone at the corner of a wall, a stone at the top of an arch, or another important stone. You could use a term for one of

these kinds of stones, or you could refer generally to an important or essential stone. Alternate translation: "the cornerstone" or "the capstone" or "the most important stone"

See: Idiom

Matthew 21:42 (#8)

"This came about from the Lord"

Alternate translation: "The Lord has caused this"

Matthew 21:42 (#9)

"in our eyes"

Here, **eyes** represents a person's judgement or evaluation. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "in our opinion" or "from our perspective"

See: Metonymy

Matthew 21:43 (#1)

"For this reason"

Here, the phrase **For this reason** introduces an inference based on the parable that Jesus has told and the quotation in the previous verse.. If it would be helpful in your language, you could use a word or phrase that introduces this kind of inference. Alternate translation: "Because of that," or "Therefore,"

See: Connect — Reason-and-Result Relationship

Matthew 21:43 (#2)

"I say to you"

Jesus uses the clause **I say to you** to emphasize what he is telling the chief priests and elders. Use a natural form in your language for emphasizing the truth and importance of a statement. Alternate translation: "I want you to know"

Matthew 21:43 (#3)

"the kingdom of God will be taken away from you and will be given to a nation"

Here Jesus speaks as if **the kingdom of God** were an object that could **be taken away** and **given**. He means that the ability to be part of God's kingdom will **be taken away** and **given**. If it would be helpful in your language, you could use a comparable image or state the meaning plainly. Alternate translation: "the ability to be in the kingdom of God will be taken away from you and will be given to a nation" or "the kingdom of God will no longer accept you and will accept a nation"

See: Metaphor

Matthew 21:43 (#4)

"the kingdom of God will be taken away from you and will be given"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who will do the action, it is clear from the context that it will be God. Alternate translation: "God will take away his kingdom from you and give it"

See: Active or Passive

Matthew 21:43 (#5)

"producing its fruits"

Here, Jesus speaks of how people behave as if they were plants that produced **fruit**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "acting in its ways" or "perform its deeds"

See: Metaphor

Matthew 21:43 (#6)

"its fruits"

The pronoun **its** refers to **the kingdom of God**. If this is not clear for your readers, you could refer to the kingdom more directly. Alternate translation: "the kingdom's fruits"

See: Pronouns — When to Use Them

Matthew 21:43 (#7)

"its fruits"

Here, Jesus is using the possessive form to describe **fruits** that are appropriate for the kingdom. If this is not clear in your language, you could express the idea in another way. Alternate translation: "fruits appropriate for it" or "fruits that are required for those who are in the kingdom"

See: Possession

Matthew 21:44 (#1)

"And the one having fallen on this stone will be broken to pieces, but on whomever it falls, it will crush him"

Many ancient manuscripts include this verse. The ULT follows that reading. Some ancient manuscripts do not include this verse. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Matthew 21:44 (#2)

"the one having fallen on this stone will be broken to pieces, but on whomever it falls, it will crush him"

Here Jesus speaks of people who reject a person as if they had **fallen on this stone** and **will be broken to pieces**. He speaks of people whom this person punishes as if the **stone** fell on them and crushed them. Jesus is applying this quotation to himself as the **stone**. However, if possible, preserve the metaphor in your translation, or if necessary you could express the idea in simile form. Alternate translation: "people who have rejected the person I have mentioned are like people who fall on a stone and are broken to pieces. When the person I have mentioned punishes people, it is like a stone falling on them and crushing them"

See: Metaphor

Matthew 21:44 (#3)

"the one having fallen on this stone will be broken to pieces"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who would do the action, it is clear from the context that it would be the **stone**. Alternate translation: "this stone will break to pieces the one having fallen on it"

See: Active or Passive

Matthew 21:44 (#4)

"this stone"

Here, **this stone** is the same stone as in [21:42](#). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "that stone" or "the stone that became the head of the corner"

See: Assumed Knowledge and Implicit Information

Matthew 21:44 (#5)

"on whomever it falls, it will crush him"

Here, Jesus first introduces on whom the stone **falls** and then state what will happen to that person. If stating the topic and then referring back to it with the word **him** would be redundant in your language, you could express the idea in another way. Alternate translation: "it will crush whomever it falls on"

See: Making Assumed Knowledge and Implicit Information Explicit

Matthew 21:44 (#6)

"him"

Although the term **him** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "that person"

See: When Masculine Words Include Women

Matthew 21:45 (#1)

"he is speaking"

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "he was speaking"

See: Irregular Use of Tenses

Matthew 21:46 (#1)

"And seeking to seize him, they feared the crowds, because they were regarding him as a prophet"

If it would be more natural in your language, you could reverse the order of these clauses, since the last clause gives the reason for the result that the second clause describes. Alternate translation: "Now the crowds regarded him as a prophet, so they, seeking to arrest him, were afraid of those crowds"

See: Connect — Reason-and-Result Relationship

Matthew 21:46 (#2)

"they feared the crowds"

Here Matthew implies that the chief priests and Pharisees did not **seize** Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "they did not do so since they feared the crowds"

See: Assumed Knowledge and Implicit Information

Matthew 21:46 (#3)

"the crowds"

Here Matthew implies that the chief priests and the Pharisees **fear** what **the crowds** would do if they seized Jesus. They might have rioted or attacked them. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "what the crowd would do" or "that the crowd might riot"

See: Assumed Knowledge and Implicit Information

Matthew 22:1 (#1)**"answering"**

Here, 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. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “responding to what they wanted to do” or “in response”

See: Assumed Knowledge and Implicit Information

Matthew 22:1 (#2)**"to them"**

The pronoun **them** refers to the chief priests, the elders, and the Pharisees, with whom Jesus has been talking. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: “to the chief priests, the elders, and the Pharisees” or “to the Jewish leaders”

See: Pronouns — When to Use Them

Matthew 22:1 (#3)**"saying"**

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

See: Quotations and Quote Margins

Matthew 22:2 (#1)**"The kingdom of the heavens is compared to a man"**

To teach the Jewish leaders, Jesus offers a story or illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: “Listen to this story: the kingdom of the heavens is compared to a man”

See: Parables

Matthew 22:2 (#2)**"The kingdom of the heavens is compared to"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the comparing, it is clear from the context that it is Jesus himself. Alternate translation: “I compare the kingdom of the heavens to” or “The kingdom of the heavens is comparable to”

See: Active or Passive

Matthew 22:3 (#1)**"he sent out his servants to call the ones having been invited to the wedding feast"**

Here 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. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “he invited many guests to the wedding feast. When it was time, he sent out his servants to call the ones having been invited”

See: Assumed Knowledge and Implicit Information

Matthew 22:3 (#2)**"to call the ones having been invited to the wedding feast"**

Here, 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”

See: Information Structure

Matthew 22:3 (#3)**"the ones having been invited"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was king himself. Alternate translation: “the ones that the king had invited”

See: Active or Passive

Matthew 22:3 (#4)**"and"**

Here, the word **and** introduces what actually happened in contrast to what the king wanted. If it would be helpful in your language, you could use a word or phrase that introduces a contrast. Alternate translation: "but"

See: Connecting Words and Phrases

Matthew 22:3 (#5)**"to come"**

In a context such as this, your language might say "go" instead of **come**. Alternate translation: "to go"

See: Go and Come

Matthew 22:4 (#1)

"saying, 'Say to the ones having been invited, 'Behold, I have prepared my dinner. My bulls and fattened calves have been killed, and all things are ready. Come to the wedding feast'

If it would be clearer in your language, you could translate this so that there are not quotations within quotations. Alternate translation: "telling them to say to the ones having been invited that he had prepared his dinner, that his oxen and fattened calves had been killed, and that all things were ready, so they should come to the wedding feast."

See: Quotes within Quotes

Matthew 22:4 (#2)**"saying"**

If you keep the direct quotation, consider natural ways of introducing it in your language. Alternate translation: "and he told them"

See: Quotations and Quote Margins

Matthew 22:4 (#3)**"to the ones having been invited"**

If your language does not use this passive form, you could express the idea in active form or in another

way that is natural in your language. If you need to say who did the action, it is clear from the context that it was king himself. Alternate translation: "the ones that I have invited"

See: Active or Passive

Matthew 22:4 (#4)**"Behold"**

Here, 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 "Pay attention:"

See: Exclamations

Matthew 22:4 (#5)**"I have prepared my dinner"**

Here the king implies that he had his servants prepare the **dinner**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "I have had people prepare my dinner"

See: Assumed Knowledge and Implicit Information

Matthew 22:4 (#6)**"My bulls and fattened calves have been killed"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the king's servants. Alternate translation: "My servants have killed my oxen and fattened calves"

See: Active or Passive

Matthew 22:4 (#7)**"My bulls and fattened calves"**

The word **bulls** refers to male cows. The phrase **fattened calves** refers to young cows that were specially fed and taken care of so that they would make good food when they were slaughtered.

These animals were valuable and considered to be very good for food. If your readers would not be familiar with these types of animals, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "My male cows and specially fed young cows" or "The special animals that we will eat"

See: Translate Unknowns

Matthew 22:4 (#8)

"have been killed"

Here the king implies that the **oxen** and **fattened calves** have been slaughtered and prepared for eating. If it would be helpful to your readers, you could make that idea more explicit. Alternate translation: "have been prepared as food"

See: Assumed Knowledge and Implicit Information

Matthew 22:4 (#9)

"Come"

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: "I ask that you come"

See: Imperatives — Other Uses

Matthew 22:4 (#10)

"Come"

In a context such as this, your language might say "Go" instead of **Come**. Alternate translation: "Go"

See: Go and Come

Matthew 22:5 (#1)

"But"

Here, the word **But** introduces what those people did in contrast to what the king asked them to do. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: "Despite that,"

See: Connect — Contrast Relationship

Matthew 22:5 (#2)

"went away, one to his own field and one to his business"

Here 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. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "went away to do other things, like taking care of fields or businesses"

See: Assumed Knowledge and Implicit Information

Matthew 22:5 (#3)

"his own" - "his"

Although the terms **his** and **his** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "to his or her own ... his or her"

See: When Masculine Words Include Women

Matthew 22:6 (#1)

"But"

Here, the word **But** introduces what other guests did in contrast to what some guests did as described in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces that kind of contrast, or you could leave **But** untranslated. Alternate translation: "In contrast,"

See: Connect — Contrast Relationship

Matthew 22:6 (#2)

"the rest"

Jesus is using the adjective **rest** as a noun to mean the rest of the invited guests. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "the rest of the guests"

See: Nominal Adjectives

Matthew 22:6 (#3)

"mistreated and killed {them}"

Here 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. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "mistreated some and killed others"

See: Assumed Knowledge and Implicit Information

Matthew 22:7 (#1)

"But"

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 22:7 (#2)

"he destroyed those murderers and burned their city"

Here Jesus implies that the king had **his soldiers** destroy **those murderers** and burn **their city**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "he had them kill those murders and burn their city"

See: Assumed Knowledge and Implicit Information

Matthew 22:8 (#1)

"he says"

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "he said"

See: Irregular Use of Tenses

Matthew 22:8 (#2)

"the ones having been invited"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was king himself. Alternate translation: "the ones that I had invited"

See: Active or Passive

Matthew 22:8 (#3)

"worthy"

Here the king implies that the people were **not worthy** to attend the wedding feast. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "worthy to come" or "worthy to be at the feast"

See: Assumed Knowledge and Implicit Information

Matthew 22:8-9 (#1)

"he says to his servants, 'The wedding feast is ready, but the ones having been invited were not worthy' - "Therefore, go to the crossings of the roads and invite as many as you find to the wedding feast"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "he told his servants that the wedding feast was ready, but the ones having been invited were not worthy. So, he commanded them to go to the crossings of the roads and invite as many as they found to the wedding feast."

See: Quotes within Quotes

Matthew 22:9 (#1)

"go"

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

See: Go and Come

Matthew 22:9 (#2)**"the crossings of the roads"**

Here, the phrase **the crossings of the roads** could refer to: (1) the places where roads cross other **roads**. Alternate translation: "the street crossings" (2) the places where **roads** from the city cross into the country. Alternate translation: "where the roads leave the city"

See: Assumed Knowledge and Implicit Information

Matthew 22:10 (#1)**"having gone out"**

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

See: Go and Come

Matthew 22:10 (#2)**"both evil and good"**

Jesus is using the adjectives **evil** and **good** as nouns to mean certain kinds of people. Your language may use adjectives in the same way. If not, you can translate these words with equivalent phrases. Alternate translation: "both evil people and good people"

See: Nominal Adjectives

Matthew 22:10 (#3)**"the wedding was filled {with those} reclining to eat"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "those reclining to eat filled the wedding"

See: Active or Passive

Matthew 22:10 (#4)**"the wedding"**

Here, **wedding** represents the place where the wedding celebration would take place. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "place for the wedding"

See: Metonymy

Matthew 22:10 (#5)**"with those} reclining to eat"**

In Jesus' culture, people would usually recline, or lay on one side, when they were eating. If it would be helpful in your language, you could refer to the position in which people eat in your culture, or you could just refer to eating. Alternate translation: "with those sitting down to eat" or "with those ready to eat"

See: Assumed Knowledge and Implicit Information

Matthew 22:11 (#1)**"But"**

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 22:11 (#2)**"having come in"**

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

See: Go and Come

Matthew 22:11 (#3)**"the ones reclining to eat"**

In Jesus' culture, people would usually recline, or lay on one side, when they were eating. See how you expressed the idea in [22:10](#). Alternate translation: "the ones sitting down to eat" or "the ones ready to eat"

See: Assumed Knowledge and Implicit Information

Matthew 22:11 (#4)

"wedding clothes"

The phrase **wedding clothes** refers to nice or special clothing that people would wear to weddings. If your readers would not be familiar with this type of clothing, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "appropriate clothes" or "the correct clothing"

See: Translate Unknowns

Matthew 22:12 (#1)

"he says to him, 'Friend, how did you come in here, not having wedding clothes'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "and asked him politely how he came in that place, not having wedding clothes."

See: Quotes within Quotes

Matthew 22:12 (#2)

"he says"

To call attention to a development in the story, Jesus uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "he said"

See: Irregular Use of Tenses

Matthew 22:12 (#3)

"how did you come in here, not having wedding clothes"

The king is using the question form to rebuke the man who was not wearing wedding clothes. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "it was wrong for you to come in here, not having

wedding clothes." or "you should never have come in here, not having wedding clothes!"

See: Rhetorical Question

Matthew 22:12 (#4)

"did you come in"

Here, the word **you** is singular because the king is speaking to one of the wedding guests.

See: Forms of 'You' — Singular

Matthew 22:12 (#5)

"did you come in"

In a context such as this, your language might say "go" instead of **come**. Alternate translation: "did you go in"

See: Go and Come

Matthew 22:12 (#6)

"wedding clothes"

The phrase **wedding clothes** refers to nice or special clothing that people would wear to weddings. Express the idea as you did in [22:11](#). Alternate translation: "appropriate clothes" or "the correct clothing"

See: Translate Unknowns

Matthew 22:13 (#1)

"the king said to the servants, 'Having bound his feet and hands, throw him out into the outer darkness, where there will be weeping and grinding of the teeth'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "the king commanded his servants to bind his feet and hands and to throw him out into the outer darkness, where there will be weeping and grinding of the teeth."

See: Quotes within Quotes

Matthew 22:13 (#2)

"into the outer darkness, where there will be weeping and grinding of the teeth"

Here, 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, which is where there will be weeping and grinding of the teeth." (2) something that Jesus adds in comment. Alternate translation: "into the outer darkness.' That is where there will be weeping and grinding of the teeth."

See: Quotations and Quote Margins

Matthew 22:13 (#3)

"into the outer darkness"

Here, the phrase **the outer darkness** refers to a place of punishment. If it would be helpful in your language, you could state the meaning plainly. If possible, preserve the idea of darkness. See how you expressed the similar idea in [8:12](#). Alternate translation: "into the dark place of punishment"

See: Metaphor

Matthew 22:13 (#4)

"the outer darkness"

If your language does not use an abstract noun for the idea of **darkness**, you could express the same idea in another way. Alternate translation: "the dark place outside"

See: Abstract Nouns

Matthew 22:13 (#5)

"grinding of the teeth"

In Jesus' culture, people would grind their teeth when they experienced anger, grief, and pain. If it would be helpful in your language, you could refer to an action with comparable meaning or state the meaning of this action plainly. See how you expressed this phrase in [8:12](#). Alternate translation: "beating of breasts" or "grinding of the teeth in anger and pain"\n

See: Symbolic Action

Matthew 22:14 (#1)

"For"

Here, the word **For** introduces Jesus' explanation of the story he has just told. If it would be helpful in your language, you could use a word or phrase that introduces an explanation. Alternate translation: "Here is what I mean:" or "What that parable illustrates is that"

See: Connecting Words and Phrases

Matthew 22:14 (#2)

"many are called, but few chosen"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is God. Alternate translation: "God calls many, but he chooses few"

See: Active or Passive

Matthew 22:14 (#3)

"many" - "few"

Matthew is using the adjectives **many** and **few** as nouns to mean many people and few people. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: "many people ... few people"

See: Nominal Adjectives

Matthew 22:14 (#4)

"called," - "chosen"

Here Jesus implies that people are **called** and **chosen** to enter into God's kingdom. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "called to enter God's kingdom ... chosen to enter it"

See: Assumed Knowledge and Implicit Information

Matthew 22:14 (#5)

"few chosen"

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "few are chosen"

See: Ellipsis

Matthew 22:15 (#1)

"Then"

Here, the word **Then** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Then** untranslated. Alternate translation: "Later on," or "Sometime later,"

See: Introduction of a New Event

Matthew 22:15 (#2)

"having gone"

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

See: Go and Come

Matthew 22:15 (#3)

"took counsel"

Here, the phrase **took counsel** indicates that the Pharisees were working together to figure something out. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. See how you expressed the similar phrase in [12:14](#). Alternate translation: "made plans concerning" or "came up with ideas for"

See: Idiom

Matthew 22:15 (#4)

"they might entrap him"

Matthew is speaking as if the Pharisees wanted to catch Jesus in a trap. He means that they wanted to get Jesus to say something that would allow them to accuse him of doing wrong. If it would be helpful

for your readers, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "they might catch him" or "they might cause him to make an error"

See: Metaphor

Matthew 22:15 (#5)

"in word"

Here, **word** represents something said in words. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "in his speech"

See: Metonymy

Matthew 22:15 (#6)

"in word"

Here, the phrase **in word** could refer to things spoken by: (1) Jesus. Alternate translation: "in his words" (2) the Pharisees. Alternate translation: "with their words"

See: Assumed Knowledge and Implicit Information

Matthew 22:16 (#1)

"they send"

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "they sent"

See: Irregular Use of Tenses

Matthew 22:16 (#2)

"the Herodians"

The **Herodians** were a group of people who supported the ruler Herod Antipas. If it would be helpful in your language, you could use a short phrase to describe them. Alternate translation: "people who wanted King Herod to continue to rule"

See: Translate Unknowns

Matthew 22:16 (#3)**"saying"**

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and they said"

See: Quotations and Quote Margins

Matthew 22:16 (#4)

"you are" - "you teach" - "to you" - "you do not look"

Throughout this verse, the word **you** is singular because the Herodians and the disciples of the Pharisees are speaking to Jesus.

See: Forms of 'You' — Singular

Matthew 22:16 (#5)**"the way of God"**

Here, the Herodians and the disciples of the Pharisees are using the possessive form to describe a **way** that **God** desires or approves of. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the way that pleases God"

See: Possession

Matthew 22:16 (#6)**"the way of God"**

Here Jesus uses the word **way** to refer to behavior in life. More specifically, he means that this behavior pleases **God**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "behavior that pleases God"

See: Metaphor

Matthew 22:16 (#7)**"in truth"**

If your language does not use an abstract noun for the idea of **truth**, you could express the same idea in another way. Alternate translation: "in a truthful way"

See: Abstract Nouns

Matthew 22:16 (#8)

"it is not a concern to you about anyone, for you do not look at the face of men"

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: "since you do not look at the face of men, it is not a concern to you about anyone"

See: Connect — Reason-and-Result Relationship

Matthew 22:16 (#9)

"it is not a concern to you about anyone"

The Herodians and the disciples of the Pharisees use this clause to say that Jesus does not care what others think and say about him. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "you do not concern yourself with the opinions of others" or "you are not influenced by what others think of you"

See: Idiom

Matthew 22:16 (#10)

"it is not a concern to you about anyone"

The words translated **not** and **anyone** 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: "it is a concern to you about no one"

See: Double Negatives

Matthew 22:16 (#11)**"it is not a concern to you"**

If your language does not use an abstract noun for the idea of **concern**, you could express the same idea in another way. Alternate translation: "nothing concerns you"

See: Abstract Nouns

Matthew 22:16 (#12)**"for you do not look at the face of men"**

Here, to **look at the face of men** refers to making decisions about how to treat people based on how they appear. People who **look at the face of men** treat wealthy and important people differently than they treat poor and unimportant people. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "for you do not judge men by appearances" or "for you do not treat people based on what they look like"

See: Idiom

Matthew 22:16 (#13)**"of men"**

Although the term **men** is masculine, the Herodians and the disciples of the Pharisees are using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "of humans"

See: When Masculine Words Include Women

Matthew 22:17 (#1)**"Therefore"**

Here, the word **Therefore** introduces what the Herodians and the disciples of the Pharisees want to ask because of what they have claimed to think about Jesus. If it would be helpful in your language, you could use a word or phrase that introduces this kind of question, or you could leave **Therefore** untranslated. Alternate translation: "So then" or "Since you teach that way"

See: Connect — Reason-and-Result Relationship

Matthew 22:17 (#2)**"tell us, what do you think"**

The Herodians and the Pharisees are using the question form to get the attention of Jesus. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "tell us what you think." or "tell us what you think!"

See: Rhetorical Question

Matthew 22:17 (#3)**"tell"**

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: "we ask that you tell"

See: Imperatives — Other Uses

Matthew 22:17 (#4)**"tell" - "you"**

Here, the imperative and the word **you** are singular because the Herodians and the disciples of the Pharisees are speaking to Jesus.

See: Forms of 'You' — Singular

Matthew 22:17 (#5)**"Is it lawful"**

Here, the word **lawful** could be referring to: (1) whether something is permitted by the Jewish law that God gave to Moses. Alternate translation: "Does the law that God gave to Moses permit us" (2) whether something is generally right or wrong. Alternate translation: "Is it right" or "Is it appropriate"

See: Assumed Knowledge and Implicit Information

Matthew 22:17 (#6)**"to Caesar"**

Here, **Caesar** represents the Roman leaders and government in general. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "to the Roman leaders" or "to the Roman empire"

See: Metonymy

Matthew 22:17 (#7)

"not"

The Herodians and the disciples of the Pharisees are leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "is it not lawful to do so"

See: Ellipsis

Matthew 22:18 (#1)

"But"

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 22:18 (#2)

"their wickedness"

If your language does not use an abstract noun for the idea of **wickedness**, you could express the same idea in another way. Alternate translation: "that they were acting wickedly"

See: Abstract Nouns

Matthew 22:18 (#3)

"Why are you testing me, hypocrites"

Jesus is using the question form to rebuke the Herodians and the disciples of the Pharisees. If you would not use the question form for this purpose in your language, you could translate this as a

statement or an exclamation. Alternate translation: "I know that you are testing me, hypocrites." or "Stop testing me, hypocrites!"

See: Rhetorical Question

Matthew 22:19 (#1)

"the coin of the poll tax"

Here, Jesus is using the possessive form to describe a **coin** that is used to pay **the poll tax**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the coin used to pay the poll tax"

See: Possession

Matthew 22:19 (#2)

"they"

The pronoun **they** refers to the people who were there, more specifically the Herodians and the disciples of the Pharisees. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: "the disciples of the Pharisees and the Herodians" or "the people there"

See: Pronouns — When to Use Them

Matthew 22:19 (#3)

"a denarius"

A **denarius** was a silver coin equivalent to about one day's wage for a hired worker. You could try to express this amount in terms of current monetary values, but that might cause your Bible translation to become outdated and inaccurate, since those values can change over time. So instead you might state something more general or give the equivalent in wages. Alternate translation: "a silver coin" or "a coin worth one day's wage"

See: Biblical Money

Matthew 22:20 (#1)

"he says"

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your

language, you could use the past tense in your translation. Alternate translation: "he said"

See: Irregular Use of Tenses

Matthew 22:20 (#2)

"to them"

The pronoun **them** refers to the Herodians and the disciples of the Pharisees. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: "to the Herodians and the disciples of the Pharisees"

See: Pronouns — When to Use Them

Matthew 22:20 (#3)

"image and inscription {is} this"

In Jesus' culture, when governments made coins, they would usually put the face of the king or leader on one side, and they would usually have writing on the coin that honored that king or leader. If it would be helpful in your language, you could make this practice more explicit. Alternate translation: "face and words of honor did the Roman government stamp on this coin"

See: Assumed Knowledge and Implicit Information

Matthew 22:20 (#4)

"inscription"

Here, the word **inscription** refers to a few words carved or pressed into a hard surface. If your readers would not be familiar with this type of writing, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "writing" or "written message"

See: Translate Unknowns

Matthew 22:21 (#1)

"They say, "" - "he says"

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your

translation. Alternate translation: "They said & he said"

See: Irregular Use of Tenses

Matthew 22:21 (#2)

"Caesar's"

The Herodians and the disciples of the Pharisees are leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the previous verse if it would be clearer in your language. Alternate translation: "The image and inscription are Caesar's"

See: Ellipsis

Matthew 22:21 (#3)

"Caesar's"

Here 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. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "They are of Caesar, the man who rules the Roman empire"

See: Assumed Knowledge and Implicit Information

Matthew 22:21 (#4)

"the things of Caesar to Caesar"

Here, **Caesar** represents the Roman leaders and government in general. See how you translated this word in [22:17](#), but make sure that the connection to the answer **Caesar's** earlier in the verse is clear. Alternate translation: "the things of the Roman leaders to the Roman leaders" or "the things of the Roman empire to the Roman empire"

See: Metonymy

Matthew 22:21 (#5)

"and the things of God to God"

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from

earlier in the sentence if it would be clearer in your language. Alternate translation: "and give back the things of God to God"

See: Ellipsis

Matthew 22:22 (#1)

"they went away"

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

See: Go and Come

Matthew 22:23 (#1)

"On that day"

The phrase **On that day** indicates that this event happened later that same day, after the previous event that Matthew described. If it would be helpful in your language, you could use a different word or phrase that introduces an event that happened later on the same day. Alternate translation: "Later on, during that same day,"

See: Connect — Sequential Time Relationship

Matthew 22:23 (#2)

"On that day Sadducees, saying there is no resurrection, approached him and questioned him"

Matthew is here 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, who are a group who say that there is no resurrection. They questioned him"

See: Introduction of New and Old Participants

Matthew 22:23 (#3)

"On that day Sadducees, saying there is no resurrection, approached him"

Here Matthew provides background information about the **Sadducees** that will help readers

understand what happens next. Use a natural form in your language for introducing background information. Alternate translation: "Now the Sadducees teach that there is no resurrection. On that day, some of them approached him"

See: Background Information

Matthew 22:23 (#4)

"there is no resurrection"

If your language does not use an abstract noun for the idea of **resurrection**, you could express the same idea in another way. Alternate translation: "that people do not resurrect"

See: Abstract Nouns

Matthew 22:24 (#1)

"saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and they said"

See: Quotations and Quote Margins

Matthew 22:24 (#2)

"Moses said, 'If someone dies, not having children, his brother will marry his wife and will raise up seed for his brother'

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "Moses said that if someone has died, not having children, his brother will marry his wife and will raise up seed for his brother."

See: Quotes within Quotes

Matthew 22:24 (#3)

"Moses said"

Here, the Sadducees introduce a summary of a section of an important text, in this case, the Old Testament book of Deuteronomy (see [Deuteronomy 25:5-6](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that the Sadducees are summarizing an

important text. Alternate translation: "Moses wrote in the book of Deuteronomy" or "Moses declared in the Law"

See: Quotations and Quote Margins

Matthew 22:24 (#4)

"If someone dies, not having children, his brother will marry"

Here **Moses** uses an imaginary situation to show what should happen when that kind of situation actually happens. Use a natural method in your language for introducing an imaginary situation. Alternate translation: "Suppose that someone has died, not having children. Then, his brother will marry"

See: Hypothetical Situations

Matthew 22:24 (#5)

"his brother will marry his wife and will raise up seed for his brother"

Here **Moses** required that, when a man's brother died without having any children even though he was married, the man had to marry his brother's widow. The first child that they had would be considered offspring of the man's deceased brother. That way, the deceased brother's family line could continue. If it would be helpful in your language, you could make that idea more explicit in your translation, or you could include some of this information in a footnote. Alternate translation: "his brother will marry the widow and will raise up seed with her. The first child will continue the dead man's family line"

See: Assumed Knowledge and Implicit Information

Matthew 22:24 (#6)

"his brother will marry his wife and will raise up"

The author of the quotation is using the future form to give a command. If it would be helpful in your language, you could express the idea using a form that expresses a command or obligation. Alternate translation: "his brother must marry his wife and must raise up"

See: Statements — Other Uses

Matthew 22:24 (#7)

"will raise up seed"

Here, the author of the quotation is speaking of having a child as if it were raising up **seed**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "will produce offspring"

See: Metaphor

Matthew 22:25 (#1)

"But"

Here, the word **But** introduces the next topic that the Sadducees want to talk about. If it would be helpful in your language, you could use a word or phrase that introduces the next topic, or you could leave **But** untranslated. Alternate translation: "Now"

See: Connecting Words and Phrases

Matthew 22:25 (#2)

"there were among us seven brothers, and the first"

Here the Sadducees use an imaginary situation to set up a question they want to ask Jesus. Use a natural method in your language for introducing an imaginary situation. Alternate translation: "imagine a family with seven brothers. The first"

See: Hypothetical Situations

Matthew 22:25 (#3)

"the first"

The Sadducees are using the number **first** as a noun to mean the first brother. Your language may use numbers in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "the first brother"

See: Nominal Adjectives

Matthew 22:25 (#4)**"the first"**

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: "brother number one"

See: Ordinal Numbers

Matthew 22:25 (#5)**"And not having seed, he left his wife to his brother"**

Here the Sadducees are indicating that the dead man's brother married the widow, as Moses commanded. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "And since he did not have seed, his brother married his wife to produce seed for him"

See: Assumed Knowledge and Implicit Information

Matthew 22:25 (#6)**"seed"**

Here, the Sadducees are speaking of offspring as if they were **seed**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "offspring"

See: Metaphor

Matthew 22:26 (#1)**"the second and the third, until the seven"**

The Sadducees are leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the previous verse if it would be clearer in your language. Alternate translation: "Likewise also, the second and the third died without having seed and left her to a brother, until the seven had done so"

See: Ellipsis

Matthew 22:26 (#2)**"the second" - "the third," - "the seven"**

The Sadducees are using the numbers **second**, **third**, and **seven** as nouns to mean various brothers. Your language may use numbers in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: "the second brother ... the third brother ... the seven brothers"

See: Nominal Adjectives

Matthew 22:26 (#3)**"the second" - "the third"**

If your language does not use ordinal numbers, you can use cardinal numbers here or equivalent expressions. Alternate translation: "brother number two ... brother number three"

See: Ordinal Numbers

Matthew 22:26 (#4)**"until the seven"**

Here the Sadducees imply that all **seven** brothers had married the woman and died without having children. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "until this had happened to all seven"

See: Assumed Knowledge and Implicit Information

Matthew 22:27 (#1)**"of all"**

The Sadducees are using the adjective **all** as a noun to mean all the people they have mentioned. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "of all those people"

See: Nominal Adjectives

Matthew 22:28 (#1)**"in the resurrection"**

The Sadducees did not actually believe that there would be a **resurrection**. If it would be helpful in your language, you could indicate this explicitly. Alternate translation: "in the supposed resurrection" or "if there is a resurrection"

See: Assumed Knowledge and Implicit Information

Matthew 22:28 (#2)

"in the resurrection"

If your language does not use an abstract noun for the idea of **resurrection**, you could express the same idea in another way. Alternate translation: "when people resurrect"

See: Abstract Nouns

Matthew 22:28 (#3)

"of the seven"

The Sadducees are using the number **seven** as a noun to mean the seven brother. Your language may use numbers in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "of the seven brothers"

See: Nominal Adjectives

Matthew 22:28 (#4)

"For"

Here, the word **For** introduces a reason why the Sadducees ask their question. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a question, or you could leave **For** untranslated. Alternate translation: "We ask this question because" or "This is a problem, since"

See: Connect — Reason-and-Result Relationship

Matthew 22:28 (#5)

"they all had her"

Here the Sadducees imply that all the brothers **had** the woman as a wife. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "they all had her as a wife"

See: Assumed Knowledge and Implicit Information

Matthew 22:29 (#1)

"You are being led astray, not knowing the Scriptures or the power of God"

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: "Because you do not know the Scriptures or the power of God, you are being led astray"

See: Connect — Reason-and-Result Relationship

Matthew 22:29 (#2)

"You are being led astray"

Jesus is speaking as if the Sadducees have literally been **led astray** or conducted down the wrong path. He means that they have been deceived. If it would be helpful for your readers, you could state the meaning plainly. Alternate translation: "You are being deceived"

See: Metaphor

Matthew 22:29 (#3)

"You are being led astray"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is they themselves. Alternate translation: "You are going astray" or "You are leading yourselves astray"

See: Active or Passive

Matthew 22:29 (#4)

"the power of God"

If your language does not use an abstract noun for the idea of **power**, you could express the same idea in another way. Alternate translation: "the powerful things that God can do"

See: Abstract Nouns

Matthew 22:30 (#1)**"For"**

Here, the word **For** introduces an explanation of how the Sadducees have been “led astray” (see [22:29](#)). If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: “In fact,” or “What you should know is that”

See: Connecting Words and Phrases

Matthew 22:30 (#2)**"in the resurrection"**

Here Jesus could be referring to: (1) the period of time that will begin at **the resurrection**. Alternate translation: “once the resurrection happens” (2) the moment of **resurrection** itself. Alternate translation: “at the moment of resurrection”

See: Assumed Knowledge and Implicit Information

Matthew 22:30 (#3)**"in the resurrection"**

If your language does not use an abstract noun for the idea of **resurrection**, you could express the same idea in another way. Alternate translation: “when people resurrect”

See: Abstract Nouns

Matthew 22:30 (#4)**"they neither marry nor are given in marriage"**

In Jesus’ culture, it was customary to talk about men marrying and women being **given in marriage**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “men do not marry and women are not given in marriage” or “men and women do not get married”

See: Assumed Knowledge and Implicit Information

Matthew 22:30 (#5)**"they neither marry" - "they are"**

The pronouns **they** and **they** refer to everyone who participates in the **resurrection**. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: “men and women neither marry ... men and women are”

See: Pronouns — When to Use Them

Matthew 22:30 (#6)**"are given in marriage"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, Jesus implies that it is the people’s parents. Alternate translation: “do their parents give them in marriage”

See: Active or Passive

Matthew 22:30 (#7)**"are given in marriage"**

If your language does not use an abstract noun for the idea of **marriage**, you could express the same idea in another way. Alternate translation: “are they married”

See: Abstract Nouns

Matthew 22:30 (#8)**"they are like angels in heaven"**

Jesus is saying that people **in the resurrection** are like **angels** because neither of them **marry**. If it would be helpful in your language, you could state that explicitly. Alternate translation: “they are like angels in heaven, since they too do not marry”

See: Simile

Matthew 22:31 (#1)**"But concerning the resurrection of the dead, have you not read"**

Here, the phrase **But concerning** introduces the next topic that Jesus wants to talk about. If it would be helpful in your language, you could use a word or phrase that introduces the next topic. Alternate

translation: "Next, I will talk about the resurrection of the dead. Have you not read"

See: Connecting Words and Phrases

Matthew 22:31 (#2)

"the resurrection of the dead"

If your language does not use an abstract noun for the idea of **resurrection**, you could express the same idea in another way. Alternate translation: "when the dead resurrect"

See: Abstract Nouns

Matthew 22:31 (#3)

"of the dead"

Jesus is using the adjective **dead** as a noun in order to refer to people who are dead. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: "of the dead people" or "of the corpses"

See: Nominal Adjectives

Matthew 22:31 (#4)

"what} was spoken to you by God"

If your language does not use this passive form, you can state this in active form. Alternate translation: "what God spoke to you"

See: Active or Passive

Matthew 22:31 (#5)

"by God, saying"

Here, Jesus introduces a quotation from an important text, in this case, the Old Testament book of Exodus (see [3:6](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Jesus is quoting from an important text. Alternate translation: "by God in the book of Exodus" or "by God in the Scriptures when he said"

See: Quotations and Quote Margins

Matthew 22:31-32 (#1)

"have you not read {what} was spoken to you by God, saying" - "I am the God of Abraham, and the God of Isaac, and the God of Jacob"

Jesus is using the question form to rebuke and teach the Sadducees. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "I know that you have read what was spoken to you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob." or "Surely you have read what was spoken to you by God, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'!"\n

See: Rhetorical Question

Matthew 22:32 (#1)

"I am the God of Abraham, and the God of Isaac, and the God of Jacob"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation, with no comma at the end of verse 31: "that he is the God of Abraham, and the God of Isaac, and the God of Jacob?"

See: Quotes within Quotes

Matthew 22:32 (#2)

"the God of Abraham, and the God of Isaac, and the God of Jacob"

Here, the author of the quotation is using the possessive form to describe the **God** whom **Abraham, Isaac, and Jacob** worship. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the God that Abraham honors, and the God that Isaac honors, and the God that Jacob honors"

See: Possession

Matthew 22:32 (#3)

"He is not a God of the dead, but of the living"

Jesus is leaving out some of the words that in many languages a sentence would need in order to be

complete. You can supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "God is not the God of the dead, but he is the God of the living"

See: Ellipsis

Matthew 22:32 (#4)

"He is not a God of the dead, but of the living"

Here 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. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "God is not of the dead, but of the living, so Abraham, Isaac, and Jacob must live again after they died"

See: Assumed Knowledge and Implicit Information

Matthew 22:32 (#5)

"not" - "of the dead, but of the living"

If your language would not naturally put the negative statement before the positive statement, you could reverse the two phrases here. Alternate translation: "of the living, not of the dead"

See: Information Structure

Matthew 22:32 (#6)

"of the dead, but of the living"

Here, Jesus is using the possessive form to describe the **God whom the living, not the dead**, worship. If this is not clear in your language, you could express the idea in another way. Alternate translation: "honored by the dead, but by the living"

See: Possession

Matthew 22:32 (#7)

"of the dead," - "of the living"

Jesus is using the adjectives **dead** and **living** as nouns to mean people who are dead and living. Your language may use adjectives in the same way.

If not, you can translate these words with equivalent phrases. Alternate translation: "of dead people ... of living people"

See: Nominal Adjectives

Matthew 22:33 (#1)

"having heard this, the crowds were astonished at his teaching"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was what Jesus taught. Alternate translation: "what the crowds heard Jesus teach astonished them"

See: Active or Passive

Matthew 22:34 (#1)

"But"

Here, the word **But** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Introduction of a New Event

Matthew 22:34 (#2)

"gathered together at the same place"

The expression **gathered together at the same place** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: "gathered together" or "came to one place"

See: Making Assumed Knowledge and Implicit Information Explicit

Matthew 22:34 (#3)

"gathered together at the same place"

Here Matthew implies that the Pharisees **gathered together** and then went to where Jesus was. If it would be helpful in your language, you could make

that idea more explicit. Alternate translation: "gathered together at the same place and approached Jesus"

See: Assumed Knowledge and Implicit Information

Matthew 22:35 (#1)

"And one of them, a lawyer, questioned {him}"

Here Matthew introduces **a lawyer** who is a Pharisee as a new character in the story. Use a natural form in your language for introducing a new character. Alternate translation: "One of them was a lawyer. He questioned him"

See: Introduction of New and Old Participants

Matthew 22:35 (#2)

"a lawyer"

A **lawyer** an expert in the law of Moses and its application to various situations. If your readers would not be familiar with this type of profession, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "a man who studied the Jewish law"

See: Translate Unknowns

Matthew 22:35 (#3)

"questioned {him}, testing him"

Here, the word **testing** introduces the purpose for which the **lawyer** questioned Jesus. If it would be helpful in your language, you could use a word or phrase that introduces a purpose. Alternate translation: "questioned him with the goal of testing him"

See: Connect — Goal (Purpose) Relationship

Matthew 22:36 (#1)

"the great commandment"

Here, the lawyer is asking about which **commandment** is the greatest one out of all the commandments. If it would be helpful in your language, you could make that idea more explicit.

Alternate translation: "the greatest commandment"

See: Assumed Knowledge and Implicit Information

Matthew 22:37 (#1)

"But"

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 22:37 (#2)

"You will love the Lord your God with your whole heart, and with your whole soul, and with your whole mind"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "The great commandment is to love the Lord God with one's whole heart, and with one's whole soul, and with one's whole mind"

See: Quotes within Quotes

Matthew 22:37 (#3)

"You will love the Lord your God"

Here Jesus begins to quote from an important text, in this case, the Old Testament book of Deuteronomy (see [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'"\n

See: Quotations and Quote Margins

Matthew 22:37 (#4)

"You will love" - "your" - "your" - "your" - "your"

Since in this command God is addressing each specific person who is part of God's people, the

words **You** and **your** are singular throughout this verse.

See: Forms of 'You' — Singular

Matthew 22:37 (#5)

"the Lord your God"

Here, the author of the quotation is using the possessive form to describe **the God** whom the people of Israel worship. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the Lord whom you honor"

See: Possession

Matthew 22:37 (#6)

"You will love"

The author of the quotation is using the future form to give a command. If it would be helpful in your language, you could express the idea using a form that expresses a command or obligation. Alternate translation: "You should love" or "You must love"

See: Statements — Other Uses

Matthew 22:37 (#7)

"with your whole heart, and with your whole soul, and with your whole mind"

Here, the author of the quotation is referring to all of a human being by naming multiple parts of it. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "with all of who you are" or "with your entire being"

See: Merism

Matthew 22:37 (#8)

"with your whole heart"

In Matthew's culture, the **heart** is the place where humans think and feel. If it would be helpful in your language, you could translate **heart** by referring to the place where humans think and feel in your culture or by expressing the idea plainly. Alternate

translation: "with all your desires" or "with all your feelings"

See: Metonymy

Matthew 22:37 (#9)

"with your whole soul"

Here, **soul** represents a person's life with special focus on that person's identity and actions. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "with everything you are" or "with all your inclinations"

See: Metonymy

Matthew 22:38 (#1)

"great and first"

The terms **great** and **first** mean similar things. Jesus is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "greatest"

See: Doublet

Matthew 22:38 (#2)

"first"

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: "number one"

See: Ordinal Numbers

Matthew 22:39 (#1)

"a second"

Jesus is using the number **second** as a noun to mean a second commandment. Your language may use numbers in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "a second commandment"

See: Nominal Adjectives

Matthew 22:39 (#2)**"a second"**

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: "number two"

See: Ordinal Numbers

Matthew 22:39 (#3)**"is} like it"**

Here, phrase **like it** could indicate that this **second** commandment is: (1) similar in content. Alternate translation: "requires something similar" (2) similar in importance. Alternate translation: "is just as great"

See: Assumed Knowledge and Implicit Information

Matthew 22:39 (#4)

"is} like it—'You will love your neighbor as yourself"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "is like it—to love one's neighbor as oneself."

See: Quotes within Quotes

Matthew 22:39 (#5)**"You will love your neighbor"**

Here Jesus begins to quote from an important text, in this case, the Old Testament book of Leviticus (see [19:18](#)). If it would be helpful in your language, you could use a phrase that indicates that Jesus is quoting from an important text. Alternate translation: "as you can read in the book of Leviticus, 'You will love your neighbor'" or "it says in the law, 'You will love your neighbor'"

See: Quotations and Quote Margins

Matthew 22:39 (#6)**"You will love your" - "yourself"**

Since in this command God is addressing each specific person who is part of God's people, the words **You** and **your** and **yourself** are singular.

See: Forms of 'You' — Singular

Matthew 22:39 (#7)**"You will love"**

The author of the quotation is using the future form to give a command. If it would be helpful in your language, you could express the idea using a form that expresses a command or obligation. Alternate translation: "You should love" or "You must love"

See: Statements — Other Uses

Matthew 22:39 (#8)**"as yourself"**

The author of the quotation is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "as you love yourself"

See: Ellipsis

Matthew 22:39 (#9)**"as yourself"**

The author of the quotation assumes that people love themselves, so he wants these people to love their neighbors just as much. If it would be helpful in your language, you could state that explicitly. Alternate translation: "as deeply as yourself"

See: Simile

Matthew 22:40 (#1)

"On these two commandments are hung the whole Law and the Prophets"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "The whole Law and the Prophets hang on these two commandments"

See: Active or Passive

Matthew 22:40 (#2)

"On these two commandments are hung the whole Law and the Prophets"

the whole Law and the Prophets depend upon or are based upon **these two commandments**.
Here Jesus speaks as if **these two commandments** were hooks upon which **the whole Law and the Prophets** hang. He could mean that: (1) **the whole Law and the Prophets** depend upon and elaborate **these two commandments**. Alternate translation: "The whole Law and the Prophets elaborate on just these two commandments" (2) **these two commandments** summarize **the whole Law and the Prophets**. Alternate translation: "These two commandments summarize the whole Law and the Prophets"

See: Metaphor

Matthew 22:40 (#3)

"the whole Law and the Prophets"

The word **Law** is the name for one part of the Hebrew Scriptures, and the word **Prophets** is the name for another part of the Hebrew Scriptures. Show this in your translation in the way that is natural in your language. Alternate translation: "all the Scriptures, both the Law and the Prophets"

See: Assumed Knowledge and Implicit Information

Matthew 22:40 (#4)

"the Prophets"

Here, the word **Prophets** represents what the prophets said and wrote. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "the writings of the prophets"

See: Metonymy

Matthew 22:41 (#1)

"Now"

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Then,"

See: Introduction of a New Event

Matthew 22:41 (#2)

"having been gathered together"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that **the Pharisees** themselves did it. Alternate translation: "having gathered together"

See: Active or Passive

Matthew 22:42 (#1)

"saying"

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

See: Quotations and Quote Margins

Matthew 22:42 (#2)

"What do you think about the Christ"

Jesus is using the question form to get the attention of the Pharisees and to bring up the topic of **the Christ**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "I am going to ask you what you think about the Christ." or "Tell me what you think about the Christ!"

See: Rhetorical Question

Matthew 22:42 (#3)

"Whose son is he"

Here, the word **son** means a male descendant. Jesus is asking about an important ancestor of **the Christ**, not the direct father of **the Christ**. If it would be helpful in your language, you could state

the meaning plainly. Alternate translation: "Whose descendant is he" or "From whom is he descended"

See: Metaphor

Matthew 22:42 (#4)

"They say"

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "They said"

See: Irregular Use of Tenses

Matthew 22:42 (#5)

"David's"

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "He is David's son"

See: Ellipsis

Matthew 22:43 (#1)

"He says"

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "He said"

See: Irregular Use of Tenses

Matthew 22:43 (#2)

"How then does David in the Spirit call him 'Lord'"

In Jesus' culture, people would not call any of their descendants **Lord**, since this title was used for people who were more important or older. Jesus' question assumes this practice. If it would be helpful in your language, you could make it more explicit. Alternate translation: "Then, since no one calls his son Lord, how does David in the Spirit call him Lord"

See: Assumed Knowledge and Implicit Information

Matthew 22:43 (#3)

"How then"

Here, the word **then** introduces a question based on the fact that the Messiah is the "son" of David (see [22:42](#)). If it would be helpful in your language, you could use a word or phrase that introduces this kind of question, or you could leave **then** untranslated. Alternate translation: "Given that, how" or "Because of that, how"

See: Connect — Reason-and-Result Relationship

Matthew 22:43 (#4)

"does David in the Spirit call"

In many languages, it is conventional to use the present tense to describe what a writer does within a composition. However, if that would not be natural in your language, you could use the past tense here. Alternate translation: "did David in the Spirit call"

See: Irregular Use of Tenses

Matthew 22:43 (#5)

"David in the Spirit"

Here, 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. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "David, by the inspiration of the Spirit," or "David, prompted by the Spirit,"\n

See: Assumed Knowledge and Implicit Information

Matthew 22:43 (#6)

"him"

The pronoun **him** refers to the Christ. If this is not clear for your readers, you could use the person's title here. Alternate translation: "the Christ"

See: Pronouns — When to Use Them

Matthew 22:43 (#7)**"saying"**

Here Jesus introduces a quotation from an important text, in this case, the Old Testament book of Psalms (see [110:1](#)). This Psalm was written by **David**. If it would be helpful in your language, you could use a comparable phrase that indicates that Jesus is quoting from an important text. Alternate translation: "as you can read in the book of Psalms" or "writing in the Scriptures"

See: Quotations and Quote Margins

Matthew 22:43-44 (#1)

""How then does David in the Spirit call him 'Lord,' saying" - "The Lord said to my Lord,"

If it would be helpful in your language, you could end the question earlier and introduce the quotation as evidence or support for the question. Alternate translation: "How then does David in the Spirit call him Lord? He called him that when he said, 'The Lord said to my Lord, "Sit at my right, until I put your enemies under your feet.'"

See: Information Structure

Matthew 22:43-44 (#2)

""saying" - "The Lord said to my Lord,"

If it would be clearer in your language, you could translate this so that there are no quotations within quotations. If you use the following alternate translation, remove the quotation marks at the end of verse 44. Alternate translation: "saying that the Lord told his Lord to sit at his right hand until he puts his enemies under his feet"

See: Quotes within Quotes

Matthew 22:44 (#1)

"The Lord said to my Lord"

Here, 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. If it would be helpful in your language, you could make those

ideas more explicit. Alternate translation: "God, the Lord, said to my Lord" or "God said to my Lord"

See: Assumed Knowledge and Implicit Information

Matthew 22:44 (#2)**"Sit at my right hand"**

When someone sits at God's **right hand**, it symbolizes that person's honor, authority, and ability to rule. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "Sit to rule at my right hand" or "Take the place of honor and authority at my right hand"

See: Symbolic Action

Matthew 22:44 (#3)**"Sit" - "your" - "your"**

Here, the imperative and the words **your** and **your** are singular because God is speaking to the Messiah.

See: Forms of 'You' — Singular

Matthew 22:44 (#4)**"at my right hand"**

Here, the phrase **at my right hand** refers to the place next to a person's **right hand**, which would be the "right side." In the author's culture, this side was associated with honor or authority. If it would be helpful in your language, you could refer to the "right side." Make sure that your readers understand that this side indicates that the **Lord** has honor and authority when he sits there. Alternate translation: "at my right side" or "at the honorable place next to me"

See: Metonymy

Matthew 22:44 (#5)**"until I put your enemies under your feet"**

In the author's culture, to **put** people under a person's **feet** indicates that those people have been conquered and are powerless and shamed. So, this means that God will conquer and shame all the

enemies of the **Lord**. If it would be helpful in your language, you could explain what this action means. Alternate translation: “until I make your enemies kneel before you” or “until I conquer and shame your enemies”

See: Symbolic Action

Matthew 22:45 (#1)

"If David therefore"

Here, the word **therefore** introduces what Jesus wants to ask based on what he has just quoted. If it would be helpful in your language, you could use a word or phrase that introduces this kind of question, or you could leave **therefore** untranslated. Alternate translation: “Because of that, if David” or “Given that, if David”

See: Connect — Reason-and-Result Relationship

Matthew 22:45 (#2)

"If"

Jesus speaks as if this were a hypothetical situation, but he means that it must be true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Jesus is saying is uncertain, then you could translate his words as an affirmative statement. Alternate translation: “Because”

See: Connect — Factual Conditions

Matthew 22:45 (#3)

"is he his"

The pronoun **he** refers to the Messiah, and the pronoun **his** refers to David. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: “is the Messiah David’s”

See: Pronouns — When to Use Them

Matthew 22:45 (#4)

"his son"

Here, the word **son** means a male descendant. Jesus is not asking about the direct son of David. If it

would be helpful in your language, you could state the meaning plainly. See how you expressed the idea in [22:42](#). Alternate translation: “his descendant” or “descended from him”

See: Metaphor

Matthew 22:46 (#1)

"to answer him a word"

Matthew is using the term **word** to mean something spoken in words. The phrase **answer him a word** refers to using words to answer Jesus’ question. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “to give an answer” or “to answer him in any way”

See: Metonymy

Matthew 22:46 (#2)

"nor did anyone dare from that day to question him any longer"

The words translated **nor** and **any longer** are two negative words. In this construction, the second negative does not cancel the first to create a positive meaning. Instead, it gives greater emphasis to the negative. If your language can use two negatives that do not cancel one another to create a positive meaning, you could use a double negative here. If your language does not use two negatives in that way, you could translate with one negative, as the ULT does. Alternate translation: “and people no longer dared from that day to question him”

See: Double Negatives

Matthew 22:46 (#3)

"from that day"

Here, the phrase **from that day** indicates that nobody questioned Jesus after he said what Matthew recorded in the previous verses. If it would be helpful in your language, you could use a comparable expression or state the meaning plainly. Alternate translation: “starting right then” or “from that moment on”

See: Idiom

Matthew 23:1 (#1)**"Then"**

The word translated **Then** at the beginning of this phrase indicates that this event happened soon after the previous event that Matthew has described. If it would be helpful in your language, you could use a different word or phrase that introduces something that happened soon after something else. Alternate translation: "Right after saying those things,"

See: Connect — Sequential Time Relationship

Matthew 23:2 (#1)**"saying"**

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

See: Quotations and Quote Margins

Matthew 23:2 (#2)**"sat in the seat of Moses"**

Here, Jesus refers to having the authority that Moses had in teaching the law as if it were sitting **in the seat of Moses**. If it would be helpful to your readers, you could state the meaning plainly. Alternate translation: "taught the law as Moses did" or "succeeded Moses as teachers of our law"

See: Metaphor

Matthew 23:2 (#3)**"sat"**

Here, the word **sat** could imply: (1) that the scribes and the Pharisees are right or correct to sit **in the seat of Moses**. Alternate translation: "are those who sit" (2) that the scribes and the Pharisees have inappropriately **sat in the seat of Moses**. Alternate translation: "decided to sit" or "seated themselves"

See: Assumed Knowledge and Implicit Information

Matthew 23:2 (#4)**"sat"**

Here 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 naturally for expressing a general truth. Alternate translation: "sit"

See: Irregular Use of Tenses

Matthew 23:3 (#1)**"everything, as much as they say"**

The expression **everything, as much as they say** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: "everything that they say"

See: Making Assumed Knowledge and Implicit Information Explicit

Matthew 23:3 (#2)**"do and keep"**

The terms **do** and **keep** mean similar things. Jesus is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "obey"

See: Doublet

Matthew 23:3 (#3)**"do not do according to their works, for they say and do not do"**

If it would be more natural in your language, you could reverse the order of these clauses, since the second and third clauses give the reason for the result that the first clause describes. Alternate translation: "they say and do not do, so do not do according to their works"

See: Connect — Reason-and-Result Relationship

Matthew 23:3 (#4)**"their works"**

If your language does not use an abstract noun for the idea of **works**, you could express the same idea in another way. Alternate translation: “what they do”

See: Abstract Nouns

Matthew 23:3 (#5)

“they say and do not do”

Here Jesus implies that the Pharisees and scribes **say** what to do, but they themselves **do not do** what they say. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “they say what to do and do not do what they say”

See: Assumed Knowledge and Implicit Information

Matthew 23:3 (#6)

“and”

Here, the word **and** introduces what the Pharisees and scribes actually **do** in contrast with what **they say**. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: “but”

See: Connecting Words and Phrases

Matthew 23:4 (#1)

“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”

Here Jesus speaks as if the scribes and Pharisees were putting **loads** on people’s **shoulders** without doing anything to help with moving those loads. He means that they tell people many things to do, some of which are hard to do, but they do not do anything to help those people do the things that they require. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: “And they tell people many things that they need to do, which are like loads, heavy and difficult to carry, that they have tied up and put on the shoulders of these people. However, they are not willing to help these people do what what they have told them to do, as if they were not willing to move those loads

with their finger” or “And they tell people many things that they need to do, but they are not willing to help these people do what what they have told them to do”\n

See: Metaphor

Matthew 23:4 (#2)

“heavy and difficult to carry”

The terms **heavy** and **difficult to bear** mean similar things. Jesus is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: “very heavy ones” or “very hard to lift”

See: Doublet

Matthew 23:4 (#3)

“of men”

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: “of men and women”

See: When Masculine Words Include Women

Matthew 23:4 (#4)

“with their finger”

If it would not be natural in your language to speak as if a group of people had only one **finger**, you could use the plural form of that word in your translation. Alternate translation: “with their fingers”

See: Collective Nouns

Matthew 23:5 (#1)

“But”

Here, the word **But** introduces the next thing that Jesus wants to say. If it would be helpful in your language, you could use a word or phrase that introduces the next topic, or you could leave **But** untranslated. Alternate translation: “Further,”

See: Connecting Words and Phrases

Matthew 23:5 (#2)

"to be seen by men"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "in order for men to see them"

See: Active or Passive

Matthew 23:5 (#3)

"to be seen"

Here, the phrase **to be seen** refers to being recognized or praised. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "to be praised" or "to be honored"

See: Metonymy

Matthew 23:5 (#4)

"by men"

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "by humans" or "by men and women"

See: When Masculine Words Include Women

Matthew 23:5 (#5)

"For"

Here, the word **For** introduces examples of how the scribes and Pharisees behave. If it would be helpful in your language, you could use a word or phrase that introduces examples, or you could leave **For** untranslated. Alternate translation: "For instance," or "To illustrate,"

See: Connecting Words and Phrases

Matthew 23:5 (#6)

"they broaden their phylacteries"

The word **phylacteries** refers to small leather boxes containing papers with specific scriptures written on them. Jewish men tied these boxes to their foreheads and right arms when they were praying. If it would be helpful, you could describe these boxes in your translation or in a footnote. Alternate translation: "they enlarge their devotional boxes containing scriptures"

See: Translate Unknowns

Matthew 23:5 (#7)

"they lengthen their tassels"

The word **tassels** refers to decorative fringes that Jewish men would attach to the hems of their robes. God commanded them to wear these **tassels** (see [Numbers 15:38-39](#)). If it would be helpful, you could describe these **tassels** in your translation or in a footnote. Alternate translation: "they make the tassels that God required us to wear extra long"

See: Translate Unknowns

Matthew 23:6 (#1)

"the first places" - "the first seats"

Here Jesus speaks of the **places** and **seats** for the most important people as if they were **first** in a sequence. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "the important places ... the important seats"

See: Metaphor

Matthew 23:6 (#2)

"the first places" - "the first seats"

If your language does not use ordinal numbers, you could use cardinal numbers here or equivalent expressions. Alternate translation: "the number one places ... the number one seats"

See: Ordinal Numbers

Matthew 23:7 (#1)**"the marketplaces"**

The word **marketplaces** refers to large, open-air areas where people buy and sell goods. If your readers would not be familiar with this type of area, you could use the name of something similar in your area or you could use a more general term. See how you translated this word in [11:16](#). Alternate translation: "the town squares" or "the parks"

See: Assumed Knowledge and Implicit Information

Matthew 23:7 (#2)**"to be called 'Rabbi' by men"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "to have men call them 'Rabbi'"

See: Active or Passive

Matthew 23:7 (#3)**"men"**

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "men and women"

See: When Masculine Words Include Women

Matthew 23:8 (#1)**"But"**

Here, the word **But** introduces what Jesus wants his disciples to do in contrast to what the scribes and the Pharisees do. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: "In contrast," or "Unlike them,"

See: Connect — Contrast Relationship

Matthew 23:8 (#2)**"you should not be called 'Rabbi,' for one is your teacher, and you are all brothers"**

If it would be more natural in your language, you could reverse the order of these clauses, since the second and third clauses give the reason for the result that the first clause describes. Alternate translation: "one is your teacher, and you are all brothers, so you should not be called 'Rabbi'"

See: Connect — Reason-and-Result Relationship

Matthew 23:8 (#3)**"you should not be called"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: "you should not have people call you"

See: Active or Passive

Matthew 23:8 (#4)**"one"**

Jesus is using the adjective **one** as a noun to mean one person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "one person"

See: Nominal Adjectives

Matthew 23:8 (#5)**"one"**

Here Jesus implies that the **one** teacher whom they have is he himself. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "one, by which I mean me,"

See: Assumed Knowledge and Implicit Information

Matthew 23:8 (#6)**"brothers"**

Jesus is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "fellow disciples"

See: Metaphor

Matthew 23:8 (#7)

"brothers"

Although the term **brothers** is masculine, Jesus is using the word in a generic sense that includes both men and women. If you retain the metaphor in your translation, and if it would be helpful in your language, you could say "brothers and sisters" to indicate this.

See: When Masculine Words Include Women

Matthew 23:9 (#1)

"you should not call {anyone} on the earth your father, for one is your heavenly Father"

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: "since one is your heavenly Father, you should not call anyone on the earth your father"

See: Connect — Reason-and-Result Relationship

Matthew 23:9 (#2)

"you should not call {anyone} on the earth" - "father," - "your"

Here, 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. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "you should not call anyone on the earth your father out of respect for him"

See: Assumed Knowledge and Implicit Information

Matthew 23:9 (#3)

"your" - "one is" - "heavenly Father"

Here Jesus means that only **one** person deserves the honorary title **father**, and that is God, **your heavenly Father**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "you should only call one your father, your heavenly Father"

See: Assumed Knowledge and Implicit Information

Matthew 23:9 (#4)

"one"

Jesus is using the adjective **one** as a noun to mean one person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "one person"

See: Nominal Adjectives

Matthew 23:9 (#5)

"your" - "heavenly Father"

This is a figurative expression. God is not the **Father** of humans in the same actual way that he is the Father of Jesus. Even so, it would probably be best to translate **Father** with the same word that your language would naturally use to refer to a human father. If it would be helpful to your readers, you could indicate that this means God. Alternate translation: "your heavenly Father, God"

See: Metaphor

Matthew 23:10 (#1)

"And you should not be called 'teacher,' for your teacher is one, the Christ"

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: "And since your teacher is one, the Christ, you should not be called 'teacher'"

See: Connect — Reason-and-Result Relationship

Matthew 23:10 (#2)

"And you should not be called"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "And you should not have people call you"

See: Active or Passive

Matthew 23:10 (#3)

"one"

Jesus is using the adjective **one** as a noun to mean one person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "one person"

See: Nominal Adjectives

Matthew 23:10 (#4)

"the Christ"

Jesus is speaking about himself in the third person. If this would not be natural in your language, you could use the first person form. Alternate translation: "I, the Christ"

See: First, Second or Third Person

Matthew 23:11 (#1)

"But"

Here, the word **But** introduces what Jesus wants his disciples to do in contrast to being called Rabbi, father, or teacher. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: "Instead," or "Rather,"

See: Connect — Contrast Relationship

Matthew 23:11 (#2)

"the greatest"

Jesus is using the adjective **greatest** as a noun to mean the greatest person. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "the greatest person"

See: Nominal Adjectives

Matthew 23:11 (#3)

"will be"

Jesus is using the future form to give a command. If it would be helpful in your language, you could express the idea using a form that expresses a command or obligation. Alternate translation: "should be" or "has to be"

See: Statements — Other Uses

Matthew 23:12 (#1)

"But"

Here, the word **But** introduces the next thing that Jesus wants to say. If it would be helpful in your language, you could use a word or phrase that introduces the next thing, or you could leave **But** untranslated. Alternate translation: "Indeed,"

See: Connecting Words and Phrases

Matthew 23:12 (#2)

"will be humbled"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who will do the action, Jesus implies that God will do it. Alternate translation: "God will humble"

See: Active or Passive

Matthew 23:12 (#3)

"himself" - "herself"

Although the term **himself** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "himself or herself ... himself or herself"

See: When Masculine Words Include Women

Matthew 23:12 (#4)**"will be exalted"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who will do the action, Jesus implies that God will do it. Alternate translation: "God will exalt"

See: Active or Passive

Matthew 23:13 (#1)**"But"**

Here, the word **But** introduces the next thing that Jesus wants to say. If it would be helpful in your language, you could use a word or phrase that introduces the next topic, or you could leave **But** untranslated. Alternate translation: "Next,"

See: Connecting Words and Phrases

Matthew 23:13 (#2)

"woe to you, scribes and Pharisees, hypocrites! For you shut the kingdom of the heavens in front of men. For you do not enter in, nor do you permit the ones entering to enter"

If it would be more natural in your language, you could reverse the order of these sentences, since the second and third sentences give the reason for the result that the first sentence describes. Alternate translation: "you, scribes and Pharisees, shut the kingdom of the heavens in front of men. You do not enter in, nor do you permit the ones entering to enter. So woe to you, hypocrites!"

See: Connect — Reason-and-Result Relationship

Matthew 23:13 (#3)

"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"

Here 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 and you block people who do want to be part of it"

See: Metaphor

Matthew 23:13 (#4)**"men"**

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "men and women"

See: When Masculine Words Include Women

Matthew 23:13 (#5)**"the ones entering to enter"**

Here Jesus could be referring: (1) to people who want to enter into the kingdom. Alternate translation: "to enter the ones wanting to enter" (2) to people who are in the process of entering into the kingdom. Alternate translation: "to enter the ones having already begun to enter"

See: Assumed Knowledge and Implicit Information

Matthew 23:14 (#1)

"[But woe to you, scribes and Pharisees, hypocrites! For you devour the houses of widows, also for a pretext praying at length. For this reason, you will receive greater judgment.]"

See the discussion of textual issues at the end of the General Notes to this chapter to decide whether to include this verse in your translation. The notes below discuss translation issues in this verse, for those who decide to include it.

See: Textual Variants

Matthew 23:14 (#2)**"But"**

Here, the word **But** introduces the next thing that Jesus wants to say. If it would be helpful in your language, you could use a word or phrase that introduces the next topic, or you could leave **But** untranslated. Alternate translation: "Next,"

See: Connecting Words and Phrases

Matthew 23:14 (#3)

""

If it would be more natural in your language, you could reverse the order of these sentences, since the second and third sentences give the reason for the result that the first sentence describes. Alternate translation: "you, scribes and Pharisees, devour the houses of widows, and for a pretext praying at length. For this reason, you will receive greater judgment. So woe to you, hypocrites!"

See: Connect — Reason-and-Result Relationship

Matthew 23:14 (#4)**"you devour the houses of widows"**

Here Jesus speaks as if the scribes and Pharisees were devouring or eating **the houses of widows**. He means that they are taking the **houses** away from the **widows**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "you take the houses of widows" or "you defraud widows of their houses"

See: Metaphor

Matthew 23:14 (#5)**"the houses of widows"**

Jesus speaks of **the houses of widows** to mean their wealth and possessions, which they would have in their **houses**. If it would be helpful in your language, you state the meaning plainly. Alternate translation: "everything that widows own"

See: Metonymy

Matthew 23:14 (#6)**"for a pretext"**

Here, the phrase **for a pretext** could mean: (1) that the scribes and Pharisees are using long prayers to try to look godly. Alternate translation: "in order to seem godly" (2) that the scribes are Pharisees are using their long prayers to hide or cover up how they **devour the houses of widows**. Alternate translation: "to cover that up" or "to disguise what they do"

See: Assumed Knowledge and Implicit Information

Matthew 23:14 (#7)**"For this reason"**

The pronoun **this** refers to how the scribes and Pharisees **devour** widows' houses while they are also **praying at length**. If this is not clear for your readers, you could make that idea more explicit. Alternate translation: "Because you do those things"

See: Pronouns — When to Use Them

Matthew 23:14 (#8)**"you will receive greater judgment"**

If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way. Alternate translation: "you will be judged more severely"

See: Abstract Nouns

Matthew 23:14 (#9)**"greater judgment"**

Here Jesus implies that these scribes and Pharisees **will receive greater judgment** than they would have if they had not pretended to be godly. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "you will receive greater judgment than people who do not pretend to be godly"

See: Assumed Knowledge and Implicit Information

Matthew 23:15 (#1)

"Woe to you, scribes and Pharisees, hypocrites! For you go around the sea and the dry land to make one proselyte, and when he becomes {one}, you make him twice as much a son of Gehenna as you"

If it would be more natural in your language, you could reverse the order of these sentences, since the second sentence gives the reason for the result that the first sentence describes. Alternate translation: "You, scribes and Pharisees, go around the sea and the dry land to make one proselyte, and when he becomes one, you make him twice as much a son of Gehenna as you. So woe to you, hypocrites!"

See: Connect — Reason-and-Result Relationship

Matthew 23:15 (#2)

"the sea and the dry land"

Jesus is referring to all of the earth by naming its two main components. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the entire earth"

See: Merism

Matthew 23:15 (#3)

"one proselyte"

A **proselyte** is a non-Jewish person who converts to Judaism. If your readers would not be familiar with the meaning of this term, you could refer to a similar phenomenon in your area, or you could use a more general term. Alternate translation: "one convert to Judaism"

See: Translate Unknowns

Matthew 23:15 (#4)

"he becomes {one}, - "him" - "a son"

Although the terms **he**, **him**, and **son** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "a person becomes one ... him or her ... a child"

See: When Masculine Words Include Women

Matthew 23:15 (#5)

"twice as much a son of Gehenna as you"

Here 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**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "even more a son of Gehenna than you are"

See: Assumed Knowledge and Implicit Information

Matthew 23:15 (#6)

"a son of Gehenna"

The expression **a son of Gehenna** refers to a person who will end up in **Gehenna**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "a person who will end up in Gehenna" or "a person who belongs in Gehenna"

See: Idiom

Matthew 23:15 (#7)

"of Gehenna"

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. See how you expressed the idea in [18:9](#). Alternate translation: "of a place like the valley of Gehenna" or "of hell, which is like Gehenna valley,"

See: Metaphor

Matthew 23:16 (#1)

"Woe to you, blind guides, the ones saying, 'Whoever swears by the temple, it is nothing. But whoever swears by the gold of the temple, he is obligated'

If it would be more natural in your language, you could reverse the order of these clauses, since the rest of the sentence gives the reason for the result that the first clause describes. Alternate translation: "you, who are blind guides, say, 'Whoever swears by the temple, it is nothing. But whoever swears by the gold of the temple, he is obligated.' So woe to you!"

See: Connect — Reason-and-Result Relationship

Matthew 23:16 (#2)

"blind guides"

Here, Jesus speaks of the scribes and Pharisees as if they were **blind guides**. He means that they do not know what is right, but they teach people anyways, even though what they teach is wrong. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. See how you translated the similar phrase in [15:14](#). Alternate translation: "who are like blind guides" or "who teach people what is wrong"

See: Metaphor

Matthew 23:16 (#3)

"the ones saying, 'Whoever swears by the temple, it is nothing. But whoever swears by the gold of the temple, he is obligated'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "the ones saying that whoever swears by the temple, it is nothing, but whoever swears by the gold of the temple, he is obligated"

See: Quotes within Quotes

Matthew 23:16 (#4)

"it is nothing"

Here, the phrase **it is nothing** means that the person is not bound to keep the oath. If it would be helpful to your readers, you could make that idea more explicit. Alternate translation: "that person is not obligated to keep the oath"

See: Assumed Knowledge and Implicit Information

Matthew 23:16 (#5)

"the gold of the temple"

Here, Jesus could be using the possessive form to describe **gold** that: (1) decorates **the temple**. Alternate translation: "the gold that decorates the temple" (2) makes up the vessels and tools used in **the temple**. Alternate translation: "the gold vessels in the temple"

See: Possession

Matthew 23:16 (#6)

"he is obligated"

Here, the phrase **he is obligated** indicates that the person is bound to keep the oath. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "he is obligated to keep the oath"

See: Assumed Knowledge and Implicit Information

Matthew 23:16 (#7)

"he is obligated"

Although the term **he** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "he or she is obligated"

See: When Masculine Words Include Women

Matthew 23:17 (#1)

"Foolish and blind"

Jesus is using the adjectives **Foolish and blind** as nouns to mean foolish and blind people. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: "You foolish and blind people"

See: Nominal Adjectives

Matthew 23:17 (#2)

"Foolish and blind"

The terms **Foolish** and **blind** mean similar things. Jesus is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "Blind ones" or "Very foolish"

See: Doublet

Matthew 23:17 (#3)

"blind"

Here, Jesus speaks of the scribes and Pharisees as if they were **blind**. He means that they do not know what is right. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. See how you translated the word **blind** in [23:16](#). Alternate translation: "like blind people" or "not knowing what is right"

See: Metaphor

Matthew 23:17 (#4)

"For"

Here, the word **For** introduces an explanation of why the teaching of the Pharisees about oaths is wrong. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: "Think about this:" or "You should know this:"

See: Connecting Words and Phrases

Matthew 23:17 (#5)

"which is greater, the gold or the temple having sanctified the gold"

Jesus is using the question form to rebuke the religious leaders. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "the temple having sanctified the gold is greater than the gold." or "Certainly the gold is not greater than the temple that sanctifies the gold!"

See: Rhetorical Question

Matthew 23:18 (#1)

"And, 'Whoever swears by the altar, it is nothing. But whoever swears by the gift on top of it, he is obligated'

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "And you say that whoever swears by the altar, it is nothing, but whoever swears by the gift on top of the altar, he is obligated"

See: Quotes within Quotes

Matthew 23:18 (#2)

"And"

Here Jesus uses the word **And** to introduce something else that the scribes and Pharisees say. If you keep the direct quotation in this verse, consider natural ways of introducing direct quotations in your language. Alternate translation: "And you also say"

See: Quotations and Quote Margins

Matthew 23:18 (#3)

"it is nothing"

Here, the phrase **it is nothing** means that the person is not bound to keep the oath. If it would be helpful to your readers, you could make that idea more explicit. See how you translated the same clause in [23:16](#). Alternate translation: "that person is not obligated to keep the oath"

See: Assumed Knowledge and Implicit Information

Matthew 23:18 (#4)

"the gift"

Here, the word **gift** refers to an offering that is sacrificed to God on the **altar**. If it would be helpful to your readers, you could make that idea more explicit. Alternate translation: "what is offered" or "the offering"

See: Assumed Knowledge and Implicit Information

Matthew 23:18 (#5)**"he is obligated"**

Here, the phrase **he is obligated** indicates that the person is bound to keep the oath. If it would be helpful in your language, you could make that idea more explicit. See how you translated the same clause in [23:16](#). Alternate translation: "he is obligated to keep the oath"

See: Assumed Knowledge and Implicit Information

Matthew 23:18 (#6)**"he is obligated"**

Although the term **he** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "he or she is obligated"

See: When Masculine Words Include Women

Matthew 23:19 (#1)**"Foolish and blind"**

Jesus is using the adjectives **Foolish and blind** as nouns to mean foolish and blind people. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. See how you expressed the idea in [23:17](#). Alternate translation: "You foolish and blind people"

See: Nominal Adjectives

Matthew 23:19 (#2)**"Foolish and blind"**

The terms **Foolish** and **blind** mean similar things. Jesus is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. See how you expressed the idea in [23:17](#). Alternate translation: "Blind ones" or "Very foolish"

See: Doublet

Matthew 23:19 (#3)**"blind"**

Here, Jesus speaks of the scribes and Pharisees as if they were **blind**. He means that they do not know what is right. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. See how you expressed the idea in [23:17](#). Alternate translation: "like blind people" or "not knowing what is right"

See: Metaphor

Matthew 23:19 (#4)**"For"**

Here, the word **For** introduces an explanation of why the teaching of the Pharisees about oaths is wrong. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. See how you expressed the idea in [23:17](#). Alternate translation: "Think about this:" or "You should know this:"

See: Connecting Words and Phrases

Matthew 23:19 (#5)**"which {is} greater, the gift or the altar sanctifying the gift"**

Jesus is using the question form to rebuke the religious leaders. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "the altar sanctifying the gift is greater than the gift." or "Certainly the gift is not greater than the altar that sanctifies the gift!"

See: Rhetorical Question

Matthew 23:19 (#6)**"the gift" - "the gift"**

Here, the word **gift** refers to an offering that is sacrificed to God on the **altar**. If it would be helpful to your readers, you could make that idea more explicit. See how you translated this word in [23:18](#). Alternate translation: "what is offered ... what is offered" or "the offering ... the offering"

See: Assumed Knowledge and Implicit Information

Matthew 23:20 (#1)

"Therefore"

Here, the word **Therefore** introduces an inference from the implied answer to Jesus' question in [23:19](#). If it would be helpful in your language, you could use a different word or phrase that introduces this kind of inference. Alternate translation: "Since the altar is greater" or "Because of that"

See: Connect — Reason-and-Result Relationship

Matthew 23:20 (#2)

"everything {that is} on top of it"

Here Jesus is referring to the gifts that he has previously mentioned. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "all the gifts that are on top of it"

See: Assumed Knowledge and Implicit Information

Matthew 23:21 (#1)

"the one inhabiting it"

Here, the phrase **the one inhabiting it** refers to God, who is specially present in the **temple**. If it would be helpful to your readers, you could make that idea more explicit. Alternate translation: "the one inhabiting it, God"

See: Assumed Knowledge and Implicit Information

Matthew 23:22 (#1)

"the one sitting on it"

When someone sits on a throne, it indicates that this person is ruling. If it would be helpful in your language, you could explain the meaning of this action. Alternate translation: "the one sitting on it as king" or "the one reigning from it"

See: Symbolic Action

Matthew 23:22 (#2)

"the one sitting on it"

Here, the phrase **the one sitting on it** refers to God, who rules from the **throne**. If it would be helpful to your readers, you could make that idea more explicit. Alternate translation: "the one sitting on it, God"

See: Assumed Knowledge and Implicit Information

Matthew 23:23 (#1)

"Woe to you, scribes and Pharisees, hypocrites! For you tithe the mint and the dill and the cumin, but you have neglected the weightier {things} of the law—justice and mercy and faith. But it was necessary to do these and those not to neglect"

If it would be more natural in your language, you could reverse the order of these sentences, since the second and third sentences give the reason for the result that the first sentence describes. Alternate translation: "You, scribes and Pharisees, tithe the mint and the dill and the cumin, but you have neglected the weightier things of the law—justice and mercy and faith. But it was necessary to do these and those not to neglect. So woe to you, hypocrites!"

See: Connect — Reason-and-Result Relationship

Matthew 23:23 (#2)

"you tithe the mint and the dill and the cumin"

Here Jesus refers to tithing **mint**, **dill**, and **cumin** because he wants to show that the scribes and Pharisees carefully **tithe** even the most insignificant things. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "you tithe even insignificant things like mint and dill and cumin"

See: Assumed Knowledge and Implicit Information

Matthew 23:23 (#3)

"the mint and the dill and the cumin"

These are the names of plants. People put just a little bit of their leaves or seeds into their food to give it flavor. If your readers would not know what

mint, dill, and cumin are, you could refer to similar plants that they would know, or you could use a general expression. Alternate translation: “the plants that you use to season your food” or “your garden herbs”

See: Translate Unknowns

Matthew 23:23 (#4)

“the weightier {things}”

Jesus is speaking as if the more important commandments in the law were literally **weightier** or heavier than others. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “the more significant things”

See: Metaphor

Matthew 23:23 (#5)

“justice and mercy and faith”

If your language does not use abstract nouns for the ideas of **justice, mercy, and faith**, you could express the same ideas in another way. Alternate translation: “to act justly and mercifully and faithfully”

See: Abstract Nouns

Matthew 23:23 (#6)

“these and those”

The pronoun **these** refers to doing **justice and mercy and faith**. The pronoun **those** refers to tithing **the mint and the dill and the cumin**. If it would be helpful in your language, you could refer to doing those things more directly. Alternate translation: “the latter and the former” or “justice, mercy, and faith and tithing”\n

See: Pronouns — When to Use Them

Matthew 23:23 (#7)

“and those not to neglect”

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not**

and the negative word **neglect**. Alternate translation: “those also to do”

See: Double Negatives

Matthew 23:24 (#1)

“Blind guides”

Here, Jesus speaks of the scribes and Pharisees as if they were **blind guides**. He means that they do not know what is right, but they teach people anyways, even though what they teach is wrong. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. See how you translated the similar phrase in [23:16](#). Alternate translation: “You who are like blind guides” or “You who teach people what is wrong”

See: Metaphor

Matthew 23:24 (#2)

“the ones straining out the gnat but swallowing the camel”

Here Jesus speaks as if the scribes and Pharisees were **straining out** a tiny **gnat** if they found one in a drink but **swallowing** a large **camel** whole without noticing it. He means that they are being careful to follow the less important laws but failing to notice that they were not following the more important laws. If it would be helpful for your readers, you could express the idea in simile form or state the meaning plainly. Alternate translation: “who are like a person who strains a gnat out of a drink but swallows a camel” or “the ones carefully obeying the less significant laws but failing to obey the more significant laws”

See: Metaphor

Matthew 23:24 (#3)

“the gnat”

A **gnat** is a tiny flying insect. If your readers would not be familiar with what a gnat is, in your translation you could use the name of a comparable insect in your area, or you could use a general expression. Alternate translation: “the mosquito” or “the tiny insect”

See: Translate Unknowns

See: Translate Unknowns

Matthew 23:25 (#1)

**"Woe to you, scribes and Pharisees, hypocrites!
For you clean the outside of the cup and of the plate,
but inside they are full of greed and lack
of self-control"**

If it would be more natural in your language, you could reverse the order of these sentences, since the second sentence gives the reason for the result that the first sentence describes. Alternate translation: "You, scribes and Pharisees, clean the outside of the cup and of the plate, but inside they are full of greed and lack of self-control. So woe to you, hypocrites!"

See: Connect — Reason-and-Result Relationship

Matthew 23:25 (#2)

**"you clean the outside of the cup and of the plate,
but inside they are full of greed and lack
of self-control"**

Here Jesus speaks of the scribes and Pharisees as if they were a **cup** and a **plate**. When he says that they **clean the outside** of these dishes, he means that they make sure that they appear to be doing what is right. When he says that **inside** the dishes are **full of greed and lack of self-control**, he means that they are **full of** these things. If it would be helpful for your readers, you could express the idea in simile form or state the meaning plainly. Alternate translation: "you are like cups and plates whose outside you clean but whose inside is dirty, just as you are full of greed and lack of self-control" or "on the outside you look like you do what is right, but on the inside you are full of greed and lack of self-control"

See: Metaphor

Matthew 23:25 (#3)

"of the cup and of the plate"

A **cup** is a dish from which people drink. A **plate** is a dish on which food is served. If your readers would not be familiar with these types of dishes, you could use the names of similar things in your area or you could use more general terms. Alternate translation: "of the glass and of the bowl" or "of eating utensils"

Matthew 23:25 (#4)

"they are full of greed and lack of self-control"

Here Jesus could mean that the **cup and plate**: (1) figuratively have **greed and self-indulgence** inside them. Alternate translation: "they are characterized by greed and lack of self-control" (2) are **full of** what the scribes and Pharisees gained through **greed and lack of self-control**. Alternate translation: "they are full of what you took through greed and lack of self-control"

See: Assumed Knowledge and Implicit Information

Matthew 23:25 (#5)

"they are full of greed and lack of self-control"

If your language does not use abstract nouns for the ideas of **greed** and **self-control**, you could express the same ideas in another way. Alternate translation: "they are characterized by being greedy and not controlling themselves"

See: Abstract Nouns

Matthew 23:26 (#1)

"Blind Pharisee"

Jesus is not referring to a specific **Pharisee**. He is referring to every Pharisee who acts in the way he has described. If it would be helpful in your language, you could express the idea in plural form or in another way. If you use the plural form, make sure that you express the commands in this verse in plural form. Alternate translation: "Blind Pharisees"

See: Generic Noun Phrases

Matthew 23:26 (#2)

"Blind Pharisee"

Here, Jesus speaks as if this **Pharisee** were **blind**. He means that he does not know what is right. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. See how you translated the word **blind** in

[23:17](#). Alternate translation: "You, Pharisee, are like a blind person" or "You, Pharisee, do not know what is right"

See: Metaphor

Matthew 23:26 (#3)

"Clean first the inside of the cup and of the plate, so that the outside of them might become clean also"

Here Jesus continues to speak of the scribes and Pharisees as if they were a **cup** and a **plate**. He means that they should actually do what is right, and then they will also appear to be doing what is right. See how you expressed the similar ideas in [23:25](#). Alternate translation: "you should be like cups and plates whose inside is clean so that their outside is also clean" or "Actually do what is right, and then you will also look like you do what is right"

See: Metaphor

Matthew 23:26 (#4)

"Clean"

Since Jesus is addressing one **Pharisee**, the command here is singular. However, if you refer to plural Pharisees as an earlier note suggested, you should use the plural form here.

See: Forms of 'You' — Singular

Matthew 23:26 (#5)

"the inside"

Here, much as in [23:25](#), the word **inside** could refer to: (1) the inside of the dishes themselves. Alternate translation: "the inside parts" (2) what the dishes have inside them. Alternate translation: "what is inside"

See: Assumed Knowledge and Implicit Information

Matthew 23:26 (#6)

"of the cup and of the plate"

See how you translated the words **cup** and **plate** in [23:25](#). Alternate translation: "of the glass and of the bowl" or "of eating utensils"

See: Translate Unknowns

Matthew 23:27 (#1)

"Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which on the outside appear beautiful, but on the inside are full of bones of the dead and all uncleanness"

If it would be more natural in your language, you could reverse the order of these sentences, since the second sentence gives the reason for the result that the first sentence describes. Alternate translation: "You, scribes and Pharisees, are like whitewashed tombs, which on the outside appear beautiful, but on the inside are full of bones of the dead and all uncleanness. So woe to you, hypocrites!"

See: Connect — Reason-and-Result Relationship

Matthew 23:27 (#2)

"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"

Here, Jesus compares the **scribes and Pharisees** with **whitewashed tombs**. He explains the meaning of the comparison in the next verse, so you should not explain it here.

See: Simile

Matthew 23:27 (#3)

"whitewashed tombs"

In Jesus' culture, people would paint **tombs** white so that they would appear beautiful to people who passed by. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "tombs that someone has covered in white paint"

See: Assumed Knowledge and Implicit Information

Matthew 23:27 (#4)**"of the dead"**

Jesus is using the adjective **dead** as a noun to mean people who are dead. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "of the dead people" or "of the corpses"

See: Nominal Adjectives

Matthew 23:27 (#5)**"all uncleanness"**

If your language does not use an abstract noun for the idea of **uncleanness**, you could express the same idea in another way. Alternate translation: "are very unclean"

See: Abstract Nouns

Matthew 23:28 (#1)**"to men"**

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "to men and women"

See: When Masculine Words Include Women

Matthew 23:28 (#2)**"full of hypocrisy and lawlessness"**

If your language does not use abstract nouns for the ideas of **hypocrisy** and **lawlessness**, you could express the same ideas in another way. Alternate translation: "very hypocritical and lawless"

See: Abstract Nouns

Matthew 23:29 (#1)**"Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the tombs of the righteous"**

Here the first sentence describes a result for which the second sentence and the following verses give the reasons for. You could reverse the order of these sentences, but then you would need to create a long verse bridge. If possible, preserve the order of the sentences. If it would be helpful in your language, you could use a word or phrase to indicate that the second and following sentences give the reason for the first sentence. Alternate translation: "Woe to you, scribes and Pharisees! You are hypocrites. I say that because you build the tombs of the prophets and decorate the tombs of the righteous"

See: Connect — Reason-and-Result Relationship

Matthew 23:29 (#2)**"you build the tombs of the prophets and decorate the tombs of the righteous"**

When the scribes and Pharisees **build the tombs of the prophets and decorate the tombs of the righteous**, they are honoring important people who have died. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "you build the tombs of the prophets to honor them, and you decorate the tombs of the righteous to show them respect"

See: Assumed Knowledge and Implicit Information

Matthew 23:29 (#3)**"of the righteous"**

Jesus is using the adjective **righteous** as a noun to mean people who are righteous. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "of righteous people"

See: Nominal Adjectives

Matthew 23:30 (#1)**"you say, 'If we were in the days of our fathers, we would not have been sharers with them in the blood of the prophets'"**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "you say that if you had been in the days of your fathers, you would

not have been sharers with them in the blood of the prophets."

See: Quotes within Quotes

Matthew 23:30 (#2)

"If we were in the days of our fathers, we would not have been sharers with them in the blood of the prophets"

Here Jesus quotes the scribes and Pharisees using an imaginary situation to show that they would not have participated in killing the prophets. Use a natural method in your language for introducing an imaginary situation. Alternate translation: "Imagine that we were in the days of our fathers. In that situation, we would not have been sharers with them in the blood of the prophets"

See: Hypothetical Situations

Matthew 23:30 (#3)

"in the days"

Here, the phrase **in the days** refers to a specific period of time. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "during the times"

See: Idiom

Matthew 23:30 (#4)

"of our fathers"

Here, the word **fathers** refers to ancestors, not direct fathers. If it would be helpful in your language, you could use a similar phrase or plain language. Alternate translation: "of our forefathers"

See: Metaphor

Matthew 23:30 (#5)

"the blood of the prophets"

Here, **blood** represents death. If it would be helpful in your language, you could use an equivalent expression from your language or state the

meaning plainly. Alternate translation: "killing the prophets" or "the death of the prophets"

See: Metonymy

Matthew 23:31 (#1)

"Therefore"

Here, the word **Therefore** introduces an inference or conclusion based on what Jesus said that the Pharisees and scribes say. If it would be helpful in your language, you could use a word or phrase that introduces an inference or conclusion, or you could leave **Therefore** untranslated. Alternate translation: "In saying that," or "So then,"

See: Connect — Reason-and-Result Relationship

Matthew 23:31 (#2)

"you are sons of the ones having killed"

Here, the phrase **sons** means male descendants. It does not mean that the scribes and Pharisees are the direct sons of the people who killed the prophets. In this case, the expression **sons of** also indicates that the **sons** are similar to their ancestors. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "you are like your ancestors, the ones having killed" or "you are descended from and much like the ones having killed"

See: Metaphor

Matthew 23:32 (#1)

"And you, fill up the measure of your fathers"

Jesus is speaking as if he wants the scribes and Pharisees literally to **fill up a measure** of a certain amount. This represents them completing the wicked behavior that their **fathers** began when they killed the prophets. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "And you, finish doing the evil things that your fathers started"

See: Metaphor

Matthew 23:32 (#2)**"fill up the measure of your fathers"**

Here 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"\n

See: Irony

Matthew 23:32 (#3)**"of your fathers"**

Here, the word **fathers** refers to ancestors, not direct fathers. If it would be helpful in your language, you could use a similar phrase or plain language. Alternate translation: "of your forefathers"

See: Metaphor

Matthew 23:33 (#1)**"Serpents, offspring of vipers"**

The terms **serpents** and **offspring of vipers** both refer to poisonous snakes. Jesus is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single expression. Alternate translation: "Poisonous snakes"

See: Doublet

Matthew 23:33 (#2)**"Serpents, offspring of vipers"**

Here Jesus speaks of the scribes and Pharisees as if they were **serpents** and **offspring of vipers**. He means that they are evil and hurt other people. If it would be helpful in your language, you could use simile form or state the meaning plainly. Alternate translation: "You who are like serpents and the offspring of vipers" or "Evil and wicked people"

See: Metaphor

Matthew 23:33 (#3)**"how might you escape from the judgment of Gehenna"**

Jesus is using the question form to rebuke the religious leaders. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "you will not escape from the judgment of Gehenna" or "you cannot escape from the judgment of Gehenna!"

See: Rhetorical Question

Matthew 23:33 (#4)**"the judgment of Gehenna"**

Here, Jesus is using the possessive form to describe **judgment** that takes place in **Gehenna**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "judgment in Gehenna"

See: Possession

Matthew 23:33 (#5)**"the judgment of Gehenna"**

If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way. Alternate translation: "being judged in Gehenna"

See: Abstract Nouns

Matthew 23:33 (#6)**"of Gehenna"**

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. See how you expressed the idea in [23:15](#). Alternate translation: "of a place like the valley of Gehenna" or "of hell, which is like Gehenna valley"

See: Metaphor

Matthew 23:34 (#1)**"For this reason"**

Here, the phrase **For this reason** introduces something that Jesus says he will do in response to how the scribes and Pharisees are acting. If it would be helpful in your language, you could use a different word or phrase that introduces a response. Alternate translation: "Because you are behaving like that"

See: Connect — Reason-and-Result Relationship

Matthew 23:34 (#2)**"behold"**

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: "pay attention" or "listen"

See: Exclamations

Matthew 23:34 (#3)**"From them" - "from them"**

Here, the phrases **From them** and **from them** refer to some of the **prophets and wise men and scribes**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "Some from among them ... some from among them"

See: Idiom

Matthew 23:35 (#1)**"so that"**

Here, the phrase **so that** could introduce: (1) a result from what the scribes and Pharisees will do. Alternate translation: "with the result that" (2) a purpose for which Jesus sends people to the scribes and Pharisees even when he knows that they will kill them. Alternate translation: "in order that"

See: Connect — Reason-and-Result Relationship

Matthew 23:35 (#2)**"might come upon you"**

Jesus is speaking as if the **blood of righteous** people would **come upon** the scribes and Pharisees. He means that God would consider them guilty of shedding this blood. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "you might be considered guilty for"

See: Metaphor

Matthew 23:35 (#3)**"the righteous blood being shed on the earth," - "the blood" - "the blood"**

In this verse, Jesus uses the phrase **blood being shed** and the word **blood** to refer to murder. If it would be helpful to your readers, you could state the meaning plainly. Alternate translation: "the murders of righteous people having happened on the earth ... the murder ... the murder"

See: Metonymy

Matthew 23:35 (#4)**"all the righteous blood"**

Here Jesus uses the phrase **righteous blood** to refer to blood from **righteous** people. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "all the blood from righteous people"

See: Assumed Knowledge and Implicit Information

Matthew 23:35 (#5)**"being shed"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: "that humans have shed"

See: Active or Passive

Matthew 23:35 (#6)

"from the blood of Abel the righteous to the blood of Zechariah"

Here 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"\n

See: Merism

Matthew 23:35 (#7)

"of Zechariah" - "of Barachiah"

The words **Zechariah** and **Barachiah** are the names of men. The man named **Zechariah** is most likely the one whose murder is described in [2 Chronicles 24:20-22](#). King Joash had him stoned to death in the temple courtyard after he rebuked the people of Judah for worshipping idols.

See: How to Translate Names

Matthew 23:35 (#8)

"you killed"

Here Jesus speaks as if **you**, his current audience, killed **Zechariah**. He means that the ancestors of his current audience did that. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "your ancestors killed"

See: Metonymy

Matthew 23:36 (#1)

"all these things will come upon this generation"

Jesus is speaking as if the things he has just spoken about will **come upon this generation**. He means that God will consider **this generation** to guilty of doing those things. If it would be clearer in your language, you could state the meaning plainly.

Alternate translation: "this generation will be considered guilty for all these things"

See: Metaphor

Matthew 23:36 (#2)

"all these things"

Here, the phrase **all these things** refers to the murders that Jesus mentioned in the previous verse. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "all those evil deeds"

See: Assumed Knowledge and Implicit Information

Matthew 23:36 (#3)

"this generation"

Here, **generation** represents the people who are part of the **generation**, which means that they are adults who are currently alive. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "today's people" or "the people of this generation"

See: Metonymy

Matthew 23:37 (#1)

"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"

Here Jesus speaks as if the city of **Jerusalem** were a woman with **children**. He is referring to the people who live in **Jerusalem**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "People of Jerusalem, people of Jerusalem, the ones killing the prophets and stoning the ones having been sent to you! How often I desired to gather you the way a hen gathers her chicks under her wings, and you were not willing"

See: Personification

Matthew 23:37 (#2)**"Jerusalem, Jerusalem"**

Jesus is addressing something he knows cannot hear him, the city of **Jerusalem**, in order to show his listeners in a strong way how he feels about it. If it would be helpful in your language, you could translate these words as if he were speaking directly to people about these cities. Alternate translation: "I am very upset about Jerusalem"

See: Apostrophe

Matthew 23:37 (#3)**"the one killing the prophets and stoning the ones having been sent to her"**

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternatively, you could combine the two phrases. Alternate translation: "the one killing the prophets, indeed, stoning the ones having been sent to her" or "the one killing the prophets having been sent to her by stoning them"

See: Parallelism

Matthew 23:37 (#4)**"the ones having been sent"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Jesus implies that God did it. Alternate translation: "the ones whom God sent"

See: Active or Passive

Matthew 23:37 (#5)**"her"**

Although Jesus is speaking to **Jerusalem**, he uses the third person here. If this would not be natural in your language, you could use the second person form. Alternate translation: "you"

See: First, Second or Third Person

Matthew 23:37 (#6)**"How often"**

Here, the phrase **How often** introduces an exclamation, not a question. Jesus uses the exclamation to show how strongly he feels about **Jerusalem**. Use a form that communicates strong emotion in your language. Alternate translation: "Very strongly"

See: Exclamations

Matthew 23:37 (#7)**"your"**

Since Jesus is speaking to **Jerusalem**, the word **your** here is singular.

See: Forms of 'You' — Singular

Matthew 23:37 (#8)**"the way a hen gathers her chicks under her wings"**

Jesus is saying that he wants to act like **a hen** that **gathers her chicks** because he wants to comfort and protect the people of Jerusalem, just as **a hen** does that for **her chicks**. If it would be helpful in your language, you could state that explicitly. Alternate translation: "the way a hen gathers her chicks under her wings to comfort and protect them"

See: Simile

Matthew 23:37 (#9)**"a hen" - "chicks" - "her"**

A **hen** is a female chicken, and **chicks** are the young chickens she is raising. If your readers would not be familiar with this type of animal, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "a bird ... her young"

See: Translate Unknowns

Matthew 23:37 (#10)**"and"**

Here, the word **and** introduces what the people of Jerusalem actually did in contrast with what Jesus wanted them to do. If it would be helpful in your language, you could use a word or phrase that introduces a contrast. Alternate translation: "but"

See: Connecting Words and Phrases

Matthew 23:38 (#1)**"Behold"**

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: "Listen" or "Pay attention:"

See: Exclamations

Matthew 23:38 (#2)**"your house is left to you desolate"**

Here Jesus could speaking: (1) of the city of Jerusalem as if it were a **house** that will be **left** to its people **desolate**. In this case, he means that the city will be destroyed so much that people will no longer live there. Alternate translation: "your city will be left to you like a desolate house" or "your city will be destroyed" (2) of the temple as if it were a **house** that will be **left** to its people **desolate**. In this case, he means that God will no longer be present in the temple. Alternate translation: "your temple will be left to you like a desolate house" or "God will abandon your temple"

See: Metaphor

Matthew 23:38 (#3)**"your house is left"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is God. Alternate translation: "God will leave your house"

See: Active or Passive

Matthew 23:38 (#4)**"is left"**

Jesus is using the present tense in order to refer to something that will happen in the future. He is doing this to show that the event will certainly happen. Alternate translation: "will be left"

See: Irregular Use of Tenses

Matthew 23:39 (#1)**"For"**

Here, the word **For** introduces support for the claim that Jesus made in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces basis or support for a claim, or you could leave **For** untranslated. Alternate translation: "That is because, as"

See: Connecting Words and Phrases

Matthew 23:39 (#2)**"certainly not"**

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

See: Double Negatives

Matthew 23:39 (#3)**"from now"**

Here 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. If it would be helpful in your language, you could make that idea more

explicit. Alternate translation: "the time of my current visit with you"

See: Assumed Knowledge and Implicit Information

Matthew 23:39 (#4)

"until you say"

Here, Jesus could be indicating that they will **certainly not see** him: (1) until the time when they **say** the following words. Alternate translation: "until the time when you say" (2) unless they **say** the following words. Alternate translation: "unless you say"

See: Assumed Knowledge and Implicit Information

Matthew 23:39 (#5)

"Blessed is the one coming in the name of the Lord"

Here Jesus is quoting from [118:26](#). Since he does not introduce the words as a quotation from an important text, you also should not introduce them as anything more than what he said. However, if it would be helpful for your readers, you could include this information in a footnote.

See: Assumed Knowledge and Implicit Information

Matthew 23:39 (#6)

"Blessed is the one coming in the name of the Lord"

The exact same sentence appears in [21:9](#). Translate it as you did there.

Matthew 24:1 (#1)

"having gone out"

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

See: Go and Come

Matthew 24:1 (#2)

"from the temple"

Here 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. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "from the temple courtyard"

See: Assumed Knowledge and Implicit Information

Matthew 24:1 (#3)

"the buildings of the temple"

Here, Jesus is using the possessive form to describe **buildings** that are in **the temple** area. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the buildings in the temple complex"

See: Possession

Matthew 24:2 (#1)

"But"

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 24:2 (#2)

"Do you not see all these things?"

Jesus is using the question form to draw the attention of the disciples to the buildings. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "Consider all these things." or "Think about all these things!"

See: Rhetorical Question

Matthew 24:2 (#3)

"a stone upon a stone will certainly not be left here, which will not be torn down"

Jesus says that every **stone** will be **torn down** as an overstatement for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "almost every stone upon a stone will not be left here, and almost none of them will not be torn down"

See: Hyperbole

Matthew 24:2 (#4)

"a stone upon a stone will certainly not be left here, which will not be torn down"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who will do the action, it is clear from the context that it will be invading enemies. Alternate translation: "an invading army will certainly not leave a stone upon a stone here, which they will not tear down"

See: Active or Passive

Matthew 24:2 (#5)

"a stone upon a stone will certainly not be left here, which will not be torn down"

If it would be helpful in your language, you could express the ideas in positive form. Alternate translation: "every stone will be toppled off the stone it is on, and each one will be torn down"

Matthew 24:3 (#1)

"Now"

Here, the word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Then,"

See: Connecting Words and Phrases

Matthew 24:3 (#2)

"saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and they said"

See: Quotations and Quote Margins

Matthew 24:3 (#3)

"Tell"

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: "We ask that you tell"

See: Imperatives — Other Uses

Matthew 24:3 (#4)

"Tell" - "your"

Since the disciples are speaking to Jesus, the command and the word **your** in this verse are singular.

See: Forms of 'You' — Singular

Matthew 24:3 (#5)

"these things"

Here, the phrase **these things** refers to the events that Jesus described in the previous verse. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the events you have spoken about" or "that destruction"

See: Assumed Knowledge and Implicit Information

Matthew 24:3 (#6)

"of your coming"

Here 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. If it would be helpful in your language, you could make some or all of those ideas more

explicit. Alternate translation: “of when you are going to come back to this world” or “of when, after leaving this world, you will come back”

See: Assumed Knowledge and Implicit Information

Matthew 24:3 (#7)

"of the end of the age"

Here, the phrase **the end of the age** refers to when the current time period will cease and a new **age** will begin. If your language has a way to refer to the end of the way things are now, you could use it here, or you could use a descriptive phrase. Alternate translation: “of the end of the world” or “of the moment in the future when the current way of doing things will cease”

See: Idiom

Matthew 24:4 (#1)

"leads you astray"

Jesus is speaking as if the disciples could literally be led **astray**, that is, led down the wrong path. He means that they could be deceived. If it would be helpful for your readers, you could state the meaning plainly. Alternate translation: “causes you to believe what is wrong”

See: Metaphor

Matthew 24:5 (#1)

"For"

Here, the word **For** introduces a reason why Jesus wants the disciples to be careful. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for an exhortation, or you could leave **For** untranslated. Alternate translation: “You should be careful because” or “Indeed,”

See: Connect — Reason-and-Result Relationship

Matthew 24:5 (#2)

"many" - "many"

In both places, Jesus is using the adjective **many** as a noun to mean many people. Your language may

use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: “many men and women … many men and women”

See: Nominal Adjectives

Matthew 24:5 (#3)

"will come"

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

See: Go and Come

Matthew 24:5 (#4)

"in my name"

Here, the word **name** refers primarily to the person who has that name, and it focuses especially on that person’s authority. More specifically, Jesus could mean that: (1) these people claim to have the authority that Jesus properly has. Alternate translation: “in my authority” or “claiming to have the authority I have” (2) these people claim to represent Jesus. Alternate translation: “claiming to be my representatives” or “as if they were my representatives”

See: Metonymy

Matthew 24:5 (#5)

"saying, 'I am the Christ,' and"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “saying that they are the Christ, and”

See: Quotes within Quotes

Matthew 24:5 (#6)

"saying"

If you keep the direct quotation, consider natural ways of introducing it in your language. Alternate translation: “and they will say”

See: Quotations and Quote Margins

Matthew 24:5 (#7)**"they will lead many astray"**

See how you translated the similar expression in [24:4](#). Alternate translation: "will cause many to believe what is wrong"

See: Metaphor

Matthew 24:6 (#1)**"you are not troubled"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the **wars** and **rumors of wars**. Alternate translation: "those things do not trouble you"

See: Active or Passive

Matthew 24:6 (#2)**"it is necessary {for this} to happen"**

Here Jesus means that God has planned these things and they will not change. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "God has chosen that these things will happen"

See: Assumed Knowledge and Implicit Information

Matthew 24:6 (#3)**"the end"**

Here Jesus is speaking about **the end** of the age, which is what the disciples asked about. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the end of the world" or "the moment in the future when the current way of doing things will cease"

See: Assumed Knowledge and Implicit Information

Matthew 24:7 (#1)**"For"**

Here, the word **For** introduces a further explanation of what is going to happen. If it would be helpful in your language, you could use a word or phrase that introduces a further explanation, or you could leave **For** untranslated. Alternate translation: "Even more,"

See: Connecting Words and Phrases

Matthew 24:7 (#2)**"nation will rise against nation, and kingdom against kingdom"**

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternatively, you could combine the two phrases. Alternate translation: "nation will rise against nation, yes, kingdom against kingdom" or "nation and kingdom rise against nation and kingdom"

See: Parallelism

Matthew 24:7 (#3)**"nation will rise against nation, and kingdom against kingdom"**

The words **nation** and **kingdom** represents nations and kingdoms in general, not one particular kingdom and nation. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "some nations will rise against other nations, and some kingdoms against other kingdoms"

See: Generic Noun Phrases

Matthew 24:7 (#4)**"nation will rise against nation, and kingdom against kingdom"**

Here, the words **nation** and **kingdom** represent the people who live in them. If it would be helpful to your readers, you could state the meaning plainly. Alternate translation: "the people of a nation will rise up against the people of another

nation, and the people of a kingdom against the people of another kingdom”

See: Metonymy

Matthew 24:7 (#5)

"will rise against"

The phrase **rise against** referring to attacking someone or something. If it would be helpful in your language, you could use an equivalent phrase or state the meaning plainly. Alternate translation: “will fight against”

See: Idiom

Matthew 24:7 (#6)

"kingdom against kingdom"

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: “kingdom will rise against kingdom”

See: Ellipsis

Matthew 24:7 (#7)

"famines and earthquakes"

Many ancient manuscripts read **famines and earthquakes**. The ULT follows that reading. Other ancient manuscripts read “famines and plagues and earthquakes.” If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Matthew 24:8 (#1)

"But"

Here, the word **But** introduces what Jesus says about how **these things** are just **the beginning** in contrast to how bad they seemed when he described them in the previous verses. If it would be helpful in your language, you could use a word

or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: “And yet,” or “However,”

See: Connect — Contrast Relationship

Matthew 24:8 (#2)

"all these things"

Here, the phrase **all these things** refers to the things that Jesus has said will happen. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “all the things that I have described”

See: Assumed Knowledge and Implicit Information

Matthew 24:8 (#3)

"are} the beginning of birth pains"

Here Jesus speaks of the events that he has described as if they were **the beginning of birth pains**. He means that, just like **birth pains**, they are difficult and painful things that eventually lead to a happy and wonderful result. If possible, you should maintain the figure of speech or express the idea in simile form. Alternate translation: “are like the beginning of birth pains”

See: Metaphor

Matthew 24:9 (#1)

"Then"

Here, the word **Then** could introduce something that will happen: (1) during the events that Jesus has been describing. Alternate translation: “During that time,” (2) after the events that Jesus has been describing. Alternate translation: “After that time,”

See: Connect — Simultaneous Time Relationships

Matthew 24:9 (#2)

"they will hand you over to tribulation"

Here, the phrase **hand you over** refers to putting people in a particular situation or experience. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: “they will make you

experience tribulation" or "they will cause you tribulation"

See: Metaphor

Matthew 24:9 (#3)

"they will hand you over"

Here, the pronoun **they** refers to all people who persecute the disciples. If it would be helpful in your language, you could use a word or phrase that refers to enemies of the disciples. Alternate translation: "your enemies will hand you over"

See: Pronouns — When to Use Them

Matthew 24:9 (#4)

"to tribulation"

If your language does not use an abstract noun for the idea of **tribulation**, you could express the same idea in another way. Alternate translation: "to be afflicted" or "to be persecuted"

See: Abstract Nouns

Matthew 24:9 (#5)

"you will be hated by all the nations"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "all the nations will hate you"

See: Active or Passive

Matthew 24:9 (#6)

"because of my name"

Here, **name** represents the person whose name it is. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. See how you expressed the idea in [10:22](#). Alternate translation: "because of me"

See: Metonymy

Matthew 24:10 (#1)

"then"

Here, just as in [24:9](#), the word **then** could introduce something that will happen: (1) during the events that Jesus has been describing. Alternate translation: "during that time," (2) after the events that Jesus has been describing. Alternate translation: "after that time,"

See: Assumed Knowledge and Implicit Information

Matthew 24:10 (#2)

"many will be caused to stumble"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "many will stumble"

See: Active or Passive

Matthew 24:10 (#3)

"many will be caused to stumble"

Here, Jesus speaks of ceasing to believe in God as if it were stumbling. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "many will stop believing" or "many will cease trusting God"

See: Metaphor

Matthew 24:10 (#4)

"many"

Jesus is using the adjective **many** as a noun to mean many disciples or fellow believers. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "many disciples" or "many of my followers"

See: Nominal Adjectives

Matthew 24:10 (#5)

"will hand one another over"

Here, the phrase **hand one another over** refers to putting people under the authority and control of other people. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "will have the authorities seize one another" or "will cause one another to be arrested"

See: Metaphor

Matthew 24:11 (#1)

"will be raised up"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who will do the action, it is clear from the context that it will be the false prophets themselves. Alternate translation: "will rise up"

See: Active or Passive

Matthew 24:11 (#2)

"will be raised up"

Here, the phrase **will be raised up** refers to people beginning to do some task publicly. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "will appear" or "will start prophesying"

See: Idiom

Matthew 24:11 (#3)

"and will lead many astray"

Jesus is speaking as if the prophets would literally **lead** people **astray**, that is, down the wrong path. He means that they will deceive people. If it would be helpful for your readers, you could state the meaning plainly. See how you expressed the idea [24:4](#). Alternate translation: "will cause many to believe what is wrong"

See: Metaphor

Matthew 24:11 (#4)

"many"

Jesus is using the adjective **many** as a noun to mean many people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "many men and women"

See: Nominal Adjectives

Matthew 24:12 (#1)

"lawlessness will be increased"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "lawlessness will increase"

See: Active or Passive

Matthew 24:12 (#2)

"lawlessness"

If your language does not use an abstract noun for the idea of **lawlessness**, you could express the same idea with a verbal form. Alternate translation: "people doing what is lawless"

See: Abstract Nouns

Matthew 24:12 (#3)

"the love of many will grow cold"

Here Jesus speaks as if **love** were something hot that could literally **grow cold**. He means that **love** has diminished or ceased. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "the love of many will be like a fire that has gone out" or "the love of many will cease"

See: Metaphor

Matthew 24:12 (#4)

"the love of many will grow cold"

If your language does not use an abstract noun for the idea of **love**, you could express the same idea in another way. Alternate translation: "many will grow cold in how they love"

See: Abstract Nouns

Matthew 24:12 (#5)**"the love of many"**

Here Jesus could be speaking about: (1) **love** for other people. Alternate translation: "the love of many for other people" (2) **love** for God. Alternate translation: "the love of many for God"

See: Assumed Knowledge and Implicit Information

Matthew 24:12 (#6)**"of many"**

Jesus is using the adjective **many** as a noun to mean many people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "of many men and women"

See: Nominal Adjectives

Matthew 24:13 (#1)

"But the one having endured to the end, this one will be saved"

The exact same sentence appears in [10:22](#). Translate it as you did there.

See: Active or Passive

Matthew 24:14 (#1)**"this gospel of the kingdom will be preached"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Jesus implies that his disciples will do it. Alternate translation: "you will preach this gospel of the kingdom"

See: Active or Passive

Matthew 24:14 (#2)**"this gospel of the kingdom"**

Here, Jesus is using the possessive form to describe a **gospel** that is about **the kingdom**. If this is not

clear in your language, you could express the idea in another way. Alternate translation: "the gospel concerning the kingdom"

See: Possession

Matthew 24:14 (#3)**"for a testimony"**

If your language does not use an abstract noun for the idea of **testimony**, you could express the same idea in another way. Alternate translation: "so that someone testifies about it" or "so that it is testified"

See: Abstract Nouns

Matthew 24:14 (#4)**"to all the nations"**

Here, the word **nations** represents the people who live in those nations. If it would be helpful to your readers, you could state the meaning plainly. Alternate translation: "to the people of all the nations"

See: Metonymy

Matthew 24:14 (#5)**"the end"**

Here Jesus is speaking about **the end** of the age, which is what the disciples asked about. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the end of the world" or "the moment in the future when the current way of doing things will cease"

See: Assumed Knowledge and Implicit Information

Matthew 24:14 (#6)**"will come"**

Here Jesus speaks as if **the end** were something that could **come**. He means that **the end** will happen. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "will happen"

See: Metaphor

Matthew 24:15 (#1)**"Therefore"**

Here, the word **Therefore** introduces an inference or conclusion based on what Jesus has said about how persecution and suffering will happen. If it would be helpful in your language, you could use a word or phrase that introduces this kind of inference or conclusion. Alternate translation: "Because of all that"

See: Connect — Reason-and-Result Relationship

Matthew 24:15 (#2)**"the abomination of desolation"**

The phrase **the abomination of desolation** is found in [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. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the shameful thing that defiles the temple"

See: Assumed Knowledge and Implicit Information

Matthew 24:15 (#3)**"the abomination of desolation"**

Here, Jesus is using the possessive form to describe an **abomination** that causes **desolation**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the abomination that causes desolation" or "the abomination that leads to desolation"

See: Possession

Matthew 24:15 (#4)**"the abomination of desolation"**

If your language does not use abstract nouns for the ideas of **abomination** and **desolation**, you could express the same ideas in another way. Alternate translation: "the abominable thing that desolates"

See: Abstract Nouns

Matthew 24:15 (#5)**"having been spoken of by Daniel the prophet"**

If your language does not use this passive form, you can state this in active form. Alternate translation: "of which Daniel the prophet spoke"

See: Active or Passive

Matthew 24:15 (#6)**"in the holy place"**

Here, the phrase **the holy place** refers to the temple building. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "in the holy temple"

See: Assumed Knowledge and Implicit Information

Matthew 24:15 (#1)**"let the one reading understand"**

Here, the phrase **let the one reading understand** could indicate that **the one reading**: (1) can **understand** what **the abomination of desolation** is if they know what **Daniel** wrote. Alternate translation: "the one reading understands" or "you know what I mean" (2) should try to **understand** what **the abomination of desolation** is. Alternate translation: "let the one reading try to understand" or "reader, pay attention"

See: Assumed Knowledge and Implicit Information

Matthew 24:15 (#2)**"let the one reading understand"**

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: "the one reading must understand"

See: Third-Person Imperatives

Matthew 24:15-16 (#1)**"the holy place" (let the one reading understand" - "then"**

Here, clause **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" (3) written by Matthew to anyone who reads this story. 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 reads this story understand), "then"\n

See: Assumed Knowledge and Implicit Information

Matthew 24:16 (#1)

"let the ones in Judea flee"

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: "the ones in Judea must flee"

See: Third-Person Imperatives

Matthew 24:16 (#2)

"to the mountains"

Here Jesus implies that people will be safer in **the mountains** than in **Judea**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "to the mountains where they will be safer"

See: Assumed Knowledge and Implicit Information

Matthew 24:17 (#1)

"let the one on the housetop not go down to take anything from his house"

Here Jesus gives a command to **one** person, but he implies that it applies to any of his disciples who are in the situation that he describes. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "let the ones on the housetops not go down to take anything from their houses"

See: Generic Noun Phrases

Matthew 24:17 (#2)

"let the one on the housetop not go down to take anything from his house"

Where Jesus lived, the tops of houses were flat. People would eat and do other activities on top of their houses. Jesus assumes that his hearers know this and that they know that the roofs were accessed by an exterior staircase at the back of the house, distant from the entry at the front. If it would be helpful in your language, you could make those ideas more explicit. Alternate translation: "let the one who is on top of his roof escape immediately by the back stairway and not enter his house to get anything"

See: Assumed Knowledge and Implicit Information

Matthew 24:17 (#3)

"let the one on the housetop not go down"

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: "the one on the housetop must not go down"

See: Third-Person Imperatives

Matthew 24:17 (#4)

"let the one on the housetop not go down"

In a context such as this, your language might say "come" instead of **go**. Alternate translation: "let the one on the housetop not come down"

See: Go and Come

Matthew 24:17 (#5)

"his"

Although the term **his** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "his or her"

See: When Masculine Words Include Women

See: When Masculine Words Include Women

Matthew 24:18 (#1)

"let the one in the field not turn back to take his cloak"

Here Jesus gives a command to **one** person, but he implies that it applies to any of his disciples who are in the situation that he describes. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "let the ones in the fields not turn back to take their cloaks"

See: Generic Noun Phrases

Matthew 24:18 (#2)

"let the one in the field not turn back to take his cloak"

People in Jesus' time often walked from their towns to **the field** that they worked in during the day. Jesus is saying that, when they see the abomination of desolation, they should not return to their town to get their cloaks. Instead, they should flee directly from the field that they are working in. If it would be helpful to your readers, you could make that idea more explicit. Alternate translation: "let the one working the field not return to his town to get his cloak"

See: Assumed Knowledge and Implicit Information

Matthew 24:18 (#3)

"let the one in the field not turn back"

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: "the one in the field must not turn back"

See: Third-Person Imperatives

Matthew 24:18 (#4)

"his"

Although the term **his** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "his or her"

Matthew 24:19 (#1)

"But"

Here, the word **But** introduces the next thing that Jesus wants to say. If it would be helpful in your language, you could use a word or phrase that introduces the next idea, or you could leave **But** untranslated. Alternate translation: "Now"

See: Connecting Words and Phrases

Matthew 24:19 (#2)

"to the ones having in the womb"

Here, the phrase **having in the womb** refers to being pregnant. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "to the ones who are with child" or "to the ones who are pregnant"

See: Idiom

Matthew 24:19 (#3)

"to the ones nursing"

This does not mean babies who are nursing but women who are nursing babies (providing their milk for them). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "to mothers who are nursing their babies"

See: Assumed Knowledge and Implicit Information

Matthew 24:19 (#4)

"in those days"

Here, the phrase **those days** refers to the time period that Jesus has been describing. If it would be helpful in your language, you could use an equivalent phrase or state the meaning plainly. Alternate translation: "at that time" or "during that time period"

See: Idiom

Matthew 24:20 (#1)**"But"**

Here, the word **But** introduces the next thing that Jesus wants to say. If it would be helpful in your language, you could use a word or phrase that introduces the next idea, or you could leave **But** untranslated. Alternate translation: "Now"

See: Connecting Words and Phrases

Matthew 24:20 (#2)**"your flight might not happen"**

If your language does not use an abstract noun for the idea of **flight**, you could express the same idea with a verbal form. Alternate translation: "you might not have to flee"

See: Abstract Nouns

Matthew 24:20 (#3)**"in winter"**

In the location to which Jesus is referring, **winter** is the time of year when it is cold and travel is difficult. If it would be helpful in your language, you could use a term for a season in which it would be difficult to travel, or you could translate **winter** with a general expression. Alternate translation: "in the rainy season" or "in the cold season"

See: Translate Unknowns

Matthew 24:20 (#4)**"on a Sabbath"**

Because people in Jesus' culture did not work **on a Sabbath**, it was much harder to travel on that day, even in an emergency. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "on a Sabbath, when no one is working" or "on a Sabbath, when traveling is hard"

See: Assumed Knowledge and Implicit Information

Matthew 24:21 (#1)**"For"**

Here, the word **For** introduces a reason why the disciples should pray that they would not need to flee in winter or on a Sabbath. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a command, or you could leave **For** untranslated. Alternate translation: "You should pray that because" or "That is because"

See: Connect — Reason-and-Result Relationship

Matthew 24:21 (#2)**"will be great tribulation"**

If your language does not use an abstract noun for the idea of **tribulation**, you could express the same idea in another way. Alternate translation: "people will be greatly hurt" or "people will be greatly afflicted"

See: Abstract Nouns

Matthew 24:21 (#3)**"nor will ever happen"**

The words translated **nor** and **ever** are three negative words. In this construction, the second and third negatives do not cancel the first. Instead, they give greater emphasis to the negative. If your language can use three negatives that do not cancel one another to create a positive meaning, you could use a triple negative here. If your language does not use three negatives in that way, you could translate with one strong negative, as the ULT does. Alternate translation: "and will by no means happen again"

See: Double Negatives

Matthew 24:21 (#4)**"will ever happen"**

Here Jesus means that **tribulation this great** will not happen again after these events occur. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "nor will ever again happen after that"

See: Assumed Knowledge and Implicit Information

Matthew 24:22 (#1)

"if those days had not been shortened, no flesh would be saved"

Jesus is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that **those days** really have **been shortened**. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: "were those days not to have been shortened, no flesh would have been saved" or "image that those days had not been shortened. Then, no flesh would have been saved"

See: Connect — Contrary to Fact Conditions

Matthew 24:22 (#2)

"those days had not been shortened, no flesh would be saved"

Jesus is using the past tense in order to refer to something that will happen in the future. He is doing this because he knows that God has already decided to shorten **those days**. If it would be helpful in your language, you could use the future tense, or you could refer to God's decision. Alternate translation: "those days were not going to be shortened, no flesh would be saved" or "the decision had not already been made to shorten those days, no flesh would have been saved"

See: Predictive Past

Matthew 24:22 (#3)

"those days had not been shortened," - "those days will be shortened"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who will do the action, Jesus implies that God will do it. Alternate translation: "God had not shortened those days ... God will shorten those days"

See: Active or Passive

Matthew 24:22 (#4)

"those days" - "those days"

Here, the phrase **those days** refers to the time period that Jesus has been describing. If it would be helpful in your language, you could use an equivalent phrase or state the meaning plainly. Alternate translation: "that time period ... that time period"

See: Idiom

Matthew 24:22 (#5)

"no flesh would be saved"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "no flesh would remain" or "no flesh would continue to live"

See: Active or Passive

Matthew 24:22 (#6)

"flesh"

Jesus is using **flesh** to represent humans. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: "humans"

See: Synecdoche

Matthew 24:22 (#7)

"But"

Here, the word **But** introduces what will actually happen in contrast to what might have happened if God had not **shortened** the **days**. If it would be helpful in your language, you could use a word or phrase that introduces that kind of contrast. Alternate translation: "In reality, though,"

See: Connect — Contrast Relationship

Matthew 24:22 (#8)

"the elect"

Jesus is using the adjective **elect** as a noun to mean elect people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation:

"the elect people" or "the people whom God has elected"

See: Nominal Adjectives

Matthew 24:23 (#1)

"Then if anyone says to you"

Jesus speaks as if this were a hypothetical situation, but he means that it will happen. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Jesus is saying is uncertain, then you could translate his words as an affirmative statement. Alternate translation: "Then, although some people will say to you"

See: Connect — Factual Conditions

Matthew 24:23 (#2)

"Then"

Here, the word **Then** could introduce something that will happen: (1) during the events that Jesus has been describing. Alternate translation: "During that time," (2) after the events that Jesus has been describing. Alternate translation: "After that time,"

See: Connect — Simultaneous Time Relationship

Matthew 24:23 (#3)

"says to you, 'Behold, here {is} the Christ!' or, 'Here!' you should not believe {it}"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "says to you that you should look because the Christ is there or there, you should not believe it"

See: Quotes within Quotes

Matthew 24:23 (#4)

"Behold"

Here, the word **bold** draws the attention of the audience and asks them to look at something. If it would be helpful in your language, you could express **bold** 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 "Pay attention"

See: Exclamations

Matthew 24:23 (#5)

"Here"

The person speaking is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "Here is the Christ"

See: Ellipsis

Matthew 24:23-24 (#1)

"Then if anyone says to you, 'Behold, here {is} the Christ!' or, 'Here!' you should not believe {it} - "For false Christs and false prophets will be raised up and will give great signs and wonders, so as to lead astray, if possible, even the elect"

If it would be helpful to your readers, you could combine [24:23](#) and [24:24](#) into a verse bridge, as the UST does, in order to include the reason for Jesus' command before the command itself. Alternate translation: "Then, false Christs and false prophets will be raised up and will give great signs and wonders, so as to lead astray, if possible, even the elect. So, if anyone says to you, 'Behold, here {is} the Christ!' or, 'Here!' you should not believe {it}."

See: Verse Bridges

Matthew 24:24 (#1)

"For"

Here, 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 since" or "That is because"

See: Connect — Reason-and-Result Relationship

Matthew 24:24 (#2)**"will be raised up"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who will do the action, it is clear from the context that it will be the false Christs and false prophets themselves. Alternate translation: "will rise up"

See: Active or Passive

Matthew 24:24 (#3)**"will be raised up"**

Here, the phrase** will be raised up** refers to people beginning to do some task publicly. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "will appear" or "will begin to lead"

See: Idiom

Matthew 24:24 (#4)**"great signs and wonders"**

The terms **signs** and **wonders** mean similar things. Jesus is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "amazing signs" or "impressive deeds"

See: Doublet

Matthew 24:24 (#5)**"so as to lead astray"**

Here, the phrase **so as** introduces the purpose for which the false Christs and false prophets give the **great signs and wonders**. If it would be helpful in your language, you could use a different word or phrase that introduces a purpose. Alternate translation: "with the goal of leading astray" or "in order to lead astray"

See: Connect — Goal (Purpose) Relationship

Matthew 24:24 (#6)**"to lead astray, if possible, even the elect"**

Jesus is speaking as if the false Christs and prophets could literally **lead** people **astray**. He means that they deceive others. If it would be helpful for your readers, you could state the meaning plainly. See how you translated the similar expression in [24:4](#). Alternate translation: "to cause, if possible, even the elect to believe what is wrong"

See: Metaphor

Matthew 24:24 (#7)**"if possible"**

Here, the phrase **if possible** could mean: (1) that it is not actually **possible** to lead astray the elect. Alternate translation: "if it were possible" (2) that the false Christs and false prophets will try everything they can to lead astray the elect. Alternate translation: "if they can" or "by all possible means"

Matthew 24:24 (#8)**"the elect"**

Jesus is using the adjective **elect** as a noun to mean elect people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. See how you translated this word in [24:22](#). Alternate translation: "the elect people" or "the people whom God has elected"

See: Nominal Adjectives

Matthew 24:25 (#1)**"Behold"**

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: "Listen" or "Pay attention"

See: Exclamations

Matthew 24:26 (#1)

"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}"

Here Jesus uses imaginary situations to teach his disciples how to respond to people who claim to know where the Messiah is. Use a natural method in your language for introducing imaginary situations. Alternate translation: "imagine that they say to you, 'Behold, he is in the wilderness.' In that case, you should not go out; imagine that they say to you, 'Behold, in the inner chambers.' In that case, you should not believe it."

See: Hypothetical Situations

Matthew 24:26 (#2)

"they say to you, 'Behold, he is in the wilderness,' you should not go out; 'Behold, in the inner chambers,' you should not believe {it}"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "they say to you that you should look because he is in the wilderness, you should not go out; that you should look in the inner chambers, you should not believe it"

See: Quotes within Quotes

Matthew 24:26 (#3)

"they say"

The pronoun **they** refers to any person who might say this. If this is not clear for your readers, you could refer to people in general. Alternate translation: "people say"

See: Pronouns — When to Use Them

Matthew 24:26 (#4)

"Behold," - "Behold"

Here, 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 "Pay attention ... Pay attention"

See: Exclamations

Matthew 24:26 (#5)

"he is"

Here Jesus implies that the people are speaking about the Christ. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the Christ is"

See: Assumed Knowledge and Implicit Information

Matthew 24:26 (#6)

"you should not go out; 'Behold, in the inner chambers"

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "you should not go out; if they say to you, 'Behold, he is in the inner chambers'"

See: Ellipsis

Matthew 24:26 (#7)

"you should not go out"

Here Jesus is referring to going out to the **wilderness**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "you should not go out to that wilderness"

See: Assumed Knowledge and Implicit Information

Matthew 24:26 (#8)

"you should not go out"

In a context such as this, your language might say "come" instead of **go**. Alternate translation: "you should not come out"

See: Go and Come

Matthew 24:26 (#9)**"the inner chambers"**

The phrase **inner chambers** refers to small, private rooms in a house. They could be bedrooms or storage rooms. If your readers would not be familiar with these types of rooms, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "the private areas" or "the inner rooms"

See: Translate Unknowns

Matthew 24:27 (#1)**"For"**

Here, the word **For** introduces a basis for the command that Jesus gave in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a command, or you could leave **For** untranslated. Alternate translation: "I say that because" or "That is because"

See: Connect — Reason-and-Result Relationship

Matthew 24:27 (#2)**"just as the lightning comes out from the east and shines as far as the west, thus will be the coming of the Son of Man"**

Jesus is saying that **the coming of the Son of Man** will be like **lightning** because they are both visible to everyone and very obvious. If it would be helpful in your language, you could state that explicitly. Alternate translation: "just as the lightning comes out from the east and shines as far as the west so that it is visible to everyone, so will the coming of the Son of Man be visible to everyone"

See: Simile

Matthew 24:27 (#3)**"the lightning comes out from the east and shines as far as the west"**

Here Jesus is referring to how a large bolt of lightning begins at one side of the sky and flashes to the other side. If it would be helpful in your language, you could make that idea more explicit.

Alternate translation: "the lightning flashes across the sky" or "the lightning lights up the sky from east to west"

See: Assumed Knowledge and Implicit Information

Matthew 24:27 (#4)**"comes out"**

In a context such as this, your language might say "goes" instead of **comes**. Alternate translation: "goes out"

See: Go and Come

Matthew 24:27 (#5)**"will be the coming of the Son of Man"**

Here 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. If it would be helpful in your language, you could make some or all of those ideas more explicit. Alternate translation: "the Son of Man will come back to this world" or "the Son of Man, after leaving this world, will come back"

See: Assumed Knowledge and Implicit Information

Matthew 24:27 (#6)**"of the Son of Man"**

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: "me, who am the Son of Man"

See: First, Second or Third Person

Matthew 24:28 (#1)**"Wherever the corpse is, there the vultures will be gathered"**

Here, Jesus uses or invents a proverb in order to teach. See the chapter introduction for what this proverb might mean in this context. Since there are many things that it might mean, you should express the idea in a form that your readers would recognize as a proverb without explaining its

meaning. Alternate translation: "Vultures are gathered wherever there is a corpse"

See: Proverbs

Matthew 24:28 (#2)

"the vultures will be gathered"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the vultures will gather"

See: Active or Passive

Matthew 24:28 (#3)

"the vultures"

The word **vultures** describes large birds that travel in flocks and eat the flesh of dead animals that they find. If your readers would not be familiar with **vultures**, you could use the name of similar birds in your area, or you could use a general expression. Alternate translation: "the scavenger birds"

See: Translate Unknowns

Matthew 24:29 (#1)

"But immediately after"

The phrase **But immediately after** indicates that the events Jesus will describe in [24:29-31](#) will come soon after the events he has described in [24:15-28](#) or perhaps all of [24:4-28](#). If it would be helpful in your language, you could use a different word or phrase that refers to events that will happen soon after other events. Alternate translation: "Then, directly following"

See: Connect — Sequential Time Relationship

Matthew 24:29 (#2)

"the tribulation of those days"

If your language does not use an abstract noun for the idea of tribulation, you could express the same idea in another way. Alternate translation: "those days when people will be greatly hurt" or "those days when people will be greatly afflicted"

See: Abstract Nouns

Matthew 24:29 (#3)

"of those days"

Here, the phrase **those days** refers to the time period that Jesus has been describing. If it would be helpful in your language, you could use an equivalent phrase or state the meaning plainly. See how you expressed the idea in [24:22](#). Alternate translation: "of that time period"\n

See: Idiom

Matthew 24:29 (#4)

"the sun will be darkened"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who will do the action, it is clear from the context that it will be God. Alternate translation: "God will darken the sun"

See: Active or Passive

Matthew 24:29 (#5)

"the moon will not give its light"

Here, Jesus speaks as if **the moon** were a person who could **give** something to someone else. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the moon will become dark"

See: Personification

Matthew 24:29 (#6)

"the powers of the heavens will be shaken"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who will do the action, it is clear from the context that it will be God. Alternate translation: "God will shake the powers of the heavens"

See: Active or Passive

Matthew 24:29 (#7)**"the powers of the heavens"**

Here, the phrase **the powers of the heavens** could refer to: (1) powerful spiritual beings that dwell in **the heavens**. Alternate translation: "the powerful beings in the heavens" (2) the heavenly bodies, including the sun, moon, and stars. Alternate translation: "the sun, moon, and stars"

See: Assumed Knowledge and Implicit Information

Matthew 24:30 (#1)**"the sign of the Son of Man will appear in heaven"**

Here, the phrase **in heaven** could go with: (1) **will appear**. In this case, **in heaven** is where the **sign** will appear. Alternate translation: "will appear in heaven the sign of the Son of Man" (2) **the Son of Man**. In this case, the **sign** shows that **the Son of Man** is **in heaven**. Alternate translation: "will appear the sign that the Son of Man is in heaven"

See: Information Structure

Matthew 24:30 (#2)**"the sign of the Son of Man"**

Here, Jesus could be using the possessive form to describe a **sign** that: (1) shows that **the Son of Man** is about to do something. Alternate translation: "the sign that indicates that the Son of Man is about to do something" (2) is **the Son of Man**. Alternate translation: "the sign, which is the Son of Man,"

See: Possession

Matthew 24:30 (#3)**"of the Son of Man" - "the Son of Man"**

Jesus is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: "of me, who am the Son of Man, ... me, who am the Son of Man,"

See: First, Second or Third Person

Matthew 24:30 (#4)**"all the tribes of the earth"**

Here, the phrase **all the tribes of the earth** could refer to: (1) all the groups of people in the world. Alternate translation: "all the people in the world" (2) all the people who belong to the **tribes** of Israel. Alternate translation: "all the people of the tribes of Israel"

See: Assumed Knowledge and Implicit Information

Matthew 24:30 (#5)**"coming"**

Christians debate exactly what it means in this verse for the **the Son of Man** to be **coming**. Some think he is **coming** to God's heavenly throne room. Others think he is **coming** back to earth. If possible, use a form that does not explicitly state where he is **coming**. Alternate translation: "traveling" or "going"

See: When to Keep Information Implicit

Matthew 24:30 (#6)**"the clouds of heaven"**

The expression **of heaven** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: "the clouds"\n

See: Making Assumed Knowledge and Implicit Information Explicit

Matthew 24:30 (#7)**"with power and much glory"**

If your language does not use abstract nouns for the ideas of **power** and **glory**, you could express the same ideas in another way. Alternate translation: "as someone who is powerful and very glorious" or "powerfully and very gloriously"

See: Abstract Nouns

Matthew 24:31 (#1)**"he will send his angels" - "his"**

If you expressed the idea in the previous verse in first person instead of third person, you should also use the first person here. Alternate translation: "I will send my angels ... my"

See: First, Second or Third Person

Matthew 24:31 (#2)**"with a great trumpet"**

Here, **a great trumpet** represents the very loud sound that this **trumpet** would make. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "with a great trumpet call"

See: Metonymy

Matthew 24:31 (#3)**"his elect"**

Jesus is using the adjective **elect** as a noun to mean elect people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. See how you translated this word in [24:22](#). Alternate translation: "his elect people" or "the people whom he has elected"

See: Nominal Adjectives

Matthew 24:31 (#4)**"from the four winds, from the ends of the heavens to the ends of them"**

These two phrases mean similar things. The phrase **from the four winds** indicates that the **elect** are gathered from every direction. The phrase **from the ends of the heavens to the ends of them** indicates that they are gathered from the farthest places. If it would be helpful to your readers, you could combine the two phrases and emphasize in another way the complete range of this gathering. Alternate translation: "from even the farthest points in every direction"

See: Parallelism

Matthew 24:31 (#5)**"from the four winds"**

The phrase **the four winds** refers to the four primary directions: north, south, east, and west, and so includes every place. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "from the north, south, east, and west" or "from every place"

See: Metaphor

Matthew 24:31 (#6)**"from the ends of the heavens to the ends of them"**

Here, the phrase **the ends of the heavens** refers to the parts of the world that are the farthest away. Jesus means that the elect will be gathered from every place, no matter how far away. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "from the nearest to the farthest places" or "from even the farthest places"

See: Idiom

Matthew 24:32 (#1)**"Now"**

Here, the word **Now** introduces the next thing that Jesus wants to speak about. If it would be helpful in your language, you could use a word or phrase that introduces the next idea, or you could leave **Now** untranslated. Alternate translation: "Next,"

See: Connecting Words and Phrases

Matthew 24:32 (#2)**"learn the parable from the fig tree"**

To teach the disciples, Jesus offers a story or illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "learn from this illustration concerning the fig tree"

See: Parables

Matthew 24:32 (#3)

"the fig tree:" - **"its branch already becomes tender and it puts out leaves"**

The phrase **fig tree** represents fig trees in general, not one particular fig tree. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "fig trees ... their branches already become tender and they put out leaves"

See: Generic Noun Phrases

Matthew 24:32 (#4)

"its branch already becomes tender"

Here, 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. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "it grows new twigs" or "it sprouts fresh branches"

See: Assumed Knowledge and Implicit Information

Matthew 24:32 (#5)

"the summer"

In the location to which Jesus is referring, **summer** is the time of year when trees and plants grow and produce fruit. If it would be helpful in your language, you could use a term for a season in which plants and trees grow. Alternate translation: "the time for things to grow" or "the hot season"

See: Translate Unknowns

Matthew 24:33 (#1)

"all these things"

Here, the phrase **all these things** refers back to what Jesus has described in [24:4-28](#) or perhaps [24:4-31](#). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "all those things I have told you about"

See: Assumed Knowledge and Implicit Information

Matthew 24:33 (#2)

"it is"

Here, the word translated **it** could: (1) refer to the coming of the Son of Man and the gathering of the elect, as described in [24:30-31](#). Alternate translation: "his coming is" or (if you expressed Son of Man in the first person) "my coming is" (2) be translated as "he" and refer to the Son of Man. Alternate translation: "he is" or (if you expressed Son of Man in the first person) "I am"

See: Assumed Knowledge and Implicit Information

Matthew 24:33 (#3)

"at the doors"

The phrase **at the doors** indicates that something or someone is very near and ready to enter. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "ready to enter" or "about to arrive"

See: Idiom

Matthew 24:34 (#1)

"this generation"

Here, **generation** represents the people who are part of the generation, which means that they are adults who are alive at the same time. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "the people of this generation"

See: Metonymy

Matthew 24:34 (#2)

"this generation"

Christians debate whom Jesus was referring to with the phrase **this generation**. See the chapter introduction for more information. Two possibilities are most likely. Jesus could be referring to: (1) the people who were alive while he was saying these words. Alternate translation: "people who are alive right now" (2) the people who will be alive when the things that he has

described begin to happen. Alternate translation: "people who will be alive then"

See: Assumed Knowledge and Implicit Information

Matthew 24:34 (#3)

"will certainly not pass away"

Jesus is referring to death in a polite way by using the phrase **pass away**. If it would be helpful in your language, you could use a polite way of referring to this in your language, or you could state this plainly. Alternate translation: "will certainly not die"

See: Euphemism

Matthew 24:34 (#4)

"will certainly not pass away"

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative phrase **certainly not** and the negative verb **pass away**. Alternate translation: "will certainly remain"

See: Double Negatives

Matthew 24:34 (#5)

"certainly not"

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

See: Double Negatives

Matthew 24:34 (#6)

"all these things"

Here, just as in [24:33](#), the phrase **all these things** refers back to what Jesus has described in [24:4–28](#)

or perhaps [24:4–31](#). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "all those things I have told you about"

Matthew 24:35 (#1)

"The heaven and the earth"

Here Jesus refers two main components of creation, **heaven** and **earth**, to refer to all of creation. If it would be helpful to your readers, you could state the meaning plainly. Alternate translation: "All creation" or "The universe"

See: Merism

Matthew 24:35 (#2)

"my words"

Here, 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"\n

See: Metonymy

Matthew 24:35 (#3)

"will certainly not pass away"

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative phrase **certainly not** and the negative verb **pass away**. Alternate translation: "will always remain"

See: Double Negatives

Matthew 24:35 (#4)

"certainly not"

The words translated **certainly not** are two negative words. In this construction, the second negative does not cancel the first to create a positive meaning. Instead, it gives greater emphasis to the negative. If your language can use two negatives that do not cancel one another to create a positive meaning, you could use a double negative here. If your language does not use two

negatives in that way, you could translate with one strong negative, as the ULT does. Alternate translation: "by no means"

See: Double Negatives

Matthew 24:36 (#1)

"But concerning that day and hour"

Here, the phrase **But concerning** introduces the next topic that Jesus wants to talk about. If it would be helpful in your language, you could use a word or phrase that introduces the next topic. Alternate translation: "Next, I will talk about that day and hour. About them"

See: Connecting Words and Phrases

Matthew 24:36 (#2)

"that day and hour"

The terms **day** and **hour** mean similar things. Jesus is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "that specific time"

See: Doublet

Matthew 24:36 (#3)

"that day and hour"

Here 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](#)). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the end of the age" or "the moment in the future when the current way of doing things will cease"

See: Assumed Knowledge and Implicit Information

Matthew 24:36 (#4)

"no one knows, neither the angels of the heavens, nor the Son, except the Father only"

If, in your language, it would appear that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: "only the Father

knows and no one else, neither the angels of the heavens, nor the Son"

See: Connect — Exception Clauses

Matthew 24:36 (#5)

"the angels of the heavens"

Here, Jesus is using the possessive form to describe **angels** that are in **the heavens**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the angels in the heavens"

See: Possession

Matthew 24:36 (#6)

"nor the Son"

Many ancient manuscripts read **nor the Son**. The ULT follows that reading. Other ancient manuscripts do not include these words. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Matthew 24:36 (#7)

"the Son," - "the Father"

Son and **Father** are important titles that describes the relationship between Jesus the Son and God the Father. Be sure to retain these titles in your translation.

See: Translating Son and Father

Matthew 24:36 (#8)

"the Son"

Jesus is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: "I, who am the Son"

See: First, Second or Third Person

Matthew 24:37 (#1)**"For"**

Here the word **For** introduces more information about how no one knows "that day or hour" (see [24:36](#)). If it would be helpful in your language, you could use a different word or phrase that introduces more information, or you could leave **For** untranslated. Alternate translation: "In fact," or "Indeed,"

See: Connecting Words and Phrases

Matthew 24:37 (#2)**"just as the days of Noah, thus will be the coming of the Son of Man"**

Here Jesus compares **the days of Noah** with **the coming of the Son of Man**. Jesus explains this comparison in the following verses, so you do not need to explain it here. If it would be helpful in your language, you could use a form that introduces a comparison. Alternate translation: "think about the days of Noah. That is what the coming of the Son of Man will be like"

See: Simile

Matthew 24:37 (#3)**"just as the days of Noah"**

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: "just as what occurred in the days of Noah"

See: Ellipsis

Matthew 24:37 (#4)**"the days of Noah"**

Here, the word **days** refers to a specific period of time. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "the time when Noah was living" or "the time period of Noah"

See: Idiom

Matthew 24:37 (#5)**"will be the coming of the Son of Man"**

Here 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. If it would be helpful in your language, you could make some or all of those ideas more explicit. Alternate translation: "it will be when the Son of Man comes back to this world" or "it will be when the Son of Man, after leaving this world, comes back"

See: Assumed Knowledge and Implicit Information

Matthew 24:37 (#6)**"of the Son of Man"**

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: "of me, who am the Son of Man"

See: First, Second or Third Person

Matthew 24:38 (#1)**"For"**

Here, the word **For** introduces Jesus' explanation of the comparison he just drew between the time of Noah and the coming of the Son of Man. If it would be helpful in your language, you could use a word or phrase that introduces this kind of explanation, or you could leave **For** untranslated. Alternate translation: "Here is how they are similar:" or "Indeed,"

See: Connecting Words and Phrases

Matthew 24:38 (#2)**"in the days" - "until that day"**

Here, the word **days** refers to a specific period of time, and the word **day** refers to a specific moment in time. If it would be helpful in your language, you could use comparable phrases or state the meaning plainly. Alternate translation: "in the time ... until the time when" or "in the time period ... until the instant that"

See: Idiom

See: Abstract Nouns

Matthew 24:38 (#3)

"they were eating and drinking, marrying and giving in marriage"

Here Jesus describes several normal human activities (**eating, drinking, and marrying and giving in marriage**) in order to refer to normal human activities in general. If it would be helpful in your language, you could indicate more explicitly that these are examples of normal human activities, or you could state the meaning plainly. Alternate translation: "they were doing regular activities, such as eating and drinking, marrying and giving in marriage" or "they were going about their normal lives"

See: Synecdoche

Matthew 24:38 (#4)

"they were"

The pronoun **they** refers to people in general. If this is not clear for your readers, you could use a form that refers to people in general. Alternate translation: "men and women were" or "most people were"

See: Pronouns — When to Use Them

Matthew 24:38 (#5)

"marrying and giving in marriage"

In Jesus' culture, it was customary to talk about men **marrying** and fathers **giving** their daughters **in marriage**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "men marrying and women being given in marriage" or "men and women marrying"

See: Assumed Knowledge and Implicit Information

Matthew 24:38 (#6)

"giving in marriage"

If your language does not use an abstract noun for the idea of **marriage**, you could express the same idea in another way. Alternate translation: "causing to be married"

Matthew 24:38-39 (#1)

"For as in the days before the flood they were eating and drinking, marrying and giving in marriage, until that day Noah entered into the ark" - "and they did not know until the flood came and took {them} all away, thus also will be the coming of the Son of Man"

If it would be helpful to your readers, you could combine [24:38](#) and [24:39](#) into a verse bridge, as the UST does, in order to include the information in sequential order. Alternate translation: "For as in the days before the flood they did not understand, and they were eating and drinking, marrying and giving in marriage, until that day Noah entered into the ark and the flood came and took {them} all away, thus also will be the coming of the Son of Man"

See: Verse Bridges

Matthew 24:39 (#1)

"and they did not know"

Here, Jesus implies that **they did not know** what was about to happen to them. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "and they did not know what was about to happen to them"

See: Assumed Knowledge and Implicit Information

Matthew 24:39 (#2)

"took {them} all away"

Here 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 in your language, or you could state the meaning plainly. Alternate translation: "swept them all away" or "killed them all"

See: Euphemism

Matthew 24:39 (#3)

"{them} all"

Here, the word **all** does not include Noah and his family, who were in the ark. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "all those outside the ark"

See: Assumed Knowledge and Implicit Information

Matthew 24:39 (#4)

"thus also will be the coming of the Son of Man"

Here Jesus concludes his comparison between the days of Noah and **the coming of the Son of Man**. He uses the comparison to show that **the coming of the Son of Man** will happen when people do not expect it, just as the flood came when people did not know that it was coming. If it would be helpful in your language, you could explain the meaning of the comparison more explicitly. Alternate translation: "thus also the coming of the Son of Man will happen when people are not expecting it"

See: Simile

Matthew 24:40 (#1)

"Then"

Here, the word **Then** introduces something that will happen at the same time as the coming of the Son of Man. If it would be helpful in your language, you could use a different word or phrase that introduces something that happens at the same time as something else. Alternate translation: "At that time,"

See: Connect — Simultaneous Time Relationship

Matthew 24:40 (#2)

"two will be in the field—one is taken, and one is left"

Here Jesus uses **two** men in one **field** as a hypothetical example. He does not mean that this will happen to only **two** men in one specific **field**. If it would be helpful in your language, you could use a form that introduces a hypothetical situation. Alternate translation: "two, for example, will be in a field—one is taken, and one is left"

See: Hypothetical Situations

Matthew 24:40 (#3)

"two will be in the field"

Here Jesus implies that these **two** are working **in the field**. If it would be helpful to your readers, you could make that idea more explicit. Alternate translation: "two men will be working in the field"

See: Assumed Knowledge and Implicit Information

Matthew 24:40 (#4)

"two" - "one" - "one"

Jesus is using the numbers **two** and **one** as nouns to mean **two** men or **one** man. Your language may use numbers in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: "two men ... one man ... one man"

See: Nominal Adjectives

Matthew 24:40 (#5)

"one is taken, and one is left"

Here, Jesus describes a separation between **two** men working in a field. He could mean that: (1) the one who is **taken** will be with God, while the one who is **left** will be punished. Alternate translation: "one is taken to be with God, and one is left to be punished" (2) the one who is **taken** will be punished, while the one who is **left** will be with God. Alternate translation: "one is taken to be punished, and one is left to be with God"

See: Assumed Knowledge and Implicit Information

Matthew 24:40 (#6)

"one is taken, and one is left"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who will do the action, it is clear from the context that it will be God. Alternate translation: "God will take one, and he will leave one"

See: Active or Passive

Matthew 24:40 (#7)**"one is taken, and one is left"**

Here Jesus uses the present tense to describe something that will happen in the future. He does this because it was a vivid way to tell a story in his language. If it would be helpful in your language, you could use whatever tense would be natural for telling a story about what will happen. Alternate translation: "one will be taken, and one will be left"

See: Irregular Use of Tenses

Matthew 24:41 (#1)**"Two grinding with the mill—one is taken, and one is left"**

Here Jesus uses **two** women grinding with one **mill** as a hypothetical example. He does not mean that this will happen to only **two** women using one specific **mill**. If it would be helpful in your language, you could use a form that introduces a hypothetical situation. Alternate translation: "Two, for example, grinding with a mill—one is taken, and one is left"

See: Hypothetical Situations

Matthew 24:41 (#2)**"Two grinding"**

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: "Two will be grinding"

See: Ellipsis

Matthew 24:41 (#3)**"Two" - "one" - "one"**

Jesus is using the numbers **two** and **one** as nouns to mean **two** women or **one** woman. Your language may use numbers in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: "two women ... one woman ... one woman"

See: Nominal Adjectives

Matthew 24:41 (#4)**"grinding with the mill"**

The term **grinding** refers to the process of breaking up grain into very small pieces so that it can be used for cooking. A **mill** was a large stone that people would use to grind the grain. If your readers would not be familiar with grain, you could use a general expression. Alternate translation: "grinding grain" or "preparing food"

See: Translate Unknowns

Matthew 24:41 (#5)**"one is taken, and one is left"**

Here, Jesus describes a separation between **two** women grinding with a mill. See how you expressed the idea in [24:40](#). Jesus could mean that: (1) the one who is **taken** will be with God, while the one who is **left** will be punished. Alternate translation: "one is taken to be with God, and one is left to be punished" (2) the one who is **taken** will be punished, while the one who is **left** will be with God. Alternate translation: "one is taken to be punished, and one is left to be with God"

See: Assumed Knowledge and Implicit Information

Matthew 24:41 (#6)**"one is taken, and one is left"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who will do the action, it is clear from the context that it will be God. Alternate translation: "God will take one, and he will leave one"

See: Active or Passive

Matthew 24:41 (#7)**"one is taken, and one is left"**

Here Jesus uses the present tense to describe something that will happen in the future. He does this because it was a vivid way to tell a story in his language. If it would be helpful in your language, you could use whatever tense would be natural for telling a story about what will happen. See how you

expressed the idea in [24:40](#). Alternate translation: "one will be taken, and one will be left"

See: Irregular Use of Tenses

Matthew 24:42 (#1)

"be alert, for you do not know on what day your Lord will come"

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the command in the first clause. Alternate translation: "since you do not know on what day your Lord will come, be alert"

See: Connect — Reason-and-Result Relationship

Matthew 24:42 (#2)

"on what day"

Here, the word **day** refers to a specific moment in time. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "at what hour" or "the time when"

See: Idiom

Matthew 24:42 (#3)

"your Lord"

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 your Lord,"

See: First, Second or Third Person

Matthew 24:42 (#4)

"will come"

See how you translated "coming" in [24:37](#). Alternate translation: "will come back to this world" or "will, after leaving this world, come back"

See: Assumed Knowledge and Implicit Information

Matthew 24:43 (#1)

"But"

Here, the word **But** introduces the next thing that Jesus wants to say. If it would be helpful in your language, you could use a word or phrase that introduces the next idea, or you could leave **But** untranslated. Alternate translation: "Further,"

See: Connecting Words and Phrases

Matthew 24:43 (#2)

"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"

Here Jesus uses an imaginary situation to teach his disciples to be alert while they wait for him to return. Use a natural method in your language for introducing an imaginary situation. Alternate translation: "know this: imagine that the master of the house had known in which watch thief comes. Then, he would have been alert and would not have allowed his house to be broken into"

See: Hypothetical Situations

Matthew 24:43 (#3)

"know this, that"

Here, the word **this** introduces the phrase that begins with **that**. This was a powerful way to introduce a statement in Jesus' culture. If this form would be redundant in your language, you could express the idea in another way. Alternate translation: "know that"

See: Making Assumed Knowledge and Implicit Information Explicit

Matthew 24:43 (#4)

"know this, that"

To teach his disciples, Jesus offers a story or illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "listen to this story:"

See: Parables

Matthew 24:43 (#5)**"in which watch"**

Here, the word **watch** refers to a specific period of time during the night. If it would be helpful in your language, you could use a word or phrase that refers to a period of time during the night. Alternate translation: "in which part of the night"

See: Idiom

Matthew 24:43 (#6)**"comes"**

Here Jesus uses the present tense to refer to the future **coming** of the thief. If it would be helpful in your language, you could use whatever tense would be natural to refer to this action. Alternate translation: "would come"

See: Irregular Use of Tenses

Matthew 24:43 (#7)**"his house to be broken into"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who would do the action, it is clear from the context that the thief would do it. Alternate translation: "the thief to break into his house"

See: Active or Passive

Matthew 24:44 (#1)

"For this reason you also be ready, because in that hour you do not think, the Son of Man comes"

If it would be more natural in your language, you could reverse the order of these clauses, since the second and third clauses give the reason for the result that the first clause describes. Alternate translation: "For this reason, because the Son of Man comes in that hour you do not think, you also be ready"

See: Connect — Reason-and-Result Relationship

Matthew 24:44 (#2)**"For this reason"**

Here, the phrase **For this reason** introduces how Jesus applies the story about the master of the house and the thief. If it would be helpful in your language, you could use a word or phrase that introduces an application or implication. Alternate translation: "Here is what that means:" or "Given that illustration,"

See: Connect — Reason-and-Result Relationship

Matthew 24:44 (#3)**"in that hour"**

Here, the word **hour** refers to a specific moment in time. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "at that time" or "at that moment"

See: Idiom

Matthew 24:44 (#4)**"you do not think"**

Here Jesus means that the **Son of Man** will come when they **do not think** he will. In other words, his coming will be unexpected. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "that you do not think he will"

See: Assumed Knowledge and Implicit Information

Matthew 24:44 (#5)**"the Son of Man"**

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: "I, who am the Son of Man, come"

See: First, Second or Third Person

Matthew 24:44 (#6)**"the Son of Man comes"**

See how you translated “coming” in [24:37](#).
 Alternate translation: “the Son of Man comes back to this world” or “the Son of Man, after leaving this world, comes back”

See: Assumed Knowledge and Implicit Information

Matthew 24:44 (#7)

"comes"

Here Jesus uses the present tense to refer to when he will come in the future. If it would be helpful in your language, you could use whatever tense would be natural to refer to this action. Alternate translation: “will come”

See: Irregular Use of Tenses

Matthew 24:45 (#1)

"Who then is the faithful and wise slave whom the master has appointed over his household to give them their food in time"

Jesus is using the question form to introduce a further illustration or application of what he has been saying. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: “Consider, then, who might be the faithful and wise slave whom the master has appointed over his household to give them their food in time.” or “You should know, then, who is the faithful and wise slave whom the master has appointed over his household to give them their food in time!”

See: Rhetorical Question

Matthew 24:45 (#2)

"Who then"

Here the word **then** introduces an inference that Jesus draws from what he has said about being alert and ready. If it would be helpful in your language, you could use a different word or phrase that introduces an inference, or you could leave **then** untranslated. Alternate translation: “Given what I have said, who” or “So then, who”

See: Connect — Reason-and-Result Relationship

Matthew 24:45 (#3)

"whom the master has appointed over his household"

The implication, as the rest of the parable makes clear, is that the **master** is making this arrangement temporarily and provisionally because he is going to be absent for a time. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “whom his master, while he goes away for a while, has appointed over his household”

See: Assumed Knowledge and Implicit Information

Matthew 24:45 (#4)

"to give them their food"

Here, the phrase **to give** introduces the purpose for which the **master** appointed the slave. If it would be helpful in your language, you could use a different word or phrase that introduces a purpose. Alternate translation: “for the purpose of giving them their food”

See: Connect — Goal (Purpose) Relationship

Matthew 24:45 (#5)

"in time"

Here, the phrase **in time** refers to the appropriate or correct **time** for something to happen. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: “at the appropriate times” or “when it is time”

See: Idiom

Matthew 24:46 (#1)

"Blessed {is"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: “God will bless”

See: Active or Passive

Matthew 24:46 (#2)**"having come"**

Here Jesus implies that the **master** comes back from a trip or absence. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "having come back"

See: Assumed Knowledge and Implicit Information

Matthew 24:46 (#3)**"doing thus"**

Here, the word **thus** refers to giving food to the rest of the household at the appropriate times (see [24:45](#)). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "doing that task" or "giving food to the household at the proper times"

See: Assumed Knowledge and Implicit Information

Matthew 24:48 (#1)**"says in his heart"**

In Matthew's culture, the **heart** is the place where humans think and feel. If it would be helpful in your language, you could translate **heart** by referring to the places where humans think and feel in your culture or by expressing the idea plainly. Alternate translation: "says in his head" or "says to himself"

See: Metonymy

Matthew 24:48 (#2)**"in his heart, 'My master delays'"**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "in his that his master delays"

See: Quotes within Quotes

Matthew 24:48 (#3)**"delays"**

Here the slave is implying that his master **delays** his return. If it would be helpful in your language,

you could make that idea more explicit. Alternate translation: "delays coming back"

See: Assumed Knowledge and Implicit Information

Matthew 24:48-50 (#1)

"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"

Here Jesus uses an imaginary situation to teach his disciples about how they should not behave while they wait for him to return. Use a natural method in your language for introducing an imaginary situation. Alternate translation: "imagine that the slave is evil and says in his heart, 'My master is delaying,' and he begins to beat his fellow slaves and eats and drinks with the ones being drunk. As he is doing those things, the master of that slave will come on a day that he does not expect and at an hour that he does not know"

See: Hypothetical Situations

Matthew 24:50 (#1)**"will come"**

Here Jesus implies that the master **will come** back from a trip or absence. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "will come back"

See: Idiom

Matthew 24:50 (#2)

"on a day that he does not expect and at an hour that he does not know"

The clauses **on a day that he does not expect** and **at an hour that he does not know** mean similar things. Jesus is using the two clauses together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single clause. Alternate translation: "on a day that he does not know" or "at a time that he does not expect"

See: Parallelism

Matthew 24:50 (#3)**"on a day" - "at an hour"**

Jesus is using the terms **day** and **hour** to refer to a specific moment in time. If it would be helpful in your language, you could use comparable phrases or state the meaning plainly. Alternate translation: "at a time ... at a moment"

See: Idiom

Matthew 24:51 (#1)**"he will cut him in two"**

Here, the phrase **cut him in two** could refer to: (1) a severe punishment that does not kill the slave. This is supported by how the following clauses imply that the slave is still alive, which he would not be if he had literally been cut in two. Alternate translation: "he will discipline him painfully" (2) the slave literally being cut into two pieces. Alternate translation: "he will have him cut in half"

See: Metaphor

Matthew 24:51 (#2)**"appoint his place with the hypocrites"**

Here, the phrase **appoint his place with the hypocrites** indicates that the slave will be treated as **the hypocrites** are. More specifically, if the phrase **cut him in two** refers to: (1) a severe punishment, then Jesus indicates that the slave is punished in the same place where **the hypocrites** are punished. Alternate translation: "cause him to be punished where the hypocrites are punished" (2) literally killing the servant, then Jesus indicates that the slave ends up after his death where **the hypocrites** end up: in hell. Alternate translation: "send him to hell with the hypocrites"

See: Idiom

Matthew 24:51 (#3)**"where there will be weeping and grinding of the teeth"**

This clause is identical to the last clause in [8:12](#). Translate it as you did there.

Matthew 25:1 (#1)**"Then"**

Here, **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](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: "At the time I return to the world"

See: Assumed Knowledge and Implicit Information

Matthew 25:1 (#2)**"Then the kingdom of the heavens will be compared to ten virgins"**

To teach his disciples, Jesus offers a story or illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "Listen to this story: then the kingdom of the heavens will be compared to ten virgins"

See: Parables

Matthew 25:1 (#3)**"the kingdom of the heavens will be compared to"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the comparing, it is clear from the context that it is Jesus himself. Alternate translation: "I will compare the kingdom of the heavens to" or "the kingdom of the heavens will be comparable to"

See: Metonymy

Matthew 25:1 (#4)**"lamps"**

The **lamps** throughout this story could be: (1) small clay containers for oil, which was burned using a wick. Alternate translation: "lamps that burn oil" (2) torches dipped or soaked in oil. Alternate translation: "torches soaked in oil"

See: Assumed Knowledge and Implicit Information

Matthew 25:1 (#5)**"went out to a meeting of the bridegroom"**

Here, 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. If it would be helpful in your language, you could make some or all of this information more explicit. Alternate translation: "went out during the night to meet the bridegroom and bring him to the wedding feast"

See: Assumed Knowledge and Implicit Information

Matthew 25:2 (#1)**"Now"**

Here Jesus uses the word **Now** to introduce background information about the ten virgins that will help his audience understand what happens next. Use a natural form in your language for introducing background information. Alternate translation: "I want you to know that" or "About those ten virgins,"

See: Background Information

Matthew 25:2 (#2)**"five wise"**

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "five of them were wise"

See: Ellipsis

Matthew 25:3 (#1)**"For"**

Here, the word **For** introduces an explanation of how the virgins were wise or foolish. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: "This is what I mean:" or "As it happened,"

See: Connecting Words and Phrases

Matthew 25:3 (#2)**"the foolish"**

Jesus is using the adjective **foolish** as a noun to mean the foolish virgins. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "the foolish virgins" or "the foolish ones"

See: Nominal Adjectives

Matthew 25:3 (#3)**"oil with them"**

Here Jesus implies that this **oil** was extra oil stored in a separate container that the virgins would have used to refill their **lamps**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "more oil with them for refilling their lamps" or "any additional oil with them"

See: Assumed Knowledge and Implicit Information

Matthew 25:4 (#1)**"the wise"**

Jesus is using the adjective **wise** as a noun to mean the wise virgins. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "the wise virgins" or "the wise ones"

See: Nominal Adjectives

Matthew 25:4 (#2)**"oil"**

Here Jesus again implies that this **oil** was extra oil stored in separate **containers** that the virgins would have used to refill their **lamps**. If it would be helpful in your language, you could make that idea more explicit. See how you expressed the idea in [25:3](#). Alternate translation: "more oil for refilling their lamps" or "additional oil"

See: Assumed Knowledge and Implicit Information

Matthew 25:5 (#1)**"But"**

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 25:5 (#2)**"the bridegroom delaying"**

Here, the phrase **the bridegroom delaying** describes something that happens as the ten virgins **became sleepy and were sleeping**. If it would be helpful in your language, you could use a word or phrase that introduces something that happens at the same time. Alternate translation: "as the bridegroom delayed"

See: Connect — Simultaneous Time Relationship

Matthew 25:5 (#3)**"they all became sleepy and were sleeping"**

Here Jesus indicates that the ten virgins first **became sleepy** and then actually **were sleeping**. If it would be helpful in your language, you could make the sequence more explicit. Alternate translation: "they all became sleepy and then went to sleep"

See: Connect — Sequential Time Relationship

Matthew 25:6 (#1)**"But"**

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 25:6 (#2)**"there was a cry, 'Behold, the bridegroom! Go out to the meeting"**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "there was a cry that the bridegroom was there and that they should go out to the meeting"

See: Quotes within Quotes

Matthew 25:6 (#3)**"Behold"**

Here, the word **Behold** draws the attention of the ten virgins and asks them to listen carefully. If it would be helpful in your language, you could express **Behold** with a word or phrase that asks people to listen, or you could use a different form that draws people's attention. Alternate translation: "Look" or "Listen"

See: Exclamations

Matthew 25:6 (#4)**"Go out"**

In a context such as this, your language might say "Come" instead of **Go**. Alternate translation: "Come out"

See: Go and Come

Matthew 25:6 (#5)**"to the meeting"**

Here the person saying these words implies that the ten virgins are supposed to meet and escort the bridegroom to the wedding celebration. See you expressed the similar idea in [25:1](#). Alternate translation: "to meet him and bring him to the wedding feast"

See: Assumed Knowledge and Implicit Information

Matthew 25:7 (#1)**"put their lamps in order"**

Here Jesus means that the ten virgins did get their **lamps** ready to burn well. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "got their lamps ready to burn well"

See: Assumed Knowledge and Implicit Information

Matthew 25:8 (#1)

"Now"

Here, the word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 25:8 (#2)

"the foolish" - "to the wise"

Jesus is using the adjectives **foolish** and **wise** as nouns to mean the foolish virgins and the wise virgins. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: "the foolish ones ... to the wise ones"

See: Nominal Adjectives

Matthew 25:8 (#3)

"said to the wise, 'Give us from your oil, because our lamps are going out'

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "asked the wise to give them from their oil, because their lamps were going out"

See: Quotes within Quotes

Matthew 25:8 (#4)

"Give us from your oil, because our lamps are going out"

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that

the first clause describes. Alternate translation: "Since our lamps are going out, give us from your oil"

See: Connect — Reason-and-Result Relationship

Matthew 25:8 (#5)

"Give"

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: "We ask that you give"

See: Imperatives — Other Uses

Matthew 25:8 (#6)

"our lamps are going out"

Here, the phrase **going out** indicates that the **lamps** were running out of oil and unable to burn brightly. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "the fire in our lamps is dying" or "our lamps are no longer burning"

See: Idiom

Matthew 25:9 (#1)

"But"

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 25:9 (#2)

"the wise"

Jesus is using the adjective **wise** as a noun to mean the wise virgins. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "the wise ones" or "the wise virgins"

See: Nominal Adjectives

Matthew 25:9 (#3)

"saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and they said"

See: Quotations and Quote Margins

Matthew 25:9 (#4)

"saying, 'There will certainly not ever be enough for us and for you. Go instead to the ones selling and buy for yourselves"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "saying that there would certainly not ever be enough for themselves and for them and that they should go instead to the ones selling and buy some for themselves"

See: Quotes within Quotes

Matthew 25:9 (#5)

"There will certainly not ever be enough for us and for you. Go instead to the ones selling and buy for yourselves"

Throughout their response, the wise virgins are implicitly referring to oil. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "There will certainly not ever be enough oil for us and for you. God instead to the ones selling oil and buy some for yourselves"

See: Assumed Knowledge and Implicit Information

Matthew 25:9 (#6)

"There will certainly not ever be enough for us and for you"

By answering in this way, the wise virgins imply that they will not give any oil to the foolish virgins. If it would be helpful in your language, you could make that idea more explicit. Alternate translation:

"No, we will not give you any oil, for there will certainly not ever be enough for us and for you"

See: Assumed Knowledge and Implicit Information

Matthew 25:9 (#7)

"There will certainly not ever be enough"

Here, 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"

Matthew 25:9 (#8)

"certainly not"

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

See: Double Negatives

Matthew 25:9 (#9)

"for us"

By **us**, the wise virgins mean themselves but not the foolish virgins, so use the exclusive form of that word in your translation if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Matthew 25:10 (#1)

"But"

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the

next event, or you could leave **But** untranslated.
Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 25:10 (#2)

"to buy"

Here Jesus implies that they went to **buy** oil. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "to buy more oil"

See: Assumed Knowledge and Implicit Information

Matthew 25:10 (#3)

"the prepared"

Jesus is using the adjective **prepared** as a noun to mean the virgins who were prepared. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "the prepared virgins" or "the virgins who were prepared"

See: Nominal Adjectives

Matthew 25:10 (#4)

"the wedding feast"

Here, **wedding feast** represents the place where the wedding feast was being held. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "the place for the wedding feast"

See: Metonymy

Matthew 25:10 (#5)

"the door was shut"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: "someone shut the door"

See: Active or Passive

Matthew 25:11 (#1)

"But"

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 25:11 (#2)

"come"

To call attention to a development in the story, Jesus uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "came"

See: Predictive Past

Matthew 25:11 (#3)

"saying, 'Lord, lord, open for us'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "repeatedly calling the bridegroom lord and asking him to open for them."

See: Quotes within Quotes

Matthew 25:11 (#4)

"Lord, lord"

In Jesus' culture, the word **lord** was a polite way for a young woman to address an older man. If it would be helpful in your language, you could use a different word or phrase that is a polite way to address an older man in your culture. Alternate translation: "Honorable sir"

See: Politeness

Matthew 25:11 (#5)

"saying"

If you keep the direct quotation, consider natural ways of introducing it in your language. Alternate translation: "and they said"

See: Quotations and Quote Margins

Matthew 25:11 (#6)

"open for us"

Here foolish virgins are implying that they want the door opened for them so they can join the wedding celebration. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "open the door so that we can join the wedding feast"

See: Assumed Knowledge and Implicit Information

Matthew 25:11 (#7)

"open"

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: "we ask that you open"

See: Imperatives — Other Uses

Matthew 25:11 (#8)

"open"

Since the virgins is talking to the bridegroom, the imperative here is singular.

See: Forms of 'You' — Singular

Matthew 25:12 (#1)

"But"

Here, the word **But** introduces what the bridegroom actually did in contrast to what the foolish virgins wanted him to do. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: "However,"

See: Connect — Contrast Relationship

Matthew 25:12 (#2)

"said, 'Truly I say to you, I do not know you'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "said that he was speaking truly and that he did not know them"

See: Quotes within Quotes

Matthew 25:12 (#3)

"I do not know you"

By answering in this way, the bridegroom implies that he will not open the door for the foolish virgins. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "I do not know you, so I will not open the door"

See: Assumed Knowledge and Implicit Information

Matthew 25:13 (#1)

"Therefore"

Here, the word **Therefore** introduces Jesus' application of the parable he has given in [25:1-12](#). If it would be helpful in your language, you could use a different word or phrase that introduces an application. Alternate translation: "Given that story" or "As what I have told you illustrates"

See: Connect — Reason-and-Result Relationship

Matthew 25:13 (#2)

"be alert, for you do not know the day nor the hour"

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the command in the first clause. Alternate translation: "since you do not know the day nor the hour, be alert"

See: Connect — Reason-and-Result Relationship

Matthew 25:13 (#3)

"the day nor the hour"

The terms **day** and **hour** mean similar things. Jesus is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "the specific time"

See: Doublet

Matthew 25:13 (#4)

"the day nor the hour"

Here Jesus is referring to the moment when he will return. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the time of my coming" or "the moment in the future when I will return"

See: Assumed Knowledge and Implicit Information

Matthew 25:13 (#5)

"the hour"

Many ancient manuscripts include nothing after the word **hour**. The ULT follows that reading. Other ancient manuscripts include after the word **hour** the words "in which the Son of Man comes." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Matthew 25:14 (#1)

"For"

Here, the word **For** introduces another explanation of what the kingdom of the heavens is like. If it would be helpful in your language, you could use a word or phrase that introduces another explanation, or you could leave **For** untranslated. Alternate translation: "Again," or "Also,"

See: Connect — Reason-and-Result Relationship

Matthew 25:14 (#2)

"it is} as if a man, going abroad"

To teach his disciples, Jesus offers another story or illustration. If it would be helpful to your readers,

you could indicate that explicitly. Alternate translation: "listen to this story: it is as if a man, going abroad"

See: Parables

Matthew 25:14 (#3)

"it is} as if"

Here Jesus implies that he is still speaking about the kingdom of the heavens. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the kingdom of the heavens is as if"

See: Assumed Knowledge and Implicit Information

Matthew 25:14 (#4)

"handed over to them his possessions"

Here Jesus implies that the man entrusted the **slaves** with **his possessions** for the period of time when he would be away. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "gave them his possessions to take care of while he was gone"

See: Assumed Knowledge and Implicit Information

Matthew 25:15 (#1)

"five talents," - "two," - "one"

The word **talents** refers to units of money equivalent to about 6,000 denarii, that is, about 6,000 days' wages for a hired worker. You could try to express this amount in terms of current monetary values, but that might cause your Bible translation to become outdated and inaccurate, since those values can change over time. So instead you might state something more general or give the equivalent in wages. Alternate translation: "about 90 years' wages ... about 35 years' wages ... about 18 years' wages"\n

See: Biblical Money

Matthew 25:15 (#2)

"and to one, two, and to one, one"

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the first half of the sentence. Alternate translation: "and to one he gave two talents, and to one he gave one talent"

See: Ellipsis

Matthew 25:15 (#3)

"his own ability"

If your language does not use an abstract noun for the idea of **ability**, you could express the same idea in another way. Alternate translation: "what he was able to do" or "what he was qualified to handle"

See: Abstract Nouns

Matthew 25:15-16 (#1)

"immediately he went abroad" - "Having gone"

Here, the word **immediately** could go with: (1) the master traveling abroad. Alternate translation: "he went abroad immediately. Having gone" (2) the servant going to trade with the money. Alternate translation: "he went abroad. Having gone immediately"

See: Information Structure

Matthew 25:16 (#1)

"Having gone"

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

See: Go and Come

Matthew 25:16 (#2)

"the five talents" - "another five talents"

See how you translated **talents** in [25:15](#). Alternate translation: "about 90 years' wages ... another 90 years' wages"

See: Biblical Money

Matthew 25:16 (#3)

"traded with them"

Here Jesus refers to how people use money to do business and make more money. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "did business with them" or "put the money to work"

See: Assumed Knowledge and Implicit Information

Matthew 25:17 (#1)

"the one with the two also gained another two"

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous verse. Alternate translation: "the one having received the two talents also gained another two talents"

See: Ellipsis

Matthew 25:17 (#2)

"gained another two"

Here Jesus implies that this servant **gained another two** talents by trading with them, just like the servant with five talents. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "traded with them and gained another two"

See: Assumed Knowledge and Implicit Information

Matthew 25:18 (#1)

"the one"

Jesus is using the number **one** as a noun to mean the one talent. Your language may use numbers in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "the one talent"

See: Nominal Adjectives

Matthew 25:18 (#2)

"dug in the ground and hid the money of his master"

Here 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. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "dug a hiding place in the ground and stored the money of his master there to protect it"

See: Assumed Knowledge and Implicit Information

Matthew 25:19 (#1)

"Now"

Here, the word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Then,"

See: Connecting Words and Phrases

Matthew 25:19 (#2)

"comes and takes up a word together"

To call attention to a development in the story, Jesus uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "came and took up a word together"

See: Predictive Past

Matthew 25:19 (#3)

"takes up a word together"

Here, 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"\n

See: Idiom

Matthew 25:20 (#1)

"the five talents" - "another five talents," - "five talents;" - "another five talents"

See how you translated **talents** in [25:15](#). Alternate translation: "about 90 years' wages ... another 90 years' wages ... about 90 years' wages ... another 90 years' wages"

See: Biblical Money

Matthew 25:20 (#2)

"brought another five talents"

Here Jesus implies that the slave brought the original **five talents** as well as the **five talents** that he gained. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "brought those five talents and another five talents"

See: Assumed Knowledge and Implicit Information

Matthew 25:20 (#3)

"saying, 'Master, you handed over to me five talents; behold, I gained another five talents'

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "saying to his master that he had handed over to him five talents and that he gained another five talents"

See: Quotes within Quotes

Matthew 25:20 (#4)

"saying"

If you keep the direct quotation, consider natural ways of introducing it in your language. Alternate translation: "and he declared"

See: Quotations and Quote Margins

Matthew 25:20 (#5)

"you handed over"

Since the slave is talking to the his master, the word **you** here is singular.

See: Forms of 'You' — Singular

Matthew 25:20 (#6)

"behold"

Here, the word **behold** draws the attention of the master and asks him to listen carefully. If it would be helpful in your language, you could express Behold with a word or phrase that asks people to listen, or you could use a different form that draws people's attention. Alternate translation: "look" or "listen"

See: Exclamations

Matthew 25:21 (#1)

"said to him, 'Well done, good and faithful slave! You were faithful over a few things. I will appoint you over many things. Enter into the joy of your master'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "said to him that he had done well and that he was a good and faithful slave. His master also said that he had been faithful over a few things and that he would appoint him over many things. His master told him to enter into the joy of his master"

See: Quotes within Quotes

Matthew 25:21 (#2)

"Well done"

Your language may have a phrase that an employer would use to show approval. If so, you could use it in your translation. Alternate translation: "Good work"

See: Exclamations

Matthew 25:21 (#3)

"You were" - "you" - "Enter" - "your"

Since the master is talking to his slave, the words **You, you, and your** and the imperative are singular.

See: Forms of 'You' — Singular

Matthew 25:21 (#4)

"Enter into"

Here, the master uses the phrase **Enter into** to represent experiencing or participating in something. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Experience" or "Participate in"

See: Metaphor

Matthew 25:21 (#5)

"the joy of your master"

The master is speaking about himself in the third person. If this would not be natural in your language, you could use the first person form. Alternate translation: "my joy" or "the joy of me, your master"

See: First, Second or Third Person

Matthew 25:21 (#6)

"the joy of your master"

Here, the master is using the possessive form to describe **the joy** that the **master** experiences. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the joy that your master experiences"

See: Possession

Matthew 25:21 (#7)

"the joy of your master"

If your language does not use an abstract noun for the idea of **joy**, you could express the same idea in another way. Alternate translation: "how joyfully your master lives"

See: Abstract Nouns

Matthew 25:22 (#1)

"with the two talents" - "two talents;" - "another two talents"

See how you translated **talents** in [25:15](#). Alternate translation: "with about 35 years' wages ... about 35 years' wages ... another 35 years' wages"

See: Biblical Money

Matthew 25:22 (#2)

"said, 'Master, you handed over to me two talents; behold, I gained another two talents"

If your language would not use a direct quotation inside of a direct quotation, you could translate the second direct quotation as an indirect quotation. Alternate translation: "said to his master that he had handed over to him two talents, but behold, he had gained two talents"

See: Quotes within Quotes

Matthew 25:22 (#3)

"you handed over"

Since the slave is talking to his master, the word **you** here is singular.

See: Forms of 'You' — Singular

Matthew 25:22 (#4)

"behold"

Here, the word **behold** draws the attention of the master and asks him to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks people to listen, or you could use a different form that draws people's attention. Alternate translation: "look" or "listen"

See: Exclamations

Matthew 25:23 (#1)

"His master said to him, 'Well done, good and faithful slave! You were faithful over a few things. I will appoint you over many things. Enter into the joy of your master'"

This verse is identical to [25:21](#), so express the idea as you did there.

Matthew 25:24 (#1)

"But"

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Next," or "Finally,"

See: Connecting Words and Phrases

Matthew 25:24 (#2)

"the one talent"

See how you translated **talent** in [25:15](#). Alternate translation: "about 18 years' wages"

See: Biblical Money

Matthew 25:24 (#1)

"you," - "you are" - "you did not sow," - "you did not scatter"

Since the slave is talking to his master, the word **you** throughout this verse is singular.

See: Forms of 'You' — Singular

Matthew 25:24 (#2)

"reaping where you did not sow, and gathering where you did not scatter"

The clauses **reaping where you did not sow** and **gathering where you did not scatter** mean similar things. The servant is using the two clauses together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single clause. Alternate translation: "always harvesting where you did not plant" or "consistently gathering where you did not sow"

See: Parallelism

Matthew 25:24 (#3)

"reaping where you did not sow, and gathering where you did not scatter"

Here 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 takes what other people have worked hard to earn. If it would be helpful in your language, you could use simile form or state the meaning plainly. Alternate translation: "like a farmer who reaps where he did not sow and who gathers where he did not scatter" or "benefitting from what you have not labored for, and taking what you have not earned"

See: Metaphor

Matthew 25:24 (#4)

"reaping where you did not sow"

He the servant implies that the master is **reaping** crops where he did not **sow** seed. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "reaping crops where you did not sow seed"

See: Assumed Knowledge and Implicit Information

Matthew 25:24 (#5)

"gathering where you did not scatter"

Here the servant could be implying that the master is: (1) **gathering** crops where he did not **scatter** seed. Alternate translation: "gathering crops where you did not scatter seed" (2) **gathering** grain kernels where he did not **scatter** the chaff. Alternate translation: "gathering grain where you did not scatter chaff"

See: Assumed Knowledge and Implicit Information

Matthew 25:24-25 (#1)

"said, 'Master, I knew you, that you are a harsh man, reaping where you did not sow, and gathering where you did not scatter'" - "And having become afraid, having gone away, I hid your talent in the ground. Behold, you have {what is} yours"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "said to his master that he knew that he was a harsh man, reaping where he did not sow, and gathering where he did not scatter. He told his master that having become afraid, having gone away, he hid his

master's talent in the ground. Then he said to his master that he was giving him back what was his"

See: Quotes within Quotes

Matthew 25:25 (#1)

"I hid your talent in the ground"

Here 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. If it would be helpful in your language, you could make that idea more explicit. See how you expressed the similar idea in [25:18](#). Alternate translation: "I dug a hiding place in the ground and stored the talent there to protect it"

See: Assumed Knowledge and Implicit Information

Matthew 25:25 (#2)

"your" - "you have {what is} yours"

Since the slave is talking to his master, the words **your**, **you**, and **yours** are singular.

See: Forms of 'You' — Singular

Matthew 25:25 (#3)

"Behold"

Here, the word **Behold** draws the attention of the master and asks him to listen carefully. If it would be helpful in your language, you could express **Behold** with a word or phrase that asks people to listen, or you could use a different form that draws people's attention. Alternate translation: "Look" or "Listen"

See: Exclamations

Matthew 25:25 (#4)

"you have {what is} yours"

Here, the slave means that he is returning the one **talent** to his master. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "I am returning to you what is yours"

See: Assumed Knowledge and Implicit Information

Matthew 25:26 (#1)**"But"**

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 25:26 (#1)

"Did you know that I reap where I did not sow and gather where I did not scatter"

The master is not asking his slave to verify what he just said. Rather, he is using the question form to challenge the slave. He is repeating what the slave said about him, but not to grant that it is true. Rather, he is about to tell the slave what he should have done if it actually had been true. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "You claim that you knew that I reap where I did not sow and gather where I did not scatter." or "So you knew that I reap where I did not sow and gather where I did not scatter!"

See: Rhetorical Question

Matthew 25:26 (#2)**"Did you know"**

Since the master is speaking to his slave, the word **You** here is singular.

See: Forms of 'You' — Singular

Matthew 25:26 (#3)

"I reap where I did not sow and gather where I did not scatter"

Here the master repeats what the slave said about him in [25:24](#). Express the idea as you did there.

See: Metaphor

Matthew 25:26-30 (#1)

"said to him, 'Wicked and lazy slave! Did you know that I reap where I did not sow and gather where I did not scatter" - "Therefore, it was necessary for you to have put my money with the bankers, and having come, I would have received back {what is} mine with interest" - "Therefore, take away the talent from him and give it to the one having the ten talents" - "For to everyone having, it will be given and it will abound. But from the one not having, even what he has will be taken away from him" - "And throw the worthless slave out into the outer darkness, where there will be weeping and grinding of the teeth"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "called him a wicked and lazy slave. He reminded his slave that he knew that his master reaped where he did not sow and harvested where he did not scatter, and that therefore it was necessary for him to have placed the money with the bankers and that, having come, his master would have received back his money with interest. Then he told others to take away the talent from the slave and give it to the one having the ten talents. He explained that to everyone having, it will be given and it will abound, but from the one not having, even what he has will be taken away. Then he commanded people to throw out the worthless slave into the outer darkness, where there will be weeping and grinding of the teeth."

See: Quotes within Quotes

Matthew 25:27 (#1)**"Therefore"**

Here, the word **Therefore** introduces an inference based on what the slave claimed to know. If it would be helpful in your language, you could use a word or phrase that introduces this kind of inference. Alternate translation: "Given that" or "Well then"

See: Connect — Reason-and-Result Relationship

Matthew 25:27 (#2)**"you"**

Since the master is speaking to his slave, the word **you** here is singular.

See: Forms of 'You' — Singular

Matthew 25:27 (#3)

"to have put my money with the bankers," - "with interest"

Here, the word **bankers** refers to people who accept deposits of money and use them to make loans. They charge **interest** on the loans, and then they pay **interest** to the people who deposited money with them. If your readers would not be familiar with this type of business, you could use names from a similar business in your area or you could use descriptive phrases. Alternate translation: "to let people borrow my money ... with a share of the profits" or "to have given my money to businesspeople ... plus even more"

See: Translate Unknowns

Matthew 25:28 (#1)

"Therefore"

Here, the word **Therefore** introduces what the master has decided to do in response to what the slave did not do. If it would be helpful in your language, you could use a different word or phrase that introduces this kind of conclusion. Alternate translation: "Because he did not do that" or "However, since he did not invest the money"

See: Connect — Reason-and-Result Relationship

Matthew 25:28 (#2)

"take away the talent from him"

The master says this command to other servants. If it would be helpful in your language, you could state that explicitly. Alternate translation: "you other servants, take away the talent from him"

See: Quotations and Quote Margins

Matthew 25:28 (#3)

"the talent" - "the ten talents"

See how you translated **talent** and **talents** in [25:15](#). Alternate translation: "the 18 years' wages ... the 90 years' wages"

See: Biblical Money

Matthew 25:29 (#1)

"For"

Here, the word **For** introduces the master's reason for why he commanded what he did in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a reason for a command. Alternate translation: "Here is why I said that:" or "I say that because"

See: Connecting Words and Phrases

Matthew 25:29 (#2)

"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"

Here, the master does not specify what is is that people have or do not have and what will be given or taken. He does that to make his statements as general as possible. If you need to specify what is being given and taken, if possible use a very general term. Alternate translation: "to everyone having many things, more things will be given and they will abound. But from the one not having many things, even what he has will be taken away from him"

See: When to Keep Information Implicit

Matthew 25:29 (#3)

"it will be given" - "will be taken away"

If your language does not use these passive forms, you could express the ideas in active form or in another way that is natural in your language. If you need to say who did the action, you could: (1) use an indefinite subject. Alternate translation: "people will give it ... people will take away" (2) indicate that the master will do it. Alternate translation: "I will give it ... I will take away"

See: Active or Passive

Matthew 25:29 (#4)

"from the one not having, even what he has will be taken away from him"

The phrase **the one** and the words **he** and **him** represents people in general, not one particular person. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "from the people not having, even what they have will be taken away from them"

See: Generic Noun Phrases

Matthew 25:29 (#5)

"from the one not having"

The master says **the one not having** here as a generalization for emphasis. It is clear in the second half of the sentence that this person does have something. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "from the one having almost nothing" or "from the one not having much"

See: Hyperbole

Matthew 25:29 (#6)

"he has" - "him"

Although the terms **he** and **him** are masculine, the master is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: "that person has ... him or her"

See: When Masculine Words Include Women

Matthew 25:30 (#1)

"into the outer darkness"

Here, the phrase **the outer darkness** refers to a place of punishment. If it would be helpful in your language, you could state the meaning plainly. If possible, preserve the idea of darkness. See how you expressed the similar idea in [8:12](#). Alternate translation: "into the dark place of punishment"

See: Metaphor

Matthew 25:30 (#2)

"the outer darkness"

If your language does not use an abstract noun for the idea of darkness, you could express the same idea in another way. Alternate translation: "the dark place outside"\n

See: Abstract Nouns

Matthew 25:30 (#3)

"grinding of the teeth"

In Jesus' culture, people would grind their teeth when they experienced anger, grief, and pain. If it would be helpful in your language, you could refer to an action with comparable meaning or state the meaning of this action plainly. See how you expressed this phrase in [8:12](#). Alternate translation: "beating of breasts" or "grinding of the teeth in anger and pain"

See: Symbolic Action

Matthew 25:31 (#1)

"Now"

Here, the word **Now** introduces the next topic that Jesus wants to speak about. If it would be helpful in your language, you could use a word or phrase that introduces the next topic, or you could leave **Now** untranslated. Alternate translation: "Next,"

See: Connecting Words and Phrases

Matthew 25:31 (#2)

"the Son of Man comes in his glory" - "him," - "he will sit on his"

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: "I, who am the Son of Man, come in my glory ... me ... I will sit on my"

See: First, Second or Third Person

Matthew 25:31 (#3)

"the Son of Man comes"

Here 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. If it would be helpful in your language, you could make some or all of those ideas more explicit. Alternate translation: "the Son of Man comes back to this world" or "the Son of Man, after leaving this world, comes back"

See: Assumed Knowledge and Implicit Information

Matthew 25:31 (#4)

"in his glory"

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. Alternate translation: "and shows how glorious he is"

See: Abstract Nouns

Matthew 25:31 (#5)

"he will sit on his throne of glory"

When someone sits on a throne, it indicates that this person is ruling. If it would be helpful in your language, you could explain the meaning of this action. See how you expressed the idea in [19:28](#). Alternate translation: "he will sit on his throne of glory as king" or "he will rule from his throne of glory"

See: Metonymy

Matthew 25:31 (#6)

"his throne of glory"

Here, Jesus could use the possessive form to describe a **throne** that: (1) belongs to **the Son of Man** and that is characterized by **glory**. Alternate translation: "his throne that is glorious" (2) shows or illustrates the **glory** that **the Son of Man** has. Alternate translation: "the throne that displays his glory"

See: Possession

Matthew 25:31 (#7)

"throne of glory"

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. Alternate translation: "glorious throne"

See: Abstract Nouns

Matthew 25:32 (#1)

"him" - "he will separate"

Here Jesus continues to speak about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: "me ... I will separate"

See: First, Second or Third Person

Matthew 25:32 (#2)

"will be gathered all the nations"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "all the nations will gather" or "all the nations will come"

See: Active or Passive

Matthew 25:32 (#3)

"all the nations"

Here, the word **nations** represents the people who live in those **nations**. If it would be helpful to your readers, you could state the meaning plainly. Alternate translation: "the people of all the nations"

See: Metonymy

Matthew 25:32 (#4)

"he will separate them from one another, just as the shepherd separates the sheep from the goats"

Jesus is saying that separating people from one another is like a **shepherd** separating **sheep** from **goats**. He means that in both situations a person divides a larger group into two smaller groups based on some important characteristic. If it would be helpful in your language, you could state that explicitly. Alternate translation: "he will separate

them from from one another into two groups, just as a shepherd separates into two groups the sheep and the goats"\n

See: Simile

Matthew 25:32 (#5)

"the shepherd separates"

The phrase **the shepherd** represents shepherds in general, not one particular shepherd. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "shepherds separate"

See: Generic Noun Phrases

Matthew 25:33 (#1)

"he will place" - "his" - "his left"

Here Jesus continues to speak about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: "I will place ... my ... my left"

See: First, Second or Third Person

Matthew 25:33 (#2)

"the sheep" - "the goats"

Here, as the following verses make clear, Jesus speaks of people who do what is right as if they were **sheep** and of people who do what is wrong as if they were **goats**. If it would be helpful in your language, you could use simile form or state the meaning plainly. Alternate translation: "the people who are like sheep ... people who are like goats" or "the righteous people ... the wicked people"

See: Metaphor

Matthew 25:33 (#3)

"his right," - "his left"

Here, Jesus uses the adjectives **right** and **left** as nouns to refer to his **right** and **left** sides. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: "his right side ... his left side"

See: Nominal Adjectives

Matthew 25:33 (#4)

"on his right," - "on his left"

In Jesus' culture, the **right** side was considered to be more honorable or important than the **left** side. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "on the honorable right ... on less honorable left"

See: Assumed Knowledge and Implicit Information

Matthew 25:33 (#5)

"but the goats"

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "but he will place the goats"

See: Ellipsis

Matthew 25:34 (#1)

"the King" - "his"

Here Jesus continues to speak about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: "I, who am the King, ... my"

See: First, Second or Third Person

Matthew 25:34 (#2)

"the King"

Here, the title **the King** describes the Son of Man. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the Son of Man, who is the King,"

See: Assumed Knowledge and Implicit Information

Matthew 25:34 (#1)

"his right"

See how you translated **his right** in [25:33](#).
Alternate translation: "his right side"

See: Nominal Adjectives

Matthew 25:34 (#2)

"Come"

In a context such as this, your language might say "Go" instead of **Come**. Alternate translation: "Go"

See: Go and Come

Matthew 25:34 (#3)

"the ones having been blessed by my Father"

If your language does not use this passive form, you can state this in active form. Alternate translation: "the ones my Father has blessed"

See: Active or Passive

Matthew 25:34 (#4)

"by my Father"

Father is an important title that describe the relationship between God the **Father** and Jesus his Son.

See: Translating Son and Father

Matthew 25:34 (#5)

"inherit"

Here **the King** speaks as if the people **on his right** were children who would receive property from a relative. He speaks in this way to indicate that these people will receive **the kingdom**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "receive" or "you are being given"

See: Metaphor

Matthew 25:34 (#6)

"prepared for you"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: "that God has prepared for you"

See: Active or Passive

Matthew 25:34 (#7)

"from the foundation of the world"

If your language does not use an abstract noun for the idea of **foundation**, you could express the same idea in another way. Alternate translation: "from when God founded the world"

See: Abstract Nouns

Matthew 25:34–36 (#1)

"on his right, 'Come, the ones having been blessed by my Father, inherit the kingdom prepared for you from the foundation of the world' - "For I was hungry, and you gave me to eat; I was thirsty, and you gave me to drink; I was a stranger, and you gathered together with me" - "I was} naked, and you clothed me; I was sick, and you cared for me; I was in prison, and you came to me"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "at his right that they, who had been blessed by his Father, should come and inherit the kingdom prepared for them from the foundation of the world. He said that this was because he was hungry, and they gave him to eat; he was thirsty, and they gave him to drink; he was a stranger, and they gathered together with him; he was naked, and they clothed him; he was sick, and they cared for him; he was in prison, and they came to him"

See: Quotes within Quotes

Matthew 25:35 (#1)

"For"

Here, the word **For** introduces the reasons why the people on the right will inherit the kingdom. If it would be helpful in your language, you could use a

word or phrase that introduces a reason. Alternate translation: "That is because" or "Here is why:"

See: Connect — Reason-and-Result Relationship

Matthew 25:35 (#2)

"you gave me to eat;" - "you gave me to drink"

Here the king implies that the people gave him food to eat and water to drink. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "you gave me food to eat ... you gave me something to drink"

See: Assumed Knowledge and Implicit Information

Matthew 25:35 (#3)

"you gathered together with me"

Here, 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 houses" or "you gave me a place to stay"

See: Idiom

Matthew 25:36 (#1)

"I was} naked"

Here, 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. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "I was without proper clothing" or "I was ill-clothed"

See: Assumed Knowledge and Implicit Information

Matthew 25:36 (#2)

"you came to me"

Here, the king implies that the people visited him while he was **in prison**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "you spent time with me there"

See: Assumed Knowledge and Implicit Information

Matthew 25:36 (#3)

"you came"

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

See: Go and Come

Matthew 25:37 (#1)

"the righteous"

The king is using the adjective **righteous** as a noun to mean righteous people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "the righteous people"

See: Nominal Adjectives

Matthew 25:37 (#1)

"saying"

If you keep the direct quotation, consider natural ways of introducing it in your language. Alternate translation: "and they will say"

See: Quotations and Quote Margins

Matthew 25:37 (#2)

"you" - "feed {you}?" - "give {you} to drink"

Since the people are speaking to the king, the word **you** throughout this verse is singular.

See: Forms of 'You' — Singular

Matthew 25:37 (#3)

"being thirsty and give {you} to drink"

The people speaking are leaving out some of the words that a sentence would need in many languages to be complete. If it would be clearer in your language, you could supply these words from earlier in the sentence. Alternate translation: "when did we see you thirsty and give you to drink"

See: Ellipsis

Matthew 25:37-39 (#1)

"saying, 'Lord, when did we see you being hungry and feed {you}? Or being thirsty and give {you} to drink" - "And when did we see you a stranger and gather together with {you}? Or naked and clothe {you}" - "And when did we see you sick or in prison and come to you"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "calling him Lord and asking when they had seen him being hungry and fed him, or being thirsty and given him to drink. They asked when they had seen him a stranger and gathered together with him, or naked and clothed him. They asked when they had seen him sick or in prison and came to him."

See: Quotes within Quotes

Matthew 25:37-39 (#2)

"when did we see you being hungry and feed {you}? Or being thirsty and give {you} to drink" - "And when did we see you a stranger and gather together with {you}? Or naked and clothe {you}" - "And when did we see you sick or in prison and come to you"

The people speaking are using the question form to indicate that they do not remember helping the king in any of these ways. If you would not use the question form for this purpose in your language, you could translate these as statements or exclamations. Alternate translation: "we do not think that we saw you hungry and fed you, or thirsty and gave you to drink. We do not think that we saw you a stranger and gathered together with you, or naked and clothed you. We do not think that we saw you sick or in prison and came to you."

See: Rhetorical Question

Matthew 25:38 (#1)

"you" - "gather together with {you}?" - "clothe {you}"

Since the people are speaking to the king, the word **you** throughout this verse is singular.

See: Forms of 'You' — Singular

Matthew 25:38 (#2)

"gather together with {you}"

See how you translated this phrase in [25:35](#).
Alternate translation: "invite you into our houses" or "give you a place to stay"

See: Idiom

Matthew 25:38 (#3)

"naked and clothe {you}"

The people speaking are leaving out some of the words that a sentence would need in many languages to be complete. If it would be clearer in your language, you could supply these words from earlier in the sentence. Alternate translation: "when did we see you naked and clothe you"

See: Ellipsis

Matthew 25:38 (#4)

"naked"

See how you translated this word in [25:36](#).
Alternate translation: "without proper clothing" or "ill-clothed"

See: Assumed Knowledge and Implicit Information

Matthew 25:39 (#1)

"you" - "you"

Since the people are speaking to the king, the word **you** throughout this verse is singular.

See: Forms of 'You' — Singular

Matthew 25:39 (#2)

"come to you"

Here, the the people speaking ask when they visited the king while he was sick or in prison. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "spend time with you"\n

See: Assumed Knowledge and Implicit Information

Matthew 25:39 (#3)

"come"

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

See: Go and Come

Matthew 25:40 (#1)

"the King"

Here Jesus continues to speak about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: "I, who am the King,"

See: First, Second or Third Person

Matthew 25:40 (#2)

"to them, 'Truly I say to you, you did for one of the least of these brothers of mine, you did for me'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "to them that he was speaking truly and that as much as they did for one of the least of these brothers of his, they did for him"

See: Quotes within Quotes

Matthew 25:40 (#3)

"of" - "least"

Here, the word **least** identifies someone who is not very important. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "of the least important"

See: Assumed Knowledge and Implicit Information

Matthew 25:40 (#4)

"of these brothers of mine"

Here 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"\n

See: Metaphor

Matthew 25:40 (#5)

"brothers"

Although the term **brothers** is masculine, the king is using the word in a generic sense that includes both men and women. If you retain the metaphor in your translation, and if it would be helpful in your language, you could say "brothers and sisters" to indicate this.

See: When Masculine Words Include Women

Matthew 25:40 (#6)

"you did for me"

Here the king speaks as if anything that people did **for one of the least of these brothers of mine** was actually done for him. He means that he considers any help given to **these brothers of mine** to be as important to him as if it had been given directly to him. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: "I consider that you did it for me" or "it is just like you did it for me"

See: Metaphor

Matthew 25:41 (#1)

"he will say" - "his left"

Here Jesus continues to speak about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: "I will say ... my left"

See: First, Second or Third Person

Matthew 25:41 (#1)**"his left"**

See how you translated **his left** in [25:33](#). Alternate translation: "his left side"

See: Nominal Adjectives

Matthew 25:41 (#2)**"the ones having been cursed"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: "the ones God has cursed"

See: Active or Passive

Matthew 25:41 (#3)**"the eternal fire"**

Here, the phrase **the eternal fire** refers to hell and describes it as a very unpleasant place. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. See how you translated the similar phrase in [18:8](#). Alternate translation: "hell, which is as hot as an eternal fire and" or "the hell"

See: Metaphor

Matthew 25:41 (#4)**"that has been prepared"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: "that God has prepared"

See: Active or Passive

Matthew 25:41-43 (#1)

"to the ones on his left, 'Go from me, the ones having been cursed, into the eternal fire that has been prepared for the devil and his angels"

- **"For I was hungry, and you did not give me to eat; I was thirsty, and you did not give me to drink" - "I was a stranger, and you did not gather together with me; {I was} naked, and you did not clothe me; {I was} sick and in prison, and you did not care for me"**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "to the ones on his left that they, who had been cursed, should go from him into the eternal fire that has been prepared for the devil and his angels. He said that this was because he was hungry, and they did not give him to eat; he was thirsty, and they did not give him to drink; he was a stranger, and they did not gather together with him; he was naked, and they did not clothe him; he was sick and in prison, and they did not care for him"

See: Quotes within Quotes

Matthew 25:42 (#1)**"For"**

Here, the word **For** introduces the reasons why the people on the left will go to the "eternal fire." If it would be helpful in your language, you could use a word or phrase that introduces a reason. Alternate translation: "That is because" or "Here is why:"

See: Connect — Reason-and-Result Relationship

Matthew 25:42 (#2)

"you did not give me to eat;" - "you did not give me to drink"

The king is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "you did not give me food to eat ... you did not give me something to drink"

See: Ellipses

Matthew 25:43 (#1)

"you did not gather together with me"

Here, 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"\n

See: Idiom

Matthew 25:43 (#2)

"I was} naked"

Here, 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. If it would be helpful in your language, you could make that idea more explicit. See how you expressed the idea in [25:36](#). Alternate translation: "I was without proper clothing" or "I was ill-clothed"

See: Assumed Knowledge and Implicit Information

Matthew 25:44 (#1)

"saying, 'Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not serve you'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "calling him Lord and asking when they had seen him being hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and they did not serve him."

See: Quotes within Quotes

Matthew 25:44 (#2)

"when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not serve you"

The people speaking are using the question form to indicate that they do not remember failing to help the king in these ways. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "we do not think that we saw you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not serve you."\n

See: Rhetorical Question

Matthew 25:44 (#3)

"saying"

If you keep the direct quotation, consider natural ways of introducing it in your language. Alternate translation: "and they will say"

See: Quotations and Quote Margins

Matthew 25:44 (#4)

"you" - "you"

Since the people are talking to the king, the word **you** throughout this verse is singular.

See: Forms of 'You' — Singular

Matthew 25:44 (#5)

"naked"

See how you translated this word in [25:36](#). Alternate translation: "without proper clothing" or "ill-clothed"

See: Assumed Knowledge and Implicit Information

Matthew 25:45 (#1)

"he will answer"

Here Jesus continues to speak about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: "I will answer them"

See: First, Second or Third Person

Matthew 25:45 (#2)

"saying, 'Truly I say to you, as much as you did not do for one of the least of these, you did not do for me'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "saying that he was speaking truly and that as much as they did not

do for one of the least of these, they did not do for him"

See: Quotes within Quotes

Matthew 25:45 (#3)

"saying"

If you keep the direct quotation, consider natural ways of introducing it in your language. Alternate translation: "and he will say"

See: Quotations and Quote Margins

Matthew 25:45 (#4)

"of the least"

Here, 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"

Matthew 25:45 (#5)

"of these"

Here, the word **these** refers to the people whom the king, Jesus, calls "brothers of mine" in [25:40](#). If it would be helpful in your language, you could refer to those people more directly. Alternate translation: "of these brothers of mine" or "of the people I love as if they were my brothers"

See: Pronouns — When to Use Them

Matthew 25:45 (#6)

"you did not do for me"

Here 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 like you did not do it for me"

See: Metaphor

Matthew 25:46 (#1)

"these"

Here, the pronoun **these** refers to the people on the king's left who did not help people in need. If it would be helpful to your readers, you could refer to them more directly. Alternate translation: "those to whom the king just spoke" or "those on the king's left side"

See: Pronouns — When to Use Them

Matthew 25:46 (#2)

"will go away into eternal punishment, but the righteous into eternal life"

Here Jesus speaks as if **eternal punishment** and **eternal life** were locations that people could **go away into**. He means that people will either experience **eternal punishment** or **eternal life**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "will experience eternal punishment, but the righteous ones eternal life"

See: Metaphor

Matthew 25:46 (#3)

"into eternal punishment"

If your language does not use an abstract noun for the idea of **punishment**, you could express the same idea in another way. Alternate translation: "to be punished eternally"

See: Abstract Nouns

Matthew 25:46 (#4)

"the righteous into eternal life"

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "the righteous ones will go away into eternal life"

See: Ellipsis

Matthew 25:46 (#5)

"into eternal life"

If your language does not use an abstract noun for the idea of **life**, you could express the same idea in another way. Alternate translation: "to live eternally"

See: Abstract Nouns

Matthew 26:1 (#1)

"And it happened that when Jesus had finished all these words, he said to his disciples"

These clauses mark the end of Jesus' teaching by stating that Jesus finished speaking to his disciples and then describing what he did next. Use a natural form in your language for expressing the conclusion of a story. Alternate translation: "At that time, Jesus finished all these words. Then, he said to his disciples"

See: End of Story

Matthew 26:1 (#2)

"all these words"

Here Matthew uses the term **words** to refer to what Jesus said. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "speaking all these words"

See: Metonymy

Matthew 26:2 (#1)

"happens," - "is handed over"

Here because Jesus is sure that these things will happen, he uses the present to refer to events that will happen in the future. If it would be helpful in your language, you could use the future tense here. Alternate translation: "will happen ... will be handed over"

See: Irregular Use of Tenses

Matthew 26:2 (#2)

"the Son of Man is handed over"

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 handed over"

See: First, Second or Third Person

Matthew 26:2 (#3)

"the Son of Man is handed over to be crucified"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who will do the actions, you could use indefinite subjects. Alternate translation: "someone hands over the Son of Man so that people crucify him"

See: Active or Passive

Matthew 26:3 (#1)

"were gathered together"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "gathered" or "came together"

See: Active or Passive

Matthew 26:3 (#2)

"the one called Caiaphas"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the one people called Caiaphas"

See: Active or Passive

Matthew 26:3 (#3)

"of the chief priest, the one called Caiaphas"

Here Matthew uses the phrase **the one called Caiaphas** to distinguish this **chief priest** from the rest of the **chief priests**. Be sure that this

distinction is clear in your translation. Alternate translation: "of the chief priest who was called Caiaphas"

See: Distinguishing Versus Informing or Reminding

Matthew 26:4 (#1)

"they took counsel together"

Here, the phrase **took counsel together** indicates that the chief priests and elders were working together to figure something out. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. See how you expressed the similar phrase in [22:15](#). Alternate translation: "they made plans together" or "they came up with ideas together"

See: Idiom

Matthew 26:4 (#2)

"by deceit"

If your language does not use an abstract noun for the idea of **deceit**, you could express the same idea in another way. Alternate translation: "deceitfully" or "cleverly"

See: Abstract Nouns

Matthew 26:4 (#3)

"kill him"

Here Matthew implies that the chief priests and elders would have other people **kill** Jesus. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "have him killed"

See: Assumed Knowledge and Implicit Information

Matthew 26:5 (#1)

"they were saying, "Not during the festival, so that a riot does not happen among the people"

It may be more natural in your language to have an indirect quotation here. Alternate translation: "they were saying that they would not do it during the festival, so that a riot would not happen among the people"

See: Direct and Indirect Quotations

Matthew 26:5 (#2)

"Not during the festival"

The phrase **Not during the festival** refers to not arresting Jesus during the festival. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "We must not arrest him during the festival"

See: Assumed Knowledge and Implicit Information

Matthew 26:5 (#3)

"the festival"

Here, **the festival** is the Passover, as indicated in [26:2](#). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the festival of Passover"

See: Assumed Knowledge and Implicit Information

Matthew 26:5 (#4)

"the people"

This means specifically the great crowds of **people** who were in the city of Jerusalem and who liked Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the people who listen to Jesus" or "the people who are here who follow Jesus"

See: Assumed Knowledge and Implicit Information

Matthew 26:6 (#1)

"Now"

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Then,"

See: Introduction of a New Event

Matthew 26:6 (#2)**"Jesus being"**

Here Matthew implies that the disciples were with Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Jesus and his disciples being"

See: Assumed Knowledge and Implicit Information

Matthew 26:6 (#3)**"of Simon the leper"**

Here Matthew could be implying that: (1) **Simon** had once been a **leper** but had been healed. Alternate translation: "of Simon, who had been healed of leprosy" (2) the house was owned by **Simon**, who was a **leper**, but he did not live there. Alternate translation: "owned by Simon the leper" (3) **the leper** was a nickname for **Simon**, who did not actually have leprosy. Alternate translation: "of Simon, who was nicknamed 'the leper'"

See: Assumed Knowledge and Implicit Information

Matthew 26:6 (#4)**"of Simon"**

The word **Simon** is the name of a man. This is not the same Simon whom Jesus also called Peter.

See: How to Translate Names

Matthew 26:7 (#1)**"a woman approached him having an alabaster jar of very expensive perfumed oil"**

Here Matthew introduces a **woman** into the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: "there was a woman who had an alabaster jar of very expensive perfumed oil. She approached him"

See: Introduction of New and Old Participants

Matthew 26:7 (#2)**"an alabaster jar of very expensive perfumed oil"**

Matthew is using the possessive form to describe an **alabaster jar** that is filled with **very expensive perfumed oil**. If it would be helpful in your language, you could use express the idea in another way. Alternate translation: "an alabaster jar full of very expensive perfumed oil"

See: Possession

Matthew 26:7 (#3)**"an alabaster jar"**

The word **alabaster** is the name of a soft, white stone. People stored precious and valuable items in jars made from alabaster. If your readers would not be familiar with this type of stone, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "a white stone jar"

See: Translate Unknowns

Matthew 26:7 (#4)**"of very expensive perfumed oil"**

This **oil** had fragrant additives. To make themselves have a nice smell, people would rub the oil on themselves or sprinkle their clothing with it. Matthew indicates that this was particularly **expensive** oil. If your readers would not be familiar with this type of oil, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "of very expensive oil with perfume in it"\n

See: Translate Unknowns

Matthew 26:7 (#5)**"his head, {he} reclining to eat"**

Here, the phrase **{he} reclining to eat** refers to something that was happening while the woman **poured** the oil on Jesus' head. If it would be helpful in your language, you could use a word or phrase that introduces a simultaneous action. Alternate translation: "his head as he was reclining to eat"

See: Connect — Simultaneous Time Relationship

Matthew 26:7 (#6)**"he} reclining to eat"**

In Jesus' culture, people would usually recline, or lay on one side, when they were eating. If it would be helpful in your language, you could refer to the position in which people eat in your culture, or you could just refer to eating. See how you translated the similar phrase in [9:10](#). Alternate translation: "he sitting down to eat" or "he eating"

See: Translate Unknowns

Matthew 26:8 (#1)**"Now"**

Here, the word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Then,"

See: Connecting Words and Phrases

Matthew 26:8 (#1)**"saying"**

If you keep the direct quotation, consider natural ways of introducing it in your language. Alternate translation: "and they said"

See: Quotations and Quote Margins

Matthew 26:8 (#2)**"For what {is} this waste"**

The disciples is using the question form to show that they think the woman wasted the perfume. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "There is no reason for this waste." or "What a waste!"

See: Rhetorical Question

Matthew 26:8 (#3)**"For what {is} this waste"**

Alternate translation: "What is the purpose for this waste"

Matthew 26:8 (#4)**"this waste"**

If your language does not use an abstract noun for the idea of **waste**, you could express the same idea in another way. Alternate translation: "she wasting this"

See: Abstract Nouns

Matthew 26:8-9 (#1)

"saying, "For what {is} this waste" - "For this was able to be sold for much and given to the poor"

It may be more natural in your language to have an indirect quotation here. Alternate translation: "asking what the waste was for and saying that the perfume was able to have been sold for much and then given to the poor"

See: Direct and Indirect Quotations

Matthew 26:9 (#1)**"For"**

Here, the word **For** introduces a reason why the disciples say that the woman wasted the perfume. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: "We say that because" or "As a matter of fact,"

See: Connect — Reason-and-Result Relationship

Matthew 26:9 (#2)**"this was able to be sold for much and given to"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who would have done the action, it is clear from the context that would have been the woman. Alternate translation: "she was able to sell this for much and give"

See: Active or Passive

Matthew 26:9 (#3)

"this"

Here, the pronoun **this** refers to the jar full of perfumed oil that the woman poured on Jesus' head in [26:7](#). If it would be helpful in your language, you could refer back to it more directly. Alternate translation: "this perfumed oil"

See: Pronouns — When to Use Them

Matthew 26:9 (#4)

"for much and given to"

Here the disciples imply that the perfumed could have been sold for **much** money, and this money is what would be **given to the poor**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "for much money, which could have been given"

See: Assumed Knowledge and Implicit Information

Matthew 26:9 (#5)

"the poor"

The disciples are using the adjective **poor** as a noun to mean poor people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "to people who are poor"

See: Nominal Adjectives

Matthew 26:10 (#1)

"But"

Here, the word **But** introduces how Jesus responded in contrast to how the disciples responded. If it would be helpful in your language, you could use a different word or phrase that introduces this kind of contrast. Alternate translation: "In contrast,"

See: Connect — Contrast Relationship

Matthew 26:10 (#2)

"Why are you causing trouble for the woman"

Jesus is using the question form to rebuke the disciples for saying these things about what the woman did. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "Do not cause trouble for the woman." or "Stop causing trouble for the woman!"

See: Rhetorical Question

Matthew 26:10 (#3)

"are you causing trouble for the woman?" - "a good work"

If your language does not use abstract nouns for the ideas of **trouble** and **work**, you could express the same ideas in another way. Alternate translation: "are you troubling the woman ... something good"

See: Abstract Nouns

Matthew 26:10 (#4)

"For"

Here, the word **For** introduces a reason why the disciples should not cause **trouble** for the woman. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a command, or you could leave **For** untranslated. Alternate translation: "You should not do that, because" or "In fact,"

See: Connect — Reason-and-Result Relationship

Matthew 26:11 (#1)

"For"

Here, the word **For** introduces a reason why Jesus rebukes the disciples for saying that the woman should have given money to the poor instead of pouring the perfume on Jesus' head. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a rebuke, or you could leave **For** untranslated. Alternate translation: "I am rebuking you because" or "Here is why I say that."

See: Connecting Words and Phrases

Matthew 26:11 (#2)**"you always have the poor with you"**

Here Jesus implies that they will always have the opportunity of giving to the poor. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "you always have the poor with you, and you can give to them whenever you desire to do so"

See: Assumed Knowledge and Implicit Information

Matthew 26:11 (#3)**"the poor"**

Jesus is using the adjective **poor** as a noun to mean poor people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "people who are poor"

See: Nominal Adjectives

Matthew 26:12 (#1)**"For"**

Here, the word **For** introduces a further explanation about why what the woman did was a "good work." If it would be helpful in your language, you could use a word or phrase that introduces further explanation, or you could leave **For** untranslated. Alternate translation: "In fact," or "Further,"

See: Connecting Words and Phrases

Matthew 26:12 (#2)**"perfumed oil"**

See how you translated **perfumed oil** in [26:7](#).
Alternate translation: "oil with perfume in it"

See: Translate Unknowns

Matthew 26:12 (#3)**"to prepare me for burial"**

If your language does not use an abstract noun for the idea of **burial**, you could express the same idea in another way. Alternate translation: "to prepare me to be buried"

See: Abstract Nouns

Matthew 26:13 (#1)**"this gospel is preached" - "also what she did will be spoken"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who will do the actions, you could use indefinite subjects. Alternate translation: "people preach this gospel ... they will also speak what she did"

See: Active or Passive

Matthew 26:13 (#2)**"in remembrance of her"**

If your language does not use an abstract noun for the idea of **remembrance**, you could express the same idea in another way. Alternate translation: "so that she is remembered" or "as a way to remember her"

See: Abstract Nouns

Matthew 26:14 (#1)**"of the Twelve"**

Matthew is using the adjective **Twelve** as a noun to refer to Jesus' closest disciples. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "of the 12 apostles" or "of the 12 men whom Jesus had chosen to be apostles"

See: Nominal Adjectives

Matthew 26:14 (#2)**"the one called"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. See how you

translated the similar form in [26:3](#). Alternate translation: “the one people called Judas Iscariot”\n

See: Active or Passive

Matthew 26:14 (#3)

“having gone”

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

See: Go and Come

Matthew 26:15 (#1)

“What are you willing to give me”

Here Judas is asking how much money they will **give** to him. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “What sum of money are you willing to pay me”

See: Assumed Knowledge and Implicit Information

Matthew 26:15 (#2)

“and I”

Here, the word **and** introduces what Judas is offering to do if they **give** him enough money. If it would be helpful in your language, you could use a word or phrase that introduces a goal or result. If you use the following alternate translations, you may need to delete the comma before **and**. Alternate translation: “so that I” or “in order that I”

See: Connect — Goal (Purpose) Relationship

Matthew 26:15 (#3)

“they weighed out 30 pieces of silver for him”

Here Matthew refers to a procedure in which **pieces of silver** would be **weighed** to so that all the people involved in the transaction would be sure that the correct amount of money had been payed. Matthew means that they offered to pay Judas **30 pieces of silver**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “they counted out 30

pieces of silver for him” or “they offered 30 pieces of silver to him”

See: Assumed Knowledge and Implicit Information

Matthew 26:15 (#4)

“30 pieces of silver”

Each of these **pieces of silver** was a coin equivalent to about four days’ wages. You could try to express this amount in terms of current monetary values, but that might cause your Bible translation to become outdated and inaccurate, since those values can change over time. So instead you might state something more general or give the equivalent in wages. Alternate translation: “30 coins made out of silver” or “about four months’ wages”

See: Biblical Money

Matthew 26:16 (#1)

“an opportunity in order that he might hand him over”

If your language does not use an abstract noun for the idea of **opportunity**, you could express the same idea in another way. Alternate translation: “when it might be easy to hand him over” or “an opportune moment in which to hand him over”

See: Abstract Nouns

Matthew 26:17 (#1)

“Now”

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: “Sometime later,”

See: Introduction of a New Event

Matthew 26:17 (#2)

“on the first”

Matthew is using the number **first** as a noun to mean the first day. Your language may use

adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "on the first day"

See: Nominal Adjectives

Matthew 26:17 (#3)

"on the first"

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: "on day one"

See: Ordinal Numbers

Matthew 26:17 (#4)

"saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and they said"

See: Quotations and Quote Margins

Matthew 26:17 (#5)

"do you want {" - "for you"

Since the disciples are talking to Jesus, the word **you** is singular throughout this verse.

See: Forms of 'You' — Singular

Matthew 26:17 (#6)

"the Passover"

Jesus' disciples are using the name of one part of the festival, **Passover**, to refer to the meal that people shared on that occasion. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the Passover meal"

See: Metonymy

Matthew 26:18 (#1)

"Go into the city to so-and-so and say to him, 'The Teacher says, "My time is near. I with my disciples am doing the Passover with you"

If it would be clearer in your language, you could translate this so that there are not quotations within quotations. Alternate translation: "Go into the city to so-and-so and say to him that the Teacher says that his time is near and that he with his disciples is doing the Passover with him"

See: Quotes within Quotes

Matthew 26:18 (#2)

"the city"

Here, the phrase **the city** refers to Jerusalem. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Jerusalem"

See: Assumed Knowledge and Implicit Information

Matthew 26:18 (#3)

"so-and-so"

Here, the phrase **so-and-so** refers to a person whose name the speaker does not want to share. If it would be helpful in your language, you could use a comparable form in your language, or you could refer to a man without naming him. Alternate translation: "such-and-such a man" or "a certain man"

See: Translate Unknowns

Matthew 26:18 (#4)

"My time"

Here, the phrase **My time** refers to a moment when something important is going to happen to Jesus. More specifically, Jesus is referring to the **time** when he will suffer and die. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "A significant moment for me" or "The time for me to die"

See: Metonymy

Matthew 26:18 (#5)

"I with my disciples am doing the Passover"

Here Jesus uses the name of one part of the festival, **Passover**, to refer to the meal that people shared

on that occasion. If it would be helpful in your language, you could state the meaning plainly. See how you expressed the idea in [26:17](#). Alternate translation: "I with my disciples am eating the Passover meal"

See: Metonymy

Matthew 26:18 (#6)

"I with my disciples am doing"

Here Jesus uses the present tense to refer to something that he plans to do in the future. Use whatever tense would be natural for describing plans for the future. Alternate translation: "I with my disciples plan to do"

See: Irregular Use of Tenses

Matthew 26:18 (#7)

"with you"

Here Jesus implies that will celebrate the Passover at this man's house. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "at your house"

See: Assumed Knowledge and Implicit Information

Matthew 26:18 (#8)

"you"

Since the disciples will be talking to a man, the word **you** here is singular.

See: Forms of 'You' — Singular

Matthew 26:19 (#1)

"the Passover"

Here Matthew uses the name of one part of the festival, **Passover**, to refer to the meal that people shared on that occasion. If it would be helpful in your language, you could state the meaning plainly. See how you expressed the idea in [26:17](#). Alternate translation: "the Passover meal"

See: Metonymy

Matthew 26:20 (#1)

"Now"

Here, the word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Then,"

See: Connecting Words and Phrases

Matthew 26:20 (#2)

"he was reclining to eat"

In Jesus' culture, people would usually recline, or lay 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"\n

See: Translate Unknowns

Matthew 26:20 (#3)

"the Twelve"

Matthew is using the adjective **Twelve** as a noun to refer to Jesus' closest disciples. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. See how you expressed the idea in [26:14](#). Alternate translation: "of the 12 apostles" or "of the 12 men whom Jesus had chosen to be apostles"

See: Nominal Adjectives

Matthew 26:22 (#1)

"being very grieved"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was what Jesus said. Alternate translation: "since what he said grieved them very much"

See: Active or Passive

Matthew 26:22 (#2)**"Surely not I, Lord"**

Here 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: "Can it really be me, Lord?"

See: Rhetorical Question

Matthew 26:22 (#3)**"Surely not I, Lord"**

The disciples are leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "Surely it is not I who will hand you over, Lord"

See: Ellipsis

Matthew 26:23 (#1)**"But"**

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 26:23 (#2)**"The one having dipped his hand with me in the bowl, this one will hand me over"**

Here, the phrase **this one** refers directly back to **The one having dipped his hand with me in the bowl**. Jesus expresses the idea in this way to introduce **The one having dipped his hand** and then say what he will do. If stating the topic and then referring back to it with the phrase **this one** would be redundant in your language, you could omit the redundant information. Alternate translation: "The one having dipped his hand with me in the bowl will hand me over"

See: Making Assumed Knowledge and Implicit Information Explicit

Matthew 26:23 (#3)**"The one having dipped his hand with me in the bowl"**

Here Jesus describes one specific way of eating food in his culture to refer to eating in general. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: "The one taking food from the same plate with me" or "The one participating in this meal with me"

See: Synecdoche

Matthew 26:24 (#1)**"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"**

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, depart just as it has been written about me. But woe to that man through whom I am handed over"

See: First, Second or Third Person

Matthew 26:24 (#2)**"departs"**

Here Jesus uses the present tense to describe a future event. He does this to emphasize that the future event is sure to happen. If it would be helpful in your language, you could use the future tense here and express the certainty in another way. Alternate translation: "will surely depart"

See: Irregular Use of Tenses

Matthew 26:24 (#3)**"departs"**

Here, **departs** is a polite way to refer to dying. If it would be helpful in your language, you could use a comparable polite way to refer to dying, or you

could state the meaning plainly. Alternate translation: "passes away" or "dies"

See: Euphemism

Matthew 26:24 (#4)

"just as it has been written"

Here Jesus implies that what **has been written** can be found in the Old Testament Scriptures. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "just as it has been written in the Scriptures"

See: Assumed Knowledge and Implicit Information

Matthew 26:24 (#5)

"it has been written"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the people who wrote the Scriptures. Alternate translation: "the prophets wrote" or "the Scriptures testify"

See: Active or Passive

Matthew 26:24 (#6)

"through whom the Son of Man is handed over"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "who hands over the Son of Man"

See: Active or Passive

Matthew 26:24 (#7)

"that man had not been born"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the man's mother. Alternate translation: "that man's mother had not given birth to him"

See: Active or Passive

Matthew 26:25 (#1)

"But"

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 26:25 (#2)

"Surely not I, Rabbi"

Here Judas could be using the question form: (1) to deny that he would ever hand Jesus over. In this case, you could express the idea as a statement or exclamation. Alternate translation: "I am not the one, Rabbi!" (2) to ask Jesus if he knows whether Judas is the one who will hand him over. In this case, Judas is actually asking for information. Alternate translation: "Do you think it is me, Rabbi?"

See: Rhetorical Question

Matthew 26:25 (#3)

"Surely not I, Rabbi"

Judas is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "Surely it is not I who will hand you over, Rabbi"

See: Ellipsis

Matthew 26:25 (#4)

"He says"

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "He said"

See: Irregular Use of Tenses

Matthew 26:25 (#5)**"You said {it}"**

Here, the phrase **You said {it}** indicates that the speaker acknowledges the truth of what the other person said. Jesus uses this phrase to indirectly indicate that Judas is the one who will hand him over. If it would be helpful in your language, you could use a different word or phrase that gives an indirect positive response to a question. If necessary, you could express the idea more directly, as the UST does. Alternate translation: "That is what you say" or "Your words show what is true"

See: Idiom

Matthew 26:25 (#6)**"You"**

Since Peter is talking to Judas, the word **You** here is singular.

See: Forms of 'You' — Singular

Matthew 26:26 (#1)**"Now"**

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "After that," or "Later on,"

See: Introduction of a New Event

Matthew 26:26 (#2)**"having blessed"**

Here Matthew could be implying that Jesus **blessed**: (1) God for providing the food. Alternate translation: "having blessed God" or "having praised God" (2) the food. Alternate translation: "having blessed it" or "having asked God to make it holy"

See: Assumed Knowledge and Implicit Information

Matthew 26:26 (#3)**"broke {it}." - "he"**

Here 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. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "divided the bread into servings" or "broke the bread into smaller pieces"

See: Assumed Knowledge and Implicit Information

Matthew 26:26 (#4)**"Take, eat"**

Here Jesus implies that he wants the disciples to **Take** and **eat** the pieces of bread that he gave to them. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Take these pieces of bread and eat them"

See: Ellipsis

Matthew 26:26 (#5)**"This is my body"**

Here Jesus identifies the bread as his **body**. This figure of speech has been interpreted in a number of ways. The bread could somehow become Jesus' **body**, or Jesus' **body** could be present in some way when people eat the bread, or the bread could represent or memorialize Jesus' **body**. Because of the variety of interpretations and the significance of this metaphor, you should preserve the metaphor if there is any way to do so. If you must express the metaphor in a different way, use a form that could fit with as many of the listed interpretations as possible. Alternate translation: "This functions as my body"

See: Metaphor

Matthew 26:27 (#1)**"a cup"**

Here Matthew uses the word **cup** to refer both to it and to the drink inside the cup, which in Jesus' culture would have been wine. If it would be helpful in your language, you could state the meaning

plainly. Alternate translation: "a cup full of wine" or "some wine"

See: Metonymy

Matthew 26:27 (#2)

"saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and he instructed them"

See: Quotations and Quote Margins

Matthew 26:28 (#1)

"For"

Here, the word **For** introduces an explanation of the cup of wine. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: "Here is what this cup of wine means:"

See: Connecting Words and Phrases

Matthew 26:28 (#2)

"this"

Here, the pronoun **this** refers to the wine in the cup that Matthew mentioned in the previous verse. If it would be helpful in your language, you could refer to the wine more directly. Alternate translation: "the wine in this cup"

See: Pronouns — When to Use Them

Matthew 26:28 (#3)

"this is my blood of the covenant"

Here Jesus identifies the cup of wine as his **blood of the covenant**. This figure of speech has been interpreted in a number of ways. The wine could somehow become Jesus' **blood**, or Jesus' **blood** could be present in some way when people drink the wine, or the wine could represent or memorialize Jesus' **blood**. Because of the variety of interpretations and the significance of this metaphor, you should preserve the metaphor if there is any way to do so. If you must express the

metaphor in a different way, use a form that could fit with as many of the listed interpretations as possible. Alternate translation: "this functions as my blood of the covenant"

See: Metaphor

Matthew 26:28 (#4)

"my blood of the covenant"

Here, Jesus is using the possessive form to describe how his **blood** inaugurates or initiates **the covenant**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "my blood that initiates the covenant"

See: Possession

Matthew 26:28 (#5)

"of the covenant"

Many ancient manuscripts read **the covenant**. The ULT follows that reading. Other ancient manuscripts read "the new covenant." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Matthew 26:28 (#6)

"that is being poured out for many"

Here 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. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "that, when I die, is being poured out for many" or "that is being shed for many"

See: Assumed Knowledge and Implicit Information

Matthew 26:28 (#7)

"is being poured out"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, Jesus implies that he himself does it when he dies. Alternate translation: "I am pouring out"

See: Active or Passive

Matthew 26:28 (#8)

"many"

Jesus is using the adjective **many** as a noun to mean many people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "many men and women"

See: Nominal Adjectives

Matthew 26:28 (#9)

"for the forgiveness of sins"

If your language does not use an abstract noun for the idea of **forgiveness**, you could express the same idea in another way. Alternate translation: "to forgive sins"

See: Abstract Nouns

Matthew 26:29 (#1)

"But"

Here, the word **But** introduces the next thing that Jesus wants to say. If it would be helpful in your language, you could use a word or phrase that introduces the next topic, or you could leave **But** untranslated. Alternate translation: "Next,"

See: Connecting Words and Phrases

Matthew 26:29 (#2)

"I say to you, I will certainly not drink"

Jesus uses the clause **I say to you** to emphasize what he is about to tell the disciples. Use a natural form in your language for emphasizing the truth and importance of a statement. Alternate translation: "I want you to know that I will certainly not drink"

Matthew 26:29 (#3)

"certainly not"

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

See: Double Negatives

Matthew 26:29 (#4)

"from this fruit of the vine"

Here, the phrase **fruit of the vine** refers to wine. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "alcohol made from grapes" or "wine"

See: Idiom

Matthew 26:29 (#5)

"that day"

Here Jesus uses the term **day** to refer to a particular moment in time. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "that hour" or "the moment"

See: Idiom

Matthew 26:29 (#6)

"I drink it new"

Here, the word **new** could go with: (1) **drink**. In this case, Jesus means that he will drink the wine in a **new** way. Alternate translation: "I drink it in a new way" or "I drink it anew" (2) the wine. In this case, Jesus means that he will drink **new** wine. Alternate translation: "I drink new wine"

See: Assumed Knowledge and Implicit Information

Matthew 26:29 (#7)

"of my Father"

Father is an important title that describes the relationship between God the **Father** and Jesus his Son.

See: Translating Son and Father

Matthew 26:30 (#1)

"having sung a hymn"

A **hymn** is a song or poem that is sung to praise God. The Jews would traditionally sing a psalm from Psalms 113–118 at the end of the Passover meal, so the **hymn** that Jesus and his disciples sang was likely one of these psalms. If your readers would not be familiar with a **hymn**, you could use the name for religious songs in your culture, if you have them, or you could use a general expression. Alternate translation: "having sung a psalm" or "having sung a song of praise to God"

See: Translate Unknowns

Matthew 26:31 (#1)

"says"

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "said"

See: Irregular Use of Tenses

Matthew 26:31 (#2)

""You all will be caused to stumble on me in this night, for it is written,"

If it would be more natural in your language, you could reverse the order of these clauses, since the last clause gives the basis for the claim that the first clause makes. Alternate translation: "It is written, 'I will strike the shepherd and the sheep of the flock will be scattered.' Therefore, you all will be caused to stumble on me in this night"

See: Connect — Reason-and-Result Relationship

Matthew 26:31 (#3)

"will be caused to stumble on me"

Here Jesus speaks as if he were a lump or rock that his disciples could **stumble on**. He means that they will reject and desert him because of what will happen to him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "will desert me because of what happens to me" or "will run away from me"

See: Metaphor

Matthew 26:31 (#4)

"will be caused to stumble"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "will stumble"

See: Active or Passive

Matthew 26:31 (#5)

"it is written"

In Jesus' culture, **it is written** was a normal way to introduce a quotation from an important text, in this case, the book of Zechariah (see [Zechariah 13:7](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Jesus is quoting from an important text. Alternate translation: "you can read in the Scriptures" or "it says in the book of Zechariah"

See: Quotations and Quote Margins

Matthew 26:31 (#6)

"it is written"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God speaking through Zechariah. Alternate translation: "Zechariah wrote" or "God spoke through Zechariah"

See: Active or Passive

Matthew 26:31 (#7)

"it is written,"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "it is written that God will strike the shepherd and the sheep of the flock will be scattered"

See: Quotes within Quotes

Matthew 26:31 (#8)

"I will strike the shepherd"

Here the author of the quotation speaks as if the Messiah were a **shepherd** and as if his people were **sheep of the flock**. He means that the Messiah is the leader, and his people are like helpless sheep without him. Since Jesus is quoting these words from the Old Testament, if possible preserve the metaphor or express the idea in simile form. Alternate translation: "I will strike the person who is like a shepherd and those who are like sheep of the flock will be scattered"

See: Metaphor

Matthew 26:31 (#9)

"I will strike"

In this quotation, God is the one speaking. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "I, God, will strike"

See: Assumed Knowledge and Implicit Information

Matthew 26:31 (#10)

"I will strike"

Here, the word **strike** means to hit someone hard enough to kill that person. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "I will fatally strike" or "I will strike down"

See: Assumed Knowledge and Implicit Information

Matthew 26:31 (#11)

"the sheep of the flock will be scattered"

If your language does not use this passive form, you can state this in active form. Alternate translation: "the sheep of the flock will scatter"

See: Active or Passive

Matthew 26:31 (#12)

"the sheep of the flock"

In your language, it might seem that this phrase expresses unnecessary extra information. If so, you could abbreviate it. Alternate translation: "the sheep"

See: When to Keep Information Implicit

Matthew 26:32 (#1)

"I am raised up"

Here, the word **raised** refers to someone who died coming back to life. If it would be helpful in your language, you could use a comparable word or state the meaning plainly. Alternate translation: "I am restored to life"\n

See: Idiom

Matthew 26:32 (#2)

"I am raised up"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who will do the action, Jesus could be implying that: (1) God will do it. Alternate translation: "God raises me up" (2) Jesus himself will do it. Alternate translation: "I raise myself up"

See: Active or Passive

Matthew 26:32 (#3)

"I will go before you into Galilee"

Here Jesus implies that once he is in Galilee, his disciples will meet him there. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "I will go ahead of you into Galilee, where you will be with me again"

See: Assumed Knowledge and Implicit Information

Matthew 26:32 (#4)

"I will go before"

In a context such as this, your language might say "come" instead of **go**. Alternate translation: "I will come ahead of"

See: Go and Come

Matthew 26:33 (#1)

"If all will be caused to stumble"

Peter is suggesting that this is a hypothetical condition, that **all** might **be caused to stumble**. Use a natural form in your language for introducing a situation that could happen. Alternate translation: "Were all to be caused to stumble"

See: Connect — Hypothetical Conditions

Matthew 26:33 (#2)

"will be caused to stumble on you," - "will be caused to stumble"

Here 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"\n

See: Metaphor

Matthew 26:33 (#3)

"will be caused to stumble" - "will be caused to stumble"

If your language does not use this passive form, you could express the idea in active form or in another

way that is natural in your language. Alternate translation: "will stumble ... will stumble"

See: Active or Passive

Matthew 26:33 (#4)

"you"

Because Peter is talking to Jesus, the word **you** here is singular.

See: Forms of 'You' — Singular

Matthew 26:34 (#1)

"to you" - "you will deny"

Since Jesus is talking to Peter, the word **you** throughout this verse is singular.

See: Forms of 'You' — Singular

Matthew 26:34 (#2)

"before a rooster crows"

Here Jesus describes what an animal does in the morning when the sun comes up to refer to that time of day. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "before a rooster crows in the early morning"

See: Assumed Knowledge and Implicit Information

Matthew 26:34 (#3)

"before a rooster crows"

A **rooster** is a bird that calls out loudly around the time the sun comes up. If your readers would not be familiar with this bird, you could use the name of a bird in your area that calls out or sings just before dawn, or you could use a general expression. Alternate translation: "before the birds begin to sing in the morning"

See: Translate Unknowns

Matthew 26:34 (#4)

"you will deny me three times"

Here Jesus implies that Peter will **deny** that he knows Jesus and is his disciple. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "you will deny three times that you know me" or "you will deny three times that you are my disciple"

See: Assumed Knowledge and Implicit Information

Matthew 26:35 (#1)

"says"

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "said"

See: Irregular Use of Tenses

Matthew 26:35 (#2)

"Even if it were necessary for me to die with you"

Peter is suggesting that this is a hypothetical condition, that it might be **necessary to die with** Jesus. Use a natural form in your language for introducing a situation that could happen. Alternate translation: "Even were it necessary for me to die with you"

See: Connect — Hypothetical Conditions

Matthew 26:35 (#3)

"Even if it were necessary for me to die with you"

Here 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. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Even if it were necessary for me, to keep from denying you, to die with you" or "Even if I would have to die with you if I stayed with you"

See: Assumed Knowledge and Implicit Information

Matthew 26:35 (#4)

"you," - "you"

Since Peter is talking to Jesus, the word **you** throughout this verse is singular.

See: Forms of 'You' — Singular

Matthew 26:36 (#1)

"comes" - "says"

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "came ... said"

See: Irregular Use of Tenses

Matthew 26:36 (#2)

"comes"

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

See: Go and Come

Matthew 26:36 (#3)

"called Gethsemane"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "that people call Gethsemane"

See: Active or Passive

Matthew 26:37 (#1)

"having taken along Peter and the two sons of Zebedee, he began to be grieved and greatly troubled"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was something that Jesus was thinking about. Alternate translation: "he took along Peter

and the two sons of Zebedee. Now something began to grieve and greatly trouble Jesus" or "as he took along Peter and the two sons of Zebedee, what he was thinking began to grieve and greatly trouble him"

See: Active or Passive

Matthew 26:37 (#2)

"the two sons of Zebedee"

The **two sons of Zebedee** were James and John (see [4:21](#)). If it would be helpful in your language, you could refer to them by name. Alternate translation: "James and John, the two sons of Zebedee"

See: Assumed Knowledge and Implicit Information

Matthew 26:37 (#3)

"to be grieved and greatly troubled"

The terms **grieved** and **greatly troubled** mean similar things. Matthew is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "to be extremely grieved" or "to be very troubled"

See: Doublet

Matthew 26:38 (#1)

"he says"

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you can use the past tense in your translation. Alternate translation: "he said"

See: Predictive Past

Matthew 26:38 (#2)

"My soul is very grieved"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was something that Jesus was thinking

about. Alternate translation: "Something grieves my soul very much" or "What I am thinking grieves my soul very much"

See: Active or Passive

Matthew 26:38 (#3)

"My soul is"

Here, **soul** refers to the whole person. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "I am very grieved"

See: Synecdoche

Matthew 26:38 (#4)

"to death"

Jesus is using the phrase **to death** to describe the extent of his grief. He uses this overstatement in order to show how very **grieved** he is. If it would be helpful in your language, you could use an equivalent expression from your language that expresses great sorrow, or you could express the idea in simile form. Alternate translation: "so much so that I cannot stand it much longer" or "as if I were about to die"\n

See: Hyperbole

Matthew 26:39 (#1)

"having gone a little farther"

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

See: Go and Come

Matthew 26:39 (#2)

"he fell on his face"

In Matthew's culture, falling on one's **face** refers to kneeling down and putting one's face close to the ground. This was a position used to show respect and reverence. If it would be helpful in your language, you could use a comparable expression for a physical position used to show respect or worship, or you could express the idea plainly.

Alternate translation: "he bowed down" or "he lay down to show respect"\n

See: Symbolic Action

Matthew 26:39 (#3)

"praying and saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and he asked God"

See: Quotations and Quote Margins

Matthew 26:39 (#4)

"Father"

Father is an important title that describe the relationship between God the **Father** and Jesus his Son.

See: Translating Son and Father

Matthew 26:39 (#5)

"let this cup pass away from me"

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: "cause this cup to pass away from me" or "allow this cup to pass away from me"

See: Third-Person Imperatives

Matthew 26:39 (#6)

"this cup"

Jesus is referring to the sufferings he will soon experience as if they were a **cup** of bitter-tasting liquid that he would have to drink. If it would be helpful in your language, you could use simile form or state the meaning plainly. Alternate translation: "this suffering that is like a cup full of poison" or "this suffering"

See: Metaphor

Matthew 26:39 (#7)

"not as I will, but as you"

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be clearer in your language, you could supply these words from the context. Alternate translation: "do not do as I will, but do as you will"

See: Ellipsis

Matthew 26:39 (#8)

"you"

Since Jesus is speaking to his **Father**, the word **you** here is singular.

See: Forms of 'You' — Singular

Matthew 26:40 (#1)

"he comes" - "finds" - "he says"

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you can use the past tense in your translation. Alternate translation: "he came ... found ... he said"

See: Predictive Past

Matthew 26:40 (#2)

"the disciples"

Here, **the disciples** refers specifically to Peter, James, and John. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Peter, James, and John"

See: Assumed Knowledge and Implicit Information

Matthew 26:40 (#3)

"he says to Peter"

Here Matthew implies that Jesus woke up **Peter** before speaking to him. If it would be helpful in your language, you could make that idea more

explicit. Alternate translation: "he wakes up Peter to say to him"

See: Assumed Knowledge and Implicit Information

Matthew 26:40 (#4)

"So, were you not able to be alert with me for one hour"

Jesus is using the question form to rebuke Peter, James, and John. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "So, I see that you were not able to be alert with me for one hour." or "You surely should have been able to be alert with me for one hour!"

See: Rhetorical Question

Matthew 26:40 (#5)

"So, were you not able"

Here, the word **So** indicates that Jesus question is based on what he found when he returned to the disciples. Given that the disciples were asleep, the word **So** means that the answer to this question is already obvious. If it would be helpful in your language, you could use a word or phrase that introduces a rhetorical question based on something that the person has observed. Alternate translation: "Given what I just found, should I conclude that were you not able" or "I do not really need to ask, but were you not able"

See: Connecting Words and Phrases

Matthew 26:40 (#6)

"were you not able"

Although Jesus is speaking directly to **Peter**, **you** here is plural and refers to Peter, James, and John. If it would be helpful in your language, you could state this explicitly. Alternate translation: "were the three of you not able"

See: Forms of 'You' — Singular

Matthew 26:41 (#1)

"you do not enter into temptation"

Here Jesus speaks as if **temptation** were a location that someone could **enter into**. He is referring to experiencing **temptation**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "you do not experience temptation" or "you are kept away from temptation"

See: Metaphor

Matthew 26:41 (#2)

"you do not enter into temptation"

If your language does not use an abstract noun for the idea of **temptation**, you could express the same idea in another way. Alternate translation: "you are not tempted"

See: Abstract Nouns

Matthew 26:41 (#3)

"The spirit indeed {is} willing, but the flesh {is} weak"

The words **spirit** and **flesh** represent people's spirits and flesh in general, not one particular spirit and flesh. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "People's spirits indeed are willing, but their flesh is weak"

See: Generic Noun Phrases

Matthew 26:41 (#4)

"The spirit indeed {is} willing"

Here, **spirit** represents a person's desires and will. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "The will indeed wants to do it" or "Inside, you indeed are willing"\n

See: Metonymy

Matthew 26:41 (#5)**"is} willing"**

Here Jesus implies that **the spirit** is **willing** to do what is right, and more specifically what Jesus has asked. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "is willing to do what is right" or "is willing to do what I ask"

See: Assumed Knowledge and Implicit Information

Matthew 26:41 (#6)**"the flesh {is} weak"**

Here, **flesh** represents a person's body and actions. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "the body is weak" or "when you act you are weak"

See: Metonymy

Matthew 26:42 (#1)**"having gone away"**

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

See: Go and Come

Matthew 26:42 (#2)**"a second time"**

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: "for time two"

See: Ordinal Numbers

Matthew 26:42 (#3)**"saying"**

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

See: Quotations and Quote Margins

Matthew 26:42 (#4)**"My Father"**

Father is an important title that describes the relationship between God the **Father** and Jesus.

See: Translating Son and Father

Matthew 26:42 (#5)**"this is not able to pass away unless I drink it"**

Here 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"\n

See: Metaphor

Matthew 26:42 (#6)**"this" - "it"**

The pronouns **this** and **it** refer to the cup that Jesus already mentioned in [26:39](#). If this is not clear for your readers, you could refer to the cup more directly. Alternate translation: "this cup ... from it"

See: Pronouns — When to Use Them

Matthew 26:42 (#7)**"let your will be done"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who will do the action, it is clear from the context that it will be God. Alternate translation: "let your happen" or "may you do your will"

See: Active or Passive

Matthew 26:42 (#8)**"let your will be done"**

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: "do your will" or "cause your will to be done"

See: Third-Person Imperatives

Matthew 26:42 (#9)**"your will"**

If your language does not use an abstract noun for the idea of **will**, you could express the same idea in another way. Alternate translation: "what you will"

See: Abstract Nouns

Matthew 26:42 (#10)**"your"**

Since Jesus is talking to his **Father**, the word **your** here is singular.

See: Forms of 'You' — Singular

Matthew 26:43 (#1)

"And having come again, he found them sleeping, for their eyes were weighed down"

If it would be more natural in your language, you could reverse the order of these clauses, since the third clause gives the reason for the result that the second clause describes. Alternate translation: "And since their eyes were weighed down, when he came again, he found them sleeping"

See: Connect — Reason-and-Result Relationship

Matthew 26:43 (#2)**"having come"**

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

See: Go and Come

Matthew 26:43 (#3)**"their eyes were weighed down"**

Here, the clause **their eyes were weighed down** indicates that the three disciples were very tired and sleepy. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "they were exhausted" or "they were very tired"

See: Idiom

Matthew 26:43 (#4)**"their eyes were weighed down"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "their eyes were heavy" or "sleepiness weighed their eyes down"

See: Active or Passive

Matthew 26:44 (#1)**"having gone away"**

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

See: Go and Come

Matthew 26:44 (#2)**"a third time"**

If your language does not use ordinal numbers, you can use a cardinal number here or an equivalent expression. Alternate translation: "for time three"

See: Ordinal Numbers

Matthew 26:44 (#3)**"the same word"**

Matthew is using the term **word** to mean something spoken using words. If it would be helpful in your language, you could state the

meaning plainly. Alternate translation: "the same things" or "what he said previously"

See: Metonymy

Matthew 26:45 (#1)

"he comes" - "says"

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you can use the past tense in your translation. Alternate translation: "he came ... said"

See: Irregular Use of Tenses

Matthew 26:45 (#2)

"Are you still sleeping and resting"

This sentence could be: (1) a rhetorical question that Jesus uses to rebuke the disciples. In this case, Jesus is disappointed that the disciples continue to sleep. Alternate translation: "Do you continue to sleep and rest?" (2) a command to continue to sleep and rest. In this case, Jesus means that the time when they were supposed to be alert is over, and they might as well sleep and rest now. Alternate translation: "Go ahead and continue to sleep and rest!" or "You can continue to sleep and rest."

Matthew 26:45 (#3)

"Are you still sleeping and resting"

Jesus is using the question form to rebuke Peter, James, and John. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "It is sad that you are still sleeping and resting." or "You should not still be sleeping and resting!"

See: Rhetorical Question

Matthew 26:45 (#4)

"Are you still sleeping and resting"

The terms **sleeping** and **resting** mean similar things. Jesus is using the two terms together for emphasis. If it would be clearer for your readers,

you could express the emphasis with a single phrase. Alternate translation: "Are you still taking your rest" or "Are you still sleeping soundly"

See: Doublet

Matthew 26:45 (#5)

"Behold"

Here, the word **behold** draws the attention of the disciples and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks someone to listen, or you could express the idea in another way. Alternate translation: "Listen" or "Pay attention:"

See: Exclamations

Matthew 26:45 (#6)

"the hour"

Here, the word **hour** refers to a specific moment in time. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "the moment"

See: Idiom

Matthew 26:45 (#7)

"the hour"

Here, Jesus implies that **the hour** is the time when he will suffer. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the hour of my suffering"

See: Assumed Knowledge and Implicit Information

Matthew 26:45 (#8)

"the Son of Man is handed over"

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "someone hands over the Son of Man"

See: Active or Passive

Matthew 26:45 (#9)**"the Son of Man is handed over"**

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, am handed over"

See: First, Second or Third Person

Matthew 26:45 (#10)**"is handed over"**

Here Jesus uses the present tense to describe a future event that he knows will surely happen. If it would be helpful in your language, you could use the future tense and indicate the certainty in another way. Alternate translation: "will certainly be handed over"

See: Irregular Use of Tenses

Matthew 26:45 (#11)**"into the hands"**

The term **hands** represents power and control. If it would be helpful in your language, you could state the meaning plainly. See how expressed the similar idea in [17:22](#). Alternate translation: "into the power" or "into the control"

See: Metonymy

Matthew 26:46 (#1)**"Behold"**

Here, the word **behold** draws the attention of the disciples and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks someone to listen, or you could express the idea in another way. Alternate translation: "Listen" or "Pay attention:"

See: Metaphor

Matthew 26:47 (#1)**"behold"**

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: "picture this" or "suddenly"

See: Metaphor

Matthew 26:47 (#2)**"of the Twelve"**

Matthew is using the adjective **Twelve** as a noun to refer to Jesus' closest disciples. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. See how you expressed the idea in [26:14](#). Alternate translation: "of the 12 apostles" or "of the 12 men whom Jesus had chosen to be apostles"

See: Nominal Adjectives

Matthew 26:47 (#3)**"and with him a large crowd"**

Matthew is leaving out some of the words that a sentence would need in many languages to be complete. If it would be clearer in your language, you could supply these words from earlier in the sentence. Alternate translation: "and with him came a large crowd"

See: Ellipsis

Matthew 26:47 (#4)**"clubs"**

A "club" is a hard piece of wood that a person uses to hit people. If your readers would not be familiar with this type of weapon, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "sticks for hitting people"

See: Translate Unknowns

Matthew 26:48 (#1)**"Now"**

Matthew uses the word **Now** to introduce background information that will help readers understand what happens next. It does not introduce another event in the story. Use a natural form in your language for introducing background information. Alternate translation: "At an earlier time," or "Earlier,"

See: Background Information

Matthew 26:48 (#2)**"a sign"**

Here 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. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "a signal to point out Jesus" or "a cue that would indicate whom to seize"

See: Assumed Knowledge and Implicit Information

Matthew 26:48 (#3)**"saying, 'Whomever I kiss is he. Seize him'**

It may be more natural in your language to have an indirect quotation here. Alternate translation: "saying that whomever he kissed was he, and that they should seize him"

See: Direct and Indirect Quotations

Matthew 26:48 (#4)**"saying"**

If you keep the direct quotation, consider natural ways of introducing it in your language. Alternate translation: "and he said"

See: Quotations and Quote Margins

Matthew 26:48 (#5)**"Whomever I kiss"**

In Jesus' culture, close friends would greet each other with a **kiss**. In some cultures, a kiss as a greeting is appropriate, but in other cultures it is not appropriate. If it would be helpful in your language, you could explain what the **kiss** means, or you could refer to how close friends would greet each other in your culture. Alternate translation: "Whomever I greet with a kiss" or "Whomever I hug"

See: Symbolic Action

Matthew 26:48 (#6)**"he"**

Alternate translation: "the one you are seeking"

Matthew 26:49 (#1)**"Rejoice"**

In Jesus' culture, people commonly greeted each other with the word **Rejoice**. If it would be helpful in your language, you could use a comparable word or phrase that people use to greet each other. Alternate translation: "Hello"

See: Idiom

Matthew 26:49 (#2)**"Rejoice"**

Since Judas is speaking to Jesus, the command to **Rejoice** is singular.

See: Forms of 'You' — Singular

Matthew 26:49 (#3)**"he kissed him"**

In Jesus' culture, close friends would greet each other with a **kiss**. See how you expressed the idea in [26:48](#). Alternate translation: "he greet him with a kiss" or "he hugged him"

See: Symbolic Action

Matthew 26:50 (#1)**"But"**

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 26:50 (#2)**"for what are you present"**

Here Jesus uses a very short clause that implies some information. The clause could be: (1) a rhetorical question. In this case, Jesus is rebuking Judas by asking him why he is **present**. Alternate translation: "for what purpose are you present?" (2) a command. In this case, Jesus is telling Judas to do what he came to do. Alternate translation: "do that for which you are present!" (3) a statement. In this case, Jesus is saying that he knows why Judas is **present**. Alternate translation: "I know for what purpose you are present."

See: Ellipsis

Matthew 26:50 (#3)**"for what are you present"**

Jesus is using the question form to rebuke Judas. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "you are present to do something wrong" or "you should not have come here to do this!"

See: Rhetorical Question

Matthew 26:50 (#4)**"are you present"**

Since Jesus is talking to Judas, the word **you** here is singular.

See: Forms of 'You' — Singular

Matthew 26:50 (#5)**"they laid hands on Jesus and seized him"**

The clauses **they laid hands on Jesus** and **seized him** mean similar things. Matthew is using the two clauses together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single clause. Alternate translation: "they seized Jesus" or "they took hold of Jesus to arrest him"

See: Parallelism

Matthew 26:50 (#6)**"they laid hands on"**

Here, **they laid hands on Jesus** means that they grabbed and restrained Jesus. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "they took hold of" or "they grabbed"

See: Idiom

Matthew 26:51 (#1)**"behold"**

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: "picture this" or "suddenly"

See: Metaphor

Matthew 26:51 (#2)**"one of the ones with Jesus, having stretched out his hand, drew his sword"**

The expression **having stretched out his hand** contains extra information that might be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: "one of the ones with Jesus drew his sword"

See: Making Assumed Knowledge and Implicit Information Explicit

Matthew 26:51 (#3)**"one of the ones with Jesus"**

Matthew uses this phrase to bring one of the characters in the story into the center of the action, but he does not identify the person by name. John indicates in his Gospel that it was Peter, but since Matthew does not name him here, it would not be appropriate to use his name in your translation. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: "one of the disciples who was with Jesus came forward and"

See: Introduction of New and Old Participants

Matthew 26:52 (#1)**"says"**

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "said"

See: Predictive Past

Matthew 26:52 (#2)**"Return your sword to its place, for all the ones having taken a sword will perish by a sword"**

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: "All the ones having taken a sword will perish by a sword, so return your sword to its place"

See: Connect — Reason-and-Result Relationship

Matthew 26:52 (#3)**"Return your"**

Since Jesus is talking to the man who drew his sword, the word **your** and the command **Return** are singular.

See: Forms of 'You' — Singular

Matthew 26:52 (#4)**"its place"**

Here, the **place** for the sword is where a person would normally store or keep a sword while he or she was not using it. If it would be helpful in your language, you could use comparable a word or phrase that refers to where a person keeps a sword on them, or you could state the meaning plainly. Alternate translation: "your belt" or "where you keep it"

See: Assumed Knowledge and Implicit Information

Matthew 26:52 (#5)**"the ones having taken a sword"**

Here Jesus refers to those who fight and kill others as **the ones having taken a sword**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "the ones using swords" or "the ones having taken a sword to kill others"

See: Idiom

Matthew 26:52 (#6)**"will perish by a sword"**

Here Jesus implies that these people **will perish** by someone killing them with **a sword**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "will be killed by someone else using a sword"

See: Assumed Knowledge and Implicit Information

Matthew 26:53 (#1)**"Or do you think that I am not able to beg my Father, and he will provide me now with more than 12 legions of angels"**

Jesus is using the question form to teach the disciple who drew the sword. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "Indeed, I am able to beg my Father, and he will provide me now with more than 12 legions of angels" or "Surely you know that I am able to beg my Father, and he will

provide me now with more than 12 legions of angels!"

See: Rhetorical Question

Matthew 26:53 (#2)

"Or"

Here, the word **Or** introduces a contrasting alternative to "taking a sword" (see [26:52](#)). Jesus provides this alternative to show further that "taking a sword" is wrong. If it would be helpful in your language, you could use a word or phrase that introduces an alternative, or you could leave **Or** untranslated. Alternate translation: "Indeed," or "As a matter of fact,"

See: Connecting Words and Phrases

Matthew 26:53 (#3)

"do you think"

Here, the pronoun **you** is singular because Jesus is speaking to the man who drew his sword.

See: Forms of 'You' — Singular

Matthew 26:53 (#4)

"Father"

Father is an important title that describes the relationship between God the **Father** and Jesus his Son.

See: Translating Son and Father

Matthew 26:53 (#5)

"more than 12 legions of angels"

The word **legions** is a military term. Each legion is a group of about 6,000 soldiers. Here Jesus means that God could send a large number of **angels** and easily stop those who are arresting Jesus. The exact number of angels is not important. If it would be helpful in your language, you could use a comparable military term in your language or a more general term. Alternate translation: "more than 12 regiments of angels" or "more than 12 large groups of angels"

See: Translate Unknowns

Matthew 26:54 (#1)

"How then would the scriptures be fulfilled, that it is necessary to happen in this way"

Jesus is using the question form to teach his disciple about why he is acting as he does. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "Then the scriptures would not be fulfilled, that it is necessary to happen in this way." or "Then the scriptures would certainly not be fulfilled, that it is necessary to happen in this way!"

See: Rhetorical Question

Matthew 26:54 (#2)

"How then"

Here, the word **then** introduces what the result would be if Jesus did what he said he could do in the previous verse. If it would be helpful in your language, you could use a different word or phrase that introduces this kind of result. Alternate translation: "Were I to do that, then how"

See: Connect — Reason-and-Result Relationship

Matthew 26:54 (#3)

"would the scriptures be fulfilled"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "would I fulfill the scriptures"

See: Active or Passive

Matthew 26:54 (#4)

"that it is necessary to happen in this way"

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "which indicate that it is necessary for things to happen in this way"

See: Ellipsis

Matthew 26:55 (#1)

"At that hour"

Here, the word **hour** refers to a specific moment in time. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "At that moment" or "Then"

See: Idiom

Matthew 26:55 (#2)

"As against a robber have you come out with swords and clubs to seize me"

Jesus is using the question form to rebuke the **crowds** for how they have acted. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "It was not necessary for you to come out as against a robber, bringing swords and clubs to seize me." or "There was no reason for you to come out with swords and clubs to seize me, as if I were a robber!"

See: Rhetorical Question

Matthew 26:55 (#3)

"As against a robber"

Jesus is saying that the crowds are acting like he is a dangerous **robber** because they have come to arrest him with many weapons. If it would be helpful in your language, you could state that explicitly. Alternate translation: "As you arm yourselves to seize a robber," or "As if I were a bandit who needed to be subdued with force"

See: Simile

Matthew 26:55 (#4)

"have you come out"

In a context such as this, your language might say "gone" instead of **come**. Alternate translation: "have you gone out"

See: Go and Come

Matthew 26:55 (#5)

"clubs"

See how you translated **clubs** in [26:47](#). Alternate translation: "sticks for hitting people"

See: Translate Unknowns

Matthew 26:55 (#6)

"I was sitting in the temple teaching"

In Jesus' culture, teachers usually sat down when they were going to teach. If it would be helpful in your language, you could make the connection between **sitting** and **teaching** more explicit. Alternate translation: "I was sitting in the temple to teach" or "I was sitting as a teacher in the temple, instructing people"

See: Symbolic Action

Matthew 26:55 (#7)

"the temple"

Here 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. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the temple courtyard"

See: Assumed Knowledge and Implicit Information

Matthew 26:56 (#1)

"all this has happened"

The pronoun **this** refers to the events that have just occurred, particularly the crowd arresting Jesus once Judas handed him over. If this is not clear for your readers, you could refer to these events more directly. Alternate translation: "all these events have happened" or "what just occurred has happened"

See: Pronouns — When to Use Them

Matthew 26:56 (#2)**"so that"**

Here, the phrase **so that** could introduce: (1) a result from what **has happened**. Alternate translation: "with the result that" (2) a purpose for what **has happened**. Alternate translation: "in order that"

See: Connect — Reason-and-Result Relationship

Matthew 26:56 (#3)**"the writings of the prophets might be fulfilled"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "it might fulfill the writings of the prophets"

See: Active or Passive

Matthew 26:56 (#4)**"the writings of the prophets"**

Here, 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. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "what the prophets wrote about the Messiah in the Scriptures"

See: Assumed Knowledge and Implicit Information

Matthew 26:57 (#1)**"Now"**

Here, the word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 26:57 (#2)**"to Caiaphas"**

Here, **Caiaphas** represents the house where Caiaphas lived. This is clear from the word **where** in this verse, which refers to a place, not a person. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "to the house of Caiphas"

See: Metonymy

Matthew 26:57 (#3)**"were gathered together"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "gathered" or "came together"

See: Active or Passive

Matthew 26:58 (#1)**"But"**

Here, the word **But** introduces something that was happening at the same time as what Matthew narrated in the previous verse (Jesus being led to the house of Caiaphas). If it would be helpful in your language, you could use a word or phrase that introduces a simultaneous action, or you could leave **But** untranslated. Alternate translation: "Meanwhile," or "While that was happening,"

See: Connect — Simultaneous Time Relationship

Matthew 26:58 (#2)**"But Peter was following him from a distance"**

Here Matthew implies that **Peter** followed **from a distance** because he did not want anyone to see him and arrest him too. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "But Peter, because he did not want to be seen and arrested, was following him from a distance. He went"

See: Assumed Knowledge and Implicit Information

Matthew 26:58 (#3)**"the officers"**

Here, the word **officers** refers to servants and attendants in general. If it would be helpful in your language, you could use a word or phrase that generally refers to servants and any others who do what they are told. Alternate translation: "the attendants" or "those who served there"

See: Translate Unknowns

Matthew 26:58 (#4)

"the end"

Here, the word **end** refers to the outcome or result of what was happening to Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the outcome" or "the result of what was happening"

See: Assumed Knowledge and Implicit Information

Matthew 26:59 (#1)

"Now"

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then" or "Next,"

See: Connecting Words and Phrases

Matthew 26:59 (#2)

"were seeking false testimony against Jesus"

Here 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. If it would be helpful in your language, you could make that idea more explicit. 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"\n

See: Assumed Knowledge and Implicit Information

Matthew 26:59 (#3)

"false testimony"

If your language does not use an abstract noun for the idea of **testimony**, you could express the same idea in another way. Alternate translation: "someone to testify falsely"

See: Abstract Nouns

Matthew 26:59 (#4)

"they might put him to death"

Here Matthew implies that the **chief priests** and the **Sanhedrin** want to convince the Roman authorities to kill Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "they might have the Romans put him to death"

See: Assumed Knowledge and Implicit Information

Matthew 26:59 (#5)

"so that they might put him to death"

If your language does not use an abstract noun for the idea of **death**, you could express the same idea in another way. Alternate translation: "so that they could have him killed"

See: Abstract Nouns

Matthew 26:59 (#6)

"they might put him to death"

Because the Roman authorities did not allow the **Sanhedrin** to execute people, the **Sanhedrin** had to convince the Roman authorities to execute people for them. If it would be helpful in your language, you could state this explicitly. Alternate translation: "they might convince the Roman authorities to put him to death"

See: Assumed Knowledge and Implicit Information

Matthew 26:60 (#1)

"many false witnesses having approached"

Here Matthew describes something that is unexpected in a situation where the Jewish council **did not find** any good evidence against Jesus. If it would be helpful in your language, you could use a word or phrase that introduces something that is

unexpected. Alternate translation: "despite the fact that many false witnesses approached"

See: Connect — Contrast Relationship

Matthew 26:60 (#2)

"later"

Here, the word **later** indicates that these **two** witnesses approached the council after the **many false witnesses** described in the previous sentence. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "after all those false witnesses,"

See: Assumed Knowledge and Implicit Information

Matthew 26:60 (#3)

"two"

Matthew is using the number **two** as a noun to mean two people. Your language may use numbers in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "two witnesses"

See: Nominal Adjectives

Matthew 26:61 (#1)

"This one said, 'I am able to destroy the temple of God and to rebuild {it} in three days"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "This one said that he was able to destroy the temple of God and to rebuild it in three days"

See: Quotes within Quotes

Matthew 26:61 (#2)

"in three days"

Here, the phrase **in three days** refers to a time period made up of three days. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "during a period of three days"

See: Assumed Knowledge and Implicit Information

Matthew 26:62 (#1)

"Do you answer nothing? What are these testifying against you"

Here the high priest could be asking: (1) two questions. See the ULT and UST. (2) one question. Alternate translation: "Do you answer nothing to what these are testifying against you"

See: Information Structure

Matthew 26:62 (#2)

"Do you answer nothing"

Alternate translation: "Do you have no answer"

Matthew 26:62 (#3)

"Do you answer" - "you"

Since the high priest is talking to Jesus, the word **you** is singular throughout this verse.

See: Forms of 'You' — Singular

Matthew 26:62 (#4)

"What are these testifying against you"

Here the high priest is asking Jesus how he will defend himself against the people who have accused him of saying and doing wrong things. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "What is your defense against these testifying against you"

See: Assumed Knowledge and Implicit Information

Matthew 26:63 (#1)

"I make you swear by the living God"

Here the high priests puts Jesus under oath, or makes him swear by God that what he says is true. Use a natural way in your language to express an oath. Alternate translation: "I make you swear before the living God" or "I require that you solemnly promise the living God"

See: Oath Formulas

Matthew 26:63 (#2)

"you" - "you tell" - "you"

Since the high priest is talking to Jesus, the word **you** throughout this verse is singular.

See: Forms of 'You' — Singular

Matthew 26:63 (#3)

"by the living God"

Here, the phrase **the living God** identifies God as the one who "lives." The primary point is that God actually "lives," unlike idols and other things that people call "god." If it would be helpful in your language, you could use a word or phrase that emphasizes that God really "lives." Alternate translation: "by the God who lives" or "by the true God"

See: Assumed Knowledge and Implicit Information

Matthew 26:63 (#4)

"you tell us if you are the Christ, the Son of God"

Here the high priest uses the statement form to ask a question. If it would be helpful in your language, you could express the idea in question form. Alternate translation: "you answer this question: Are you the Christ, the Son of God?"

See: Statements — Other Uses

Matthew 26:63 (#5)

"us"

Here, **us** refers to the **high priest** and the rest of the Jewish council, so **us** would be exclusive. Your language may require you to mark this form.

See: Exclusive and Inclusive 'We'

Matthew 26:63 (#6)

"the Son of God"

Son of God is an important title for Jesus that describes his relationship with God the Father.

See: Translating Son and Father

Matthew 26:64 (#1)

"says"

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you can use the past tense in your translation. Alternate translation: "said"

See: Predictive Past

Matthew 26:64 (#2)

"You said {it}"

Here, much as in [26:25](#), the phrase **You said {it}** indicates that the speaker acknowledges the truth of what the other person said. Jesus uses this phrase to indirectly indicate that the high priest is right to suggest that Jesus is the Christ, the Son of God. If it would be helpful in your language, you could use a different word or phrase that gives an indirect positive response to a request. If necessary, you could express the idea more directly, as the UST does. Alternate translation: "That is what you say" or "Your words show what is true"

See: Idiom

Matthew 26:64 (#3)

"You"

Since Jesus is speaking to the high priest, word **You** here is singular.

See: Forms of 'You' — Singular

Matthew 26:64 (#4)

"But"

Here, the word **But** introduces what Jesus wishes to say about himself in further development of what the high priest suggested. The word thus indicates some contrast and some explanation. If it would be helpful in your language, you could use a

word or phrase that a person would use to clarify or develop another person's statement. Alternate translation: "Yet even further," or "Nevertheless,"

See: Connect — Contrast Relationship

Matthew 26:64 (#5)

"I say to you"

Jesus uses the clause **I say to you** to emphasize what he is telling the Jewish council. Use a natural form in your language for emphasizing the truth and importance of a statement. Alternate translation: "I want you to know"

Matthew 26:64 (#6)

"to you," - "you will see"

Since Jesus is speaking to the whole Jewish council, the words **you** and **you** here are plural.

See: Forms of 'You' — Singular

Matthew 26:64 (#7)

"the Son of Man"

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: "me, who am the Son of Man,"

See: First, Second or Third Person

Matthew 26:64 (#8)

"sitting at the right hand"

When someone sits at **the right hand**, it symbolizes that person's honor, authority, and ability to rule. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "Sit to rule at the right hand" or "Take the place of honor and authority at the right hand"

See: Symbolic Action

Matthew 26:64 (#9)

"at the right hand of power"

Here, the phrase **at the right hand** refers to the place next to a person's **right hand**, which would be the "right side." In the Jesus' 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 Jesus has honor and authority when he sits there. Alternate translation: "at the right side of power" or "at the honorable place of power"

See: Metonymy

Matthew 26:64 (#10)

"at the right hand of power"

Here, the word **power** could refer to: (1) the **power** that a person sitting at **the right hand** has. In this case, Jesus implies that the **right hand** is God's. Alternate translation: "at the right hand with power" or "at the right hand of God, the place of power," (2) God the Father by reference to the **power** that he has. Alternate translation: "at the right hand of the powerful God" or "at the right hand the Almighty"

See: Assumed Knowledge and Implicit Information

Matthew 26:64 (#11)

"at the right hand of power"

If your language does not use an abstract noun for the idea of **power**, and if you do not translate the word as a title for God, you could express the same idea in another way. Alternate translation: "at the right hand, which is a powerful place," or "powerfully at the right hand"

See: Abstract Nouns

Matthew 26:64 (#12)

"coming"

Christians debate exactly what it means in this verse for **the Son of Man** to be **coming**. Some think he is **coming** to God's heavenly throne room. Others think he is **coming** back to earth. If possible, use a form that does not explicitly state where he is

coming. Alternate translation: "traveling" or "going"

See: When to Keep Information Implicit

Matthew 26:64 (#13)

"the clouds of heaven"

The expression **of heaven** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: "the clouds"

See: Making Assumed Knowledge and Implicit Information Explicit

Matthew 26:65 (#1)

"tore his robes"

In Jesus' culture the act of tearing one's clothes was a symbolic act done to show outrage or grief. If there is a gesture with a similar meaning in your culture, you could use it here in your translation, or you could explain what this action means. Alternate translation: "tore his robes in outrage"

See: Symbolic Action

Matthew 26:65 (#2)

"saying"

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

See: Connecting Words and Phrases

Matthew 26:65 (#3)

"Why do we still have need of witnesses"

The high priest is using the question form to emphatically state that he thinks that they do not need more witnesses. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "We do not still have need of witnesses." or "We certainly do not still have need of witnesses!"

See: Rhetorical Question

Matthew 26:65 (#4)

"need of witnesses"

Here the high priest implies that they do not need more **witnesses** to prove that Jesus blasphemes. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "need of witnesses to prove that he blasphemes"

See: Assumed Knowledge and Implicit Information

Matthew 26:65 (#5)

"Behold"

Here, 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: "See" or "Pay attention:"

See: Exclamations

Matthew 26:65 (#6)

"the blasphemy"

If your language does not use an abstract noun for the idea of **blasphemy**, you could express the same idea in another way. Alternate translation: "him blaspheme" or "the blasphemous things he says"

See: Abstract Nouns

Matthew 26:66 (#1)

"What do you think"

Here the high priest is asking the rest of the Jewish council what they **think** they should do with Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "What do you think we should do with him?"

See: Assumed Knowledge and Implicit Information

Matthew 26:66 (#2)**"He is deserving of death"**

If your language does not use an abstract noun for the idea of **death**, you could express the same idea in another way. Alternate translation: "He deserves to die"

See: Abstract Nouns

Matthew 26:67 (#1)**"they spit in his face"**

In Jesus' culture, people would spit in someone's face to insult that person. If it would be helpful in your language, you could explain what this action means. Alternate translation: "they spit in his face to dishonor him"

See: Symbolic Action

Matthew 26:67 (#2)**"they spit" - "they"**

Here, the pronouns **they** and **they** refer to people who were there. Matthew may be referring to some members of the Jewish council, some of the people that Peter was sitting with, and other people who were in or near the house of the high priest. If possible use a general word or phrase that refers to some of the people who were there. Alternate translation: "some people spit ... they" or "some of those present spit ... they"

See: Pronouns — When to Use Them

Matthew 26:68 (#1)**"saying"**

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and they said"

See: Quotations and Quote Margins

Matthew 26:68 (#2)**"Prophesy to us"**

Those people hitting Jesus did not believe that he really could **Prophesy**. When they demanded that Jesus **Prophesy**, they were challenging him to do something they believed he could not do. They were only asking Jesus to **Prophesy** in order to mock him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Show us that you can prophesy" or "Prophesy to us if you really can"

See: Irony

Matthew 26:68 (#3)**"Prophesy" - "you"**

Since the people are talking to Jesus, the command **Prophesy** and the word **you** are singular.

See: Forms of 'You' — Singular

Matthew 26:68 (#4)**"Christ"**

Those hitting Jesus did not really think he is the **Christ**. They call him this to mock him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "you so-called Christ" or "you who call yourself Christ"

See: Irony

Matthew 26:68 (#5)**"Who is the one having hit you"**

The people who hit Jesus do not expect Jesus to be able to answer their question. They are really using the question form to give a command, to tell Jesus what he should do if he wants to convince them that he is a prophet. So, if it would be helpful in your language, you could translate this as a command. Alternate translation: "Tell us who hit you!"

See: Rhetorical Question

Matthew 26:69 (#1)**"Now"**

Here, 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,”\n

See: Connect — Simultaneous Time Relationship

Matthew 26:69 (#2)

“saying”

Consider natural ways of introducing direct quotations in your language. Alternate translation: “and she declared”

See: Quotations and Quote Margins

Matthew 26:69 (#3)

“You also were with Jesus”

Here the servant girl means that Peter was a disciple of Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “You also were a disciple of Jesus”

See: Assumed Knowledge and Implicit Information

Matthew 26:69 (#4)

“You”

Since the servant girl is talking to Peter, the word **You** here is singular.

See: Forms of ‘You’ — Singular

Matthew 26:70 (#1)

“he denied {it”}

Here Matthew implies that Peter **denied** that he was with Jesus as his disciple. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “he denied that he was with Jesus”

See: Assumed Knowledge and Implicit Information

Matthew 26:70 (#2)

“all”

Matthew is using the adjective **all** as a noun to mean all the people who were there. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: “all the people there”

See: Nominal Adjectives

Matthew 26:70 (#3)

“saying”

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

See: Quotations and Quote Margins

Matthew 26:70 (#4)

“I do not know what you are saying”

Here Peter means that servant girl’s words do not apply to him. He does not mean that he was unable to understand what the servant girl said. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “You are saying things that I know nothing about.” or “I have no idea what you are talking about!”

See: Idiom

Matthew 26:70 (#5)

“you are saying”

Since Peter is talking to the servant girl, the word **you** here is singular.

See: Forms of ‘You’ — Singular

Matthew 26:71 (#1)

“But”

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: “After that,”

See: Connecting Words and Phrases

Matthew 26:71 (#2)

"another"

Matthew is using the adjective **another** as a noun to mean another servant girl. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "another servant girl"

See: Nominal Adjectives

Matthew 26:71 (#3)

"says"

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you can use the past tense in your translation. Alternate translation: "said"

See: Predictive Past

Matthew 26:71 (#4)

"This one was with Jesus"

Here the servant girl means that Peter was a disciple of Jesus. If it would be helpful in your language, you could make that idea more explicit. See how you expressed the similar clause in [26:69](#). Alternate translation: "This one was a disciple of Jesus"

See: Assumed Knowledge and Implicit Information

Matthew 26:72 (#1)

"he denied {it} with an oath, "I do not know"

Alternate translation: "he denied it, 'I swear that I do not know'"

Matthew 26:72 (#2)

"he denied {it} with an oath"

Here Matthew implies that Peter again **denied** that he was with Jesus as his disciple. If it would be

helpful in your language, you could make that idea more explicit. See how you expressed the similar idea in [26:70](#). Alternate translation: "he denied with an oath that he was with Jesus"

See: Assumed Knowledge and Implicit Information

Matthew 26:73 (#1)

"But"

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then,"

See: Connecting Words and Phrases

Matthew 26:73 (#2)

"Truly you also are from them, for also your speech makes you evident"

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: "Your speech makes you evident, so we know truly that you also are from them"

See: Connect — Reason-and-Result Relationship

Matthew 26:73 (#3)

"you" - "your" - "you"

Because these people are talking to Peter, the words **you** and **your** throughout this verse are singular.

See: Forms of 'You' — Singular

Matthew 26:73 (#4)

"from them"

Here, the pronoun **them** refers to Jesus' disciples. If it would be helpful in your language, you could refer to the disciples more directly. Alternate translation: "from Jesus' disciples" or "one of his disciples"

See: Pronouns — When to Use Them

Matthew 26:73 (#5)**"your speech makes you evident"**

This phrase implies that Peter's **speech** had an accent like the accent of someone from Galilee, where Jesus was from. The people who are talking with people think that this makes it **evident** that he is one of Jesus' disciples. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "your speech makes it evident that you are from Galilee" or "how you talk makes it clear that you come from where Jesus is from"

See: Assumed Knowledge and Implicit Information

Matthew 26:74 (#1)**"Then he began to curse and to swear, "I do not know"**

Alternate translation: "Then he said, 'I call a curse down on myself and swear that I do not know'"

Matthew 26:74 (#2)**"to curse"**

Here, 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 was speaking falsely" or "to invoke a curse on himself" (2) Peter curses Jesus. Alternate translation: "to curse Jesus"

See: Assumed Knowledge and Implicit Information

Matthew 26:74 (#3)**"a rooster crowed"**

See how you translated **rooster** and "crow" in [26:34](#). Alternate translation: "a bird began to sing"

See: Translate Unknowns

Matthew 26:75 (#1)**"the word of Jesus"**

Here, **word** represents what Jesus just said using words. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "Jesus' statement" or "the words of Jesus"

See: Metonymy

Matthew 26:75 (#2)**"that he had said: "Before a rooster crows you will deny me three times"**

It may be more natural in your language to have an indirect quotation here. Alternate translation: "that he had said that before a rooster crowed, he would deny him three times"

See: Direct and Indirect Quotations

Matthew 26:75 (#3)**"Before a rooster crows you will deny me three times"**

This clause is identical to what Jesus said in [26:34](#), so express the idea as you did there.\n

Matthew 26:75 (#4)**"you will deny"**

Since Jesus had said this to Peter, the word **you** here is singular.

See: Forms of 'You' — Singular

Matthew 26:75 (#5)**"having gone outside"**

This expression means that Peter left the courtyard and went completely **outside** the area where the house of the high priest was. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "having gone out of the courtyard and away from the house"

See: Assumed Knowledge and Implicit Information

Matthew 26:75 (#6)**"having gone"**

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

See: Go and Come

Matthew 27:1 (#1)**"Now"**

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Then,"

See: Introduction of a New Event

Matthew 27:1 (#2)**"took counsel against Jesus"**

Here, the phrase **took counsel against Jesus** indicates that the chief priests and elders were working together to figure out ways to harm Jesus. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. See how you translated the similar construction in [12:14](#). Alternate translation: "made plans concerning Jesus" or "came up with ideas about what they could do with Jesus"

See: Idiom

Matthew 27:1 (#3)**"so as to put him to death"**

Because the Roman authorities did not allow the Jewish leaders to execute people, the Jewish leaders had to convince the Roman authorities to execute people for them. If it would be helpful in your language, you could state this explicitly. Alternate translation: "so as to convince the Roman authorities to put him to death"

See: Assumed Knowledge and Implicit Information

Matthew 27:1 (#4)**"put him to death"**

Here Matthew implies that the **chief priests** and the **elders** want to convince the Roman authorities to kill Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "have the Romans put him to death"\n

See: Assumed Knowledge and Implicit Information

Matthew 27:1 (#5)**"put him to death"**

If your language does not use an abstract noun for the idea of **death**, you could express the same idea in another way. Alternate translation: "have him killed"

See: Abstract Nouns

Matthew 27:2 (#1)**"having bound him"**

Here Matthew implies that the Jewish council commanded guards to bind Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "having commanded the guards to bind him"

See: Assumed Knowledge and Implicit Information

Matthew 27:2 (#2)**"they led {him} away"**

Here Matthew implies that **they led** Jesus **away** from Caiaphas' house. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "they led him away from Caiaphas' house"

See: Assumed Knowledge and Implicit Information

Matthew 27:2 (#3)**"handed {him} over to Pilate the governor"**

Here Matthew implies that the Jewish leaders brought Jesus to Pilate because they wanted Pilate to judge him. If it would be helpful in your language,

you could make that idea more explicit. Alternate translation: "handed him over to Pilate the governor to be judged by him"

See: Assumed Knowledge and Implicit Information

Matthew 27:3 (#1)

"Then"

Here, the word **Then** indicates that Matthew has stopped telling the story of Jesus' trial so he can tell the story of what happened to Judas. If your language has a way of showing that a new story is starting, you could use that form here. Alternate translation: "Around that time," or "While those things were happening,"

See: Introduction of a New Event

Matthew 27:3 (#2)

"he was condemned"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the Jewish council. Alternate translation: "the Jewish council condemned him"

See: Active or Passive

Matthew 27:3 (#3)

"the 30 pieces of silver to the chief priests and elders"

This phrase refers to the money that **the chief priests** had given **Judas** to hand Jesus over, as mentioned in [26:15](#). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "to the chief priests and elders the 30 pieces of silver that they had given him to hand Jesus over"

See: Assumed Knowledge and Implicit Information

Matthew 27:3 (#4)

"the 30 pieces of silver"

Each of these pieces of silver was a coin equivalent to about four days' wages. See how you expressed

the idea in [26:15](#). Alternate translation: "30 coins made out of silver" or "the money worth about four months' wages"

See: Biblical Money

Matthew 27:4 (#1)

"saying"

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

See: Quotations and Quote Margins

Matthew 27:4 (#2)

"innocent blood"

Here, the word **blood** refers to a person who has or will soon die. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "a person who does not deserve to die" or "an innocent person who will now die"

See: Metonymy

Matthew 27:4 (#3)

"What {is that} to us"

The chief priests and elders are using the question form to tell Judas that they do not care about how Judas feels or what he wants to do now. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "We do not care about how you feel." or "That is completely unimportant to us!"

See: Rhetorical Question

Matthew 27:4 (#4)

"us"

Here, **us** refers to the Jewish leaders who are speaking to Judas, so **us** would be exclusive. Your language may require you to mark this form.

See: Exclusive and Inclusive 'We'

Matthew 27:4 (#5)**"You will see"**

Here, 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"\n

See: Idiom

Matthew 27:5 (#1)**"having thrown the pieces of silver into the temple"**

Here Matthew implies that Judas was outside the **temple** building and threw **the pieces of silver** into the **temple** building. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "having tossed the pieces of silver into the temple building"

See: Assumed Knowledge and Implicit Information

Matthew 27:5 (#2)**"the pieces of silver"**

See how you referred to these **pieces of silver** in [27:3](#). Alternate translation: "the coins made out of silver" or "the money"

See: Biblical Money

Matthew 27:5 (#3)**"he withdrew. And having gone out, he hanged himself"**

Here Matthew implies that Judas **withdrew** from the temple area to some other place. Then, Judas **went out** from that place and **hanged himself**. If it would be helpful in your language, you could make that idea more explicit, or you could use just one phrase to describe Judas' movements. Alternate translation: "he departed from the temple and having gone out to another place, he hanged himself" or "he left and hanged himself"

See: Assumed Knowledge and Implicit Information

Matthew 27:6 (#1)**"Now"**

Here, the word **Now** introduces the next thing that happened. It is not clear how soon the priests picked up the pieces of silver after Judas threw them. If it would be helpful in your language, you could use a word or phrase that introduces the next action, or you could leave **Now** untranslated. Alternate translation: "Sometime after that,"

See: Connecting Words and Phrases

Matthew 27:6 (#2)**"the pieces of silver"**

See how you referred to these **pieces of silver** in [27:3](#). Alternate translation: "the coins made out of silver" or "the money"

See: Biblical Money

Matthew 27:6 (#3)**"It is not lawful to put them into the treasury, because it is the price of blood"**

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: "Because it is the price of blood, it is not lawful to put them into the treasury"

See: Connect — Reason-and-Result Relationship

Matthew 27:6 (#4)**"the treasury"**

Here, the word **treasury** refers to the place in the temple where the money that people gave to help maintain the temple and the sacrifices was kept. If your readers would not be familiar with a **treasury** for a temple, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "the place where we keep the money designated for the temple" or "the storage area with the rest of the temple money"

See: Translate Unknowns

Matthew 27:6 (#5)

"the price of blood"

The chief priests are using the possessive form to describe a **price** that is paid for **blood**. If it would be helpful in your language, you could use a different expression. Alternate translation: "the price that was paid for blood"

See: Possession

Matthew 27:6 (#6)

"of blood"

Here, **blood** refers to the death of a person. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. See how you expressed the idea in [27:4](#). Alternate translation: "of a person's death" or "of a man dying"

See: Metonymy

Matthew 27:7 (#1)

"But"

Here, the word **But** introduces what the chief priests and elders did instead of putting the money in the treasury. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: "Instead,"

See: Connect — Contrast Relationship

Matthew 27:7 (#2)

"having taken counsel"

Here, the phrase **having taken counsel** indicates that the chief priests and elders were working together to figure something out. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. See how you expressed the similar phrase in [12:14](#). Alternate translation: "having made plans" or "having come up with an idea"

See: Idiom

Matthew 27:7 (#3)

"the field of the potter"

Here, the phrase **the field of the potter** could refer to: (1) what the local people called the field. Alternate translation: "a field named Field of the Potter" (2) a **field** that a **potter** owned. Alternate translation: "a field from a potter" or "a field that belonged to a potter"

See: Assumed Knowledge and Implicit Information

Matthew 27:7 (#4)

"for burial for strangers"

If your language does not use an abstract noun for the idea of **burial**, you could express the same idea in another way. Alternate translation: "in order to bury strangers there" or "as a cemetery for strangers"

See: Abstract Nouns

Matthew 27:7 (#5)

"for strangers"

Here, **strangers** refers to people who died in Jerusalem but did not live there normally. They could have been Jews visiting from other areas or non-Jewish foreigners. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "for people from outside Jerusalem"

See: Assumed Knowledge and Implicit Information

Matthew 27:8 (#1)

"that field has been called"

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "that field's name has been"

See: Active or Passive

Matthew 27:8 (#2)**"Field of Blood"**

Alternate translation: "Bloody Field"

Matthew 27:8 (#3)**"to this day"**

Here, the phrase **this day** refers to Matthew's present time. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "to the present" or "from then on"

See: Assumed Knowledge and Implicit Information

Matthew 27:9 (#1)**"Then"**

Here, the word **Then** indicates that the prophecy **was fulfilled** at the time when the chief priests and elders bought the field of the potter with the 30 silver coins that they had paid Judas. If it would be helpful in your language, you could use a word or phrase that introduces something that happens at the same time. Alternate translation: "And so" or "It was then that"

See: Connect — Simultaneous Time Relationship

Matthew 27:9 (#2)**"was fulfilled {what} was spoken"**

See how your translated the similar passive forms in [2:17](#). Alternate translation: "these events fulfilled what God spoke"

See: Active or Passive

Matthew 27:9 (#3)**"saying"**

In Matthew's culture, **saying** was a normal way to introduce a quotation from an important text. In this case, Matthew paraphrases or summarizes several passages from the Old Testament, including [Zechariah 11:12-13](#), [Jeremiah 19:1-13](#), and [Jeremiah 32:6-9](#). If it would be helpful in your language, you could use a comparable phrase that

indicates that Matthew is paraphrasing an important texts. Alternate translation: "who wrote in the book of Jeremiah" or "as I summarize it:"\n

See: Quotations and Quote Margins

Matthew 27:9 (#4)**"the 30 pieces of silver"**

Each of these **pieces of silver** was a coin equivalent to about four days' wages. See how you expressed the idea in [26:15](#). Alternate translation: "30 coins made out of silver" or "the money worth about four months' wages"

See: Biblical Money

Matthew 27:9 (#5)**"the price of the one having been priced, whom they from the sons of Israel priced"**

Here 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 whom they were buying or paying for. Some of the words here may be redundant in your language. If it would be helpful in your language, you could omit any redundant information and make the idea more explicit. Alternate translation: "which was the price that some of the sons of Israel set for the person" or "which some from the sons of Israel set as the price for the one whom they were buying"

See: Assumed Knowledge and Implicit Information

Matthew 27:9 (#6)**"of the one having been priced, whom they from the sons of Israel priced"**

If your language does not use this passive form, you could state this in active form. Alternate translation: "of the one whom they from the sons of Israel priced"

See: Active or Passive

Matthew 27:9 (#7)**"the sons of Israel"**

Here the author of the quotation uses the word **sons** to refer in general to all the descendants of **Israel**. If it would be helpful in your language, you could use a word or phrase that refers to descendants in general. Alternate translation: "the descendants of Israel" or "those descended from Israel"

See: Metaphor

Matthew 27:9 (#8)

"the sons"

Although the word **sons** is masculine, the author of the quotation is using it to refer to any children or descendants, both men and women. If you preserve the metaphor, and if it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "the sons and daughters" or "the children"

See: When Masculine Words Include Women

Matthew 27:10 (#1)

"they gave them for"

Here the author of the quotation means that the people bought **the field** with the pieces of silver. If it would be helpful in your language, you could state this explicitly. Alternate translation: "with them they bought"

See: Assumed Knowledge and Implicit Information

Matthew 27:10 (#2)

"the field of the potter"

If possible, express the idea here as you did in [27:7](#). Alternate translation: "a field named Field of the Potter" or "a field that belonged to a potter"

See: Possession

Matthew 27:11 (#1)

"Now"

Here, the word **Now** indicates that what follows is the continuation of the story of Jesus' trial before Pilate, which began in [27:2](#). If your language has a way of continuing a story after a break from the

main story line, you could use it here. Alternate translation: "Returning to the story of Jesus,"

See: Connecting Words and Phrases

Matthew 27:11 (#2)

"Jesus was stood"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the Jewish council. Alternate translation: "was standing" or "the Jewish leaders made Jesus stand"

See: Active or Passive

Matthew 27:11 (#3)

"saying"

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

See: Quotations and Quote Margins

Matthew 27:11 (#4)

"But"

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 27:11 (#5)

"You say {it}"

Here, much as in [26:25](#), the phrase **You say {it}** indicates that the speaker acknowledges the truth of what the other person said. Jesus uses this phrase to indirectly indicate that the **governor** is right to suggest that Jesus is **the King of the Jews**. If it would be helpful in your language, you could use a different word or phrase that gives an indirect positive response to a request. If necessary, you could express the idea more

directly, as the UST does. Alternate translation: "That is what you say" or "Your words show what is true"

See: Idiom

Matthew 27:12 (#1)

"when he was accused by the chief priests and the elders"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "when the chief priests and the elders accused him"

See: Active or Passive

Matthew 27:12 (#2)

"he answered nothing"

Alternate translation: "he did not answer anything"

Matthew 27:13 (#1)

"says"

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you can use the past tense in your translation. Alternate translation: "said"

See: Predictive Past

Matthew 27:13 (#2)

"Do you not hear how many things they are testifying against you?"

Here **Pilate** asks if Jesus has heard, but he implies that he is asking if Jesus is going to respond to what he has heard. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Do you intend to defend yourself against the many things they are testifying against you?" or "Do you not hear how many things they are testifying against you? Why don't you answer them?"

See: Assumed Knowledge and Implicit Information

Matthew 27:14 (#1)

"not even to one word"

Here, the phrase **not even to one word** could mean: (1) that Jesus did not respond to any of the accusations, each of which Matthew refers to as a **word**. Alternate translation: "not even with regard to one accusation" (2) that Jesus did not use even **one word** to answer Pilate's question. Alternate translation: "not even with one word"

See: Metonymy

Matthew 27:14 (#2)

"so as to amaze"

Here, the phrase **so as to** introduces a result clause. Use a natural way in your language for introducing a result clause. Alternate translation: "so that he amazed"

See: Connect — Reason-and-Result Relationship

Matthew 27:15 (#1)

"Now"

Here Matthew provides background information about something that Pilate, the governor, normally did. This background information will help readers understand what happens next. Use a natural form in your language for introducing background information. Alternate translation: "Here is some important information:"

See: Background Information

Matthew 27:15 (#2)

"the festival"

Here, the phrase **the festival** refers the Passover celebration. See how you translated the same phrase in [26:5](#). Alternate translation: "the festival of Passover"

See: Assumed Knowledge and Implicit Information

Matthew 27:15 (#3)**"had been accustomed to release"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "had a custom of releasing"

See: Active or Passive

Matthew 27:16 (#1)**"Now"**

Here, the word **Now** marks a continuation of the break in the main story line which began in the preceding verse. Matthew is introducing more background information, this time about **Barabbas**, to help readers understand what happens next. Use a natural way in your language for introducing background information. Alternate translation: "And" or "Here is some more important information."

See: Background Information

Matthew 27:16 (#2)**"they were holding"**

Here, **they** refers to the Roman authorities. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the Roman authorities were holding"

See: Pronouns — When to Use Them

Matthew 27:16 (#3)**"a well-known prisoner"**

Here, the word **well-known** indicates that Barabbas was a man whom others had heard many things about. 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" "a prominent prisoner"

See: Assumed Knowledge and Implicit Information

Matthew 27:16 (#4)**"named"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "whom people called"

See: Active or Passive

Matthew 27:16 (#5)**"Barabbas"**

Many ancient manuscripts read **Barabbas**. The ULT follows that reading. Other ancient manuscripts read "Jesus Barabbas." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Matthew 27:17 (#1)**"Therefore"**

Here, the word **Therefore** introduces what Pilate did because of the custom that Matthew just described. If it would be helpful in your language, you could use a word or phrase that introduces the result of some situation. Alternate translation: "Because of that custom" or "So then"

See: Connect — Reason-and-Result Relationship

Matthew 27:17 (#2)**"they"**

Here, the pronoun **they** refers to the same "crowd" that Matthew mentioned in [27:15](#). This "crowd" describes a large group of people who were in Jerusalem. If it would be helpful in your language, you could refer to these people more directly. Alternate translation: "the crowd" or "many people in Jerusalem"

See: Pronouns — When to Use Them

Matthew 27:17 (#3)**"being gathered together"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "gathering" or "coming together"

See: Active or Passive

Matthew 27:17 (#4)**"do you want {" - "to you"**

Since Pilate is speaking to a crowd of people, the word **you** throughout this verse is plural.

See: Forms of 'You' — Singular

Matthew 27:17 (#5)**"Barabbas"**

Many ancient manuscripts read **Barabbas**. The ULT follows that reading. Other ancient manuscripts read "Jesus Barabbas." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Matthew 27:17 (#6)**"the one called Christ"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "whose title is Christ" or "who goes by Christ"

See: Active or Passive

Matthew 27:18 (#1)**"For"**

Here, the word **For** introduces a reason why Pilate asked the question that he just asked. If it would be

helpful in your language, you could use a word or phrase that introduces a reason for question, or you could leave **For** untranslated. Alternate translation: "Pilate did that because"

See: Connect — Reason-and-Result Relationship

Matthew 27:18 (#2)**"because of envy"**

If your language does not use an abstract noun for the idea of **envy**, you could express the same idea in another way. Alternate translation: "because they envied him"

See: Abstract Nouns

Matthew 27:19 (#1)**"Now"**

Here, the word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 27:19 (#2)**"he sitting on the judgment seat"**

When a leader was **sitting on the judgment seat**, it meant that the leader was ready to make judgments and legal decisions. If it would be helpful in your language, you could explain what **sitting** in this place means. Alternate translation: "he sitting on the judgment seat to judge" or "he sitting on the judgment seat, ready to make legal decisions"

See: Symbolic Action

Matthew 27:19 (#3)**"on the judgment seat"**

The **judgment seat** was a special chair in which a leader sat when making an official judgment. If your readers would not be familiar with this type of seat, you could use the name of something similar in your area or you could use a more

general term. Alternate translation: "at the judge's bench" or "on the seat used for judgment"

See: Translate Unknowns

Matthew 27:19 (#4)

"the judgment seat"

If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way. Alternate translation: "the seat for judging"

See: Abstract Nouns

Matthew 27:19 (#5)

"sent to him, saying"

Here Matthew implies that Pilate's wife **sent** someone to Pilate to say the words that follow. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "sent someone to him to say"

See: Assumed Knowledge and Implicit Information

Matthew 27:19 (#6)

"Nothing to you and to that righteous one, for I suffered many {things} today because of him by means of a dream"

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: "I suffered many {things} today because of him by means of a dream. So, nothing to you and to that righteous one."

See: Connect — Reason-and-Result Relationship

Matthew 27:19 (#7)

"Nothing to you and to that righteous one"

Here, the phrase **Nothing to you and to that righteous one** is a request to avoid doing anything with and to Jesus, the **righteous one**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "Have nothing to do with that

righteous one" or "Avoid doing anything to that righteous one"

See: Idiom

Matthew 27:19 (#8)

"I suffered many {things} today"

Here Pilate's wife means that the **dream** upset her or caused her distress. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "I was very distressed" or "I have been miserable"

See: Assumed Knowledge and Implicit Information

Matthew 27:20 (#1)

"But"

Here, the word **But** introduces how the chief priests and elders were trying to have Jesus executed in contrast to Pilate's wife, who wanted Pilate to have nothing to do with Jesus. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: "In contrast,"

See: Connect — Contrast Relationship

Matthew 27:20 (#2)

"they would ask for Barabbas"

Here Matthew means that the crowds were going to **ask** Pilate to release **Barabbas**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "they would ask Pilate to release Barabbas"

See: Assumed Knowledge and Implicit Information

Matthew 27:20 (#3)

"but would destroy Jesus"

Here Matthew implies that the crowds were going to pressure Pilate to **destroy** Jesus by executing him. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "but would demand that Jesus be killed"

See: Assumed Knowledge and Implicit Information

Matthew 27:21 (#1)

"But"

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "After that,"

See: Connecting Words and Phrases

Matthew 27:21 (#2)

"answering"

Here Pilate is **answering** or responding to a situation, not to something that someone has asked. If it would be helpful in your language, you could make it more explicit that Pilate is responding to what is happening among the crowds, or you could leave **answering** untranslated. Alternate translation: "seeing that the crowds were discussing what to do" or "responding to what the crowd was doing"

See: Assumed Knowledge and Implicit Information

Matthew 27:21 (#3)

"the two"

Here Pilate uses the number **two** as a noun in order to refer to the **two** men, Jesus and Barabbas. Your language may use numbers in the same way. If not, you could translate this with a noun phrase. Alternate translation: "the two prisoners"

See: Nominal Adjectives

Matthew 27:21 (#4)

"do you want {" - "to you"

Since Pilate is speaking to a crowd of people, the word **you** throughout this verse is plural.

See: Forms of 'You' — Singular

Matthew 27:21 (#5)

"But"

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 27:21 (#6)

"Barabbas"

The crowds are leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the verse if it would be clearer in your language. Alternate translation: "We want you to release Barabbas"

See: Ellipsis

Matthew 27:22 (#1)

"says" - "They all say"

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "said ... They all said"

See: Predictive Past

Matthew 27:22 (#2)

"the one called Christ"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. See how you expressed the idea in [27:17](#). Alternate translation: "whom some people call the Christ"

See: Active or Passive

Matthew 27:22 (#3)

"Let him be crucified"

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: "He should be crucified"

See: Third-Person Imperatives

Matthew 27:22 (#4)

"Let him be crucified"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Crucify him"

See: Active or Passive

Matthew 27:23 (#1)

"But" - "But"

In both places, the word **But** introduces what a Pilate or the crowds say in contrast to what the other person or people said. If it would be helpful in your language, you could use words or phrases that introduce this kind of contrast, or you could leave **But** untranslated. Alternate translation: "In response, ... In response," or "However, ... Yet"

See: Connect — Contrast Relationship

Matthew 27:23 (#2)

"For what evil did he do"

Pilate is using the question form to emphasize that he thinks that Jesus has not done any **evil**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "Despite what you say, he did not do evil" or "Yet he has certainly not done evil!"

See: Rhetorical Question

Matthew 27:23 (#3)

"For what"

Here, the word **For** indicates that Pilate is asking for a reason why the crowd wants him to crucify Jesus. If it would be helpful in your language, you could use a word or phrase that indicates that a

question is asking for a reason for something. Alternate translation: "Why? What" or "What is your reason for that? What"

See: Connect — Reason-and-Result Relationship

Matthew 27:23 (#4)

"evil"

Pilate is using the adjective **evil** as a noun to mean an evil thing. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "evil thing"

See: Nominal Adjectives

Matthew 27:23 (#5)

"saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and they demanded"

See: Quotations and Quote Margins

Matthew 27:23 (#6)

"Let him be crucified"

This clause is identical to the clause at the end of the previous verse ([27:22](#)). Express the idea as you did there.

See: Active or Passive

Matthew 27:24 (#1)

"But"

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "After that,"

See: Connecting Words and Phrases

Matthew 27:24 (#2)

"having seen that he is benefiting nothing, but instead a riot is happening"

These two clauses indicate the reason why **Pilate** did what is described in the rest of the verse. If it would be helpful in your language, you could use a form in your language that introduces a reason for some action. Alternate translation: "because he saw that he is benefiting nothing, and because instead a riot is happening"

See: Connect — Reason-and-Result Relationship

Matthew 27:24 (#3)

"he is benefiting nothing," - "a riot is happening"

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you can use the past tense in your translation. Alternate translation: "he was benefiting nothing ... a riot was happening"

See: Predictive Past

Matthew 27:24 (#4)

"having taken water, washed his hands opposite the crowd"

Pilate **washed his hands** as a sign to the people that he was not responsible for Jesus' death. If there is a gesture with a similar meaning in your culture, you could use it here in your translation, or you could explain what this action means. Alternate translation: "having gotten some water, washed his hands opposite the crowd to indicate that he was not responsible for what was going to happen to Jesus"

See: Symbolic Action

Matthew 27:24 (#5)

"opposite"

Here, the word **opposite** means that Pilate was directly in front of **the crowd**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "in front of" or "before"

See: Idiom

Matthew 27:24 (#6)

"saying"

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

See: Quotations and Quote Margins

Matthew 27:24 (#7)

"the blood of this one"

Here, **blood** refers to the death of a person. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. See how you expressed the idea in [27:4](#). Alternate translation: "the death of this one" or "this one dying"

See: Metonymy

Matthew 27:24 (#8)

"of this one"

Many ancient manuscripts read **this one**. The ULT follows that reading. Other ancient manuscripts read "this righteous one." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Matthew 27:24 (#9)

"You will see"

Here, the phrase **You will see** means that Pilate claims that the **crowd** is responsible for dealing with what they are doing, and he is not responsible. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. See how you expressed the similar clause in [27:4](#). Alternate translation: "What you are doing is none of my business" or "That is your responsibility"

See: Idiom

Matthew 27:24 (#10)**"You"**

Because Pilate is speaking to a crowd, the word **You** here is plural.

See: Forms of 'You' — Singular

Matthew 27:25 (#1)**"His blood {be} on us and on our children"**

Here, clause **His blood {be} on us and on our children** means that the crowd was accepting the responsibility for Jesus' **blood**. If it would be helpful in your language, you could use a comparable clause or state the meaning plainly. Alternate translation: "The responsibility for his blood will be on us and on our children"

See: Idiom

Matthew 27:25 (#2)**"His blood"**

Here, **blood** refers to the death of a person. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. See how you expressed the idea in [27:4](#). Alternate translation: "His death"

See: Metonymy

Matthew 27:25 (#3)**"us" - "our"**

Here, **us** and **our** refer to the **people** who were there, so **us** and **our** are exclusive. Your language may require you to mark these forms.

See: Exclusive and Inclusive 'We'

Matthew 27:25 (#4)**"children"**

Here, the word **children** could refer: (1) just to the people's children. Alternate translation: "sons and daughters" (2) to the people's offspring or

descendants in general. Alternate translation: "offspring" or "descendants"

See: Metaphor

Matthew 27:26 (#1)**"having flogged Jesus"**

Here Matthew implies that Pilate had his soldiers flog Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "having commanded his soldiers to flog Jesus"

See: Assumed Knowledge and Implicit Information

Matthew 27:26 (#2)**"Barabbas" - "having flogged Jesus"**

Flogging was a Roman penalty in which soldiers whipped a person with a whip to which were attached pieces of bone and metal to increase the whip's capacity to do harm to the person being flogged. If your readers would not be familiar with this form of punishment, you could explain explicitly what flogging was. Alternate translation: "having whipped Jesus with a whip to which were attached pieces of bone and metal"

See: Translate Unknowns

Matthew 27:26 (#3)**"he handed {him} over"**

Here Matthew implies that Pilate **handed** Jesus **over** to his soldiers. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "he handed him over to his soldiers"

See: Assumed Knowledge and Implicit Information

Matthew 27:26 (#4)**"he might be crucified"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who would do the action, it is clear from the

context that it would be Pilate's soldiers. Alternate translation: "the soldiers might crucify him"

See: Active or Passive

Matthew 27:27 (#1)

"the Praetorium"

The **Praetorium** was where the Roman **governor** stayed when he was in Jerusalem and where the Roman soldiers in Jerusalem lived. If your readers would not be familiar with this type of structure, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "the government building" or "the governor's residence"

See: Assumed Knowledge and Implicit Information

Matthew 27:27 (#2)

"the whole cohort"

The word **cohort** is a military term. Each **cohort** is a group of about 600 soldiers, which is a tenth of a legion. Most likely, Matthew is referring to all the soldiers who were stationed in Jerusalem. If it would be helpful in your language, you could use a comparable military term in your language or a more general term. Alternate translation: "the whole company" or "all the soldiers stationed there"\n

See: Translate Unknowns

Matthew 27:28 (#1)

"they placed a scarlet cloak on him"

In Roman culture, a **scarlet cloak** was like the expensive clothing worn by kings. The soldiers put a **scarlet cloak** on Jesus to pretend that he was a king, even though they did not think that he really was a king. If it would be helpful in your language, you could state this explicitly. Alternate translation: "they put a scarlet cloak on him to pretend that he was a king" or "they put a royal scarlet cloak on him in mockery"

See: Assumed Knowledge and Implicit Information

Matthew 27:28 (#2)

"scarlet"

The word **scarlet** refers to a color that is a shade of bright red. If your readers would be unfamiliar with the color **scarlet**, you could refer to a shade of bright red. Alternate translation: "bright red" or "crimson"

See: Translate Unknowns

Matthew 27:29 (#1)

"a crown of thorns, they put {it} on his head and a reed in his right hand"

In Roman culture, a **crown** was worn by a king, and a king held a scepter in his right hand. In order to mock Jesus, the soldiers put a **crown** made from **thorns** on Jesus' head and put a **reed in his right hand**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "a crown of thorns, they put it on his head and a reed in his right hand to pretend that he was a king" or "a crown of thorns, they put it on his head as if he were king, and they put a reed like a royal scepter in his right hand"

See: Assumed Knowledge and Implicit Information

Matthew 27:29 (#2)

"a crown of thorns"

Matthew is using the possessive form to describe a **crown** that is made from branches with **thorns** on them. If it would be helpful in your language, you could use a different expression. Alternate translation: "a crown made from thorns"

See: Possession

Matthew 27:29 (#3)

"thorns"

Matthew uses the word **thorns** to refer to small branches with **thorns** on them. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "thorny branches"

See: Assumed Knowledge and Implicit Information

Matthew 27:29 (#4)**"having knelt down before him"**

In Jesus' culture, kneeling before someone was a way to respect a greater person, especially when asking the greater person to do a favor. Here, the soldiers perform this action to mock Jesus by pretending that he is a king. If it would be helpful in your language, you could refer to a similar action from your culture, or you could explain what kneeling means. Alternate translation: "having prostrated themselves before him" or "having knelt down before him as if he were a king"

See: Symbolic Action

Matthew 27:29 (#5)**"saying"**

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and they spoke these words."

See: Quotations and Quote Margins

Matthew 27:29 (#6)**"Rejoice, King of the Jews"**

Here the soldiers mock Jesus by greeting him as if he were **King of the Jews** when they do not believe that he actually is. They actually meant to communicate the opposite of the literal meaning of their words, as Matthew indicates when he says that **they mocked him**. If it would be helpful in your language, you could use a form that indicates that this is irony. Alternate translation: "Rejoice, you so-called King of the Jews"

See: Irony

Matthew 27:29 (#7)**"Rejoice"**

In Jesus' culture, people commonly greeted each other with the word **Rejoice**. If it would be helpful in your language, you could use a comparable word or phrase that people use to greet each other. Alternate translation: "Hello"

See: Idiom

Matthew 27:30 (#1)**"having spat on him"**

In Jesus' culture, people would spit on someone to insult that person. If it would be helpful in your language, you could explain what this action means. Alternate translation: "having spit on him to dishonor him"

See: Symbolic Action

Matthew 27:30 (#2)**"the reed"**

Here, the phrase **the reed** refers to the stick the soldiers had put in Jesus' right hand in the previous verse. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the reed from his right hand"

See: Assumed Knowledge and Implicit Information

Matthew 27:31 (#1)**"led him away"**

Here Matthew implies that they **led Jesus away** from the Praetorium. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "led him away from the Praetorium"

See: Assumed Knowledge and Implicit Information

Matthew 27:32 (#1)**"Now"**

Here, the word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Then,"

See: Connecting Words and Phrases

Matthew 27:32 (#2)**"coming out"**

In a context such as this, your language might say "going" instead of **coming**. Alternate translation: "going out"

See: Go and Come

Matthew 27:32 (#3)

"coming out"

Here, **coming out** implies that Jesus and the soldiers came out of the city of Jerusalem. If it would be helpful in your language, you could state this explicitly. Alternate translation: "coming out of Jerusalem"

See: Assumed Knowledge and Implicit Information

Matthew 27:32 (#4)

"a Cyrenean man, Simon by name"

Here Matthew introduces a man named **Simon** into the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: "a certain man. He was from Cyrene, and he was called Simon"

See: Introduction of New and Old Participants

Matthew 27:32 (#5)

"Simon"

The word **Simon** is the name of a man.

See: How to Translate Names

Matthew 27:32 (#6)

"They pressed this one into service so that he would carry"

According to Roman law, Roman soldiers could press someone **into service**, which means that they could force a person to carry a load for them or work for them. In this case, they forced **Simon** to carry Jesus' cross. If your readers would not be familiar with this type of forced service, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "They conscripted this one so that he would carry" or "They made this one carry"

See: Translate Unknowns

Matthew 27:32 (#7)

"They pressed this one into service"

If your language does not use an abstract noun for the idea of **service**, you could express the same idea in another way. Alternate translation: "They forced this one to serve them"

See: Abstract Nouns

Matthew 27:33 (#1)

"having come"

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

See: Go and Come

Matthew 27:33 (#2)

"a place called Golgotha, which is called"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "a place that people call Golgotha, which means"

See: Active or Passive

Matthew 27:33 (#3)

"Golgotha"

The word **Golgotha** is an Aramaic word. Matthew has spelled it out using Greek letters so his readers would know how it sounded. Since Matthew states what this word means later in the verse, you also should spell it out the way it sounds in your language.

See: Copy or Borrow Words

Matthew 27:34 (#1)

"wine mixed with gall to drink"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the soldiers. Alternate translation: "wine, which they had mixed with gall, to drink"

See: Active or Passive

Matthew 27:34 (#2)

"gall"

Here, **gall** refers to a liquid with a bitter taste. This liquid may have been a pain-relieving medicine, or it may simply have made the wine taste bitter. If possible, use a form that does indicate what the **gall** would have been used for. Alternate translation: "something bitter" or "a bitter substance"

See: When to Keep Information Implicit

Matthew 27:35 (#1)

"Now"

Here, the word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Then,"

See: Connecting Words and Phrases

Matthew 27:35 (#2)

"they divided up his robes"

Here 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. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the soldiers took his clothes and distributed them among them"

See: Assumed Knowledge and Implicit Information

Matthew 27:35 (#3)

"casting a lot"

The term **lot** refers to an object with different markings on various sides that was used to decide randomly among several possibilities. It would be tossed onto the ground to see which marked side would come up on top. If your readers would not be familiar with a **lot**, you could refer to a similar practice in your culture, or you could use a more general expression for gambling. Alternate translation: "rolling dice" or "deciding randomly"

See: Translate Unknowns

Matthew 27:35 (#4)

"casting a lot"

Matthew implies that the soldiers were **casting a lot** in order to determine who would take which pieces of Jesus' clothing. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "casting a lot to decide who would take which pieces of clothing"

See: Assumed Knowledge and Implicit Information

Matthew 27:35 (#5)

"a lot"

Many ancient manuscripts end this verse with the word **lot**. The ULT follows that reading. Other ancient manuscripts include after the word **lot** the words "so that what was spoken through the prophet might be fulfilled, 'They divided my robes for themselves, and they cast a lot for my clothing.'" If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Matthew 27:36 (#1)

"they were guarding him there"

Here Matthew implies that the soldiers **were guarding** Jesus to prevent anyone from rescuing him. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "they kept guard over him there to prevent anyone from rescuing him"

See: Assumed Knowledge and Implicit Information

Matthew 27:37 (#1)**"his charge"**

Here, **his charge** represents the written explanation of **his charge**. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "a placard stating his charge"

See: Metonymy

Matthew 27:37 (#2)**"his charge"**

Here, Matthew is using the possessive form to describe the **charge** that was made against Jesus. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the charge against him"

See: Possession

Matthew 27:37 (#3)**"having been written"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the soldiers. Alternate translation: "which the soldiers had written"

See: Active or Passive

Matthew 27:37 (#4)**"the King of the Jews"**

Here the soldiers mock Jesus by referring to him as if he were **King of the Jews** when they do not believe that he actually is. They actually mean to communicate the opposite of the literal meaning of their words. If it would be helpful in your language, you could use a form that indicates that this is irony. Alternate translation: "the so-called King of the Jews"

See: Irony

Matthew 27:38 (#1)**"two robbers are being crucified"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the soldiers. Alternate translation: "Pilate's soldiers crucified two robbers"

See: Active or Passive

Matthew 27:38 (#2)**"are being crucified"**

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "were being crucified"

See: Predictive Past

Matthew 27:38 (#3)**"one at his right and one at his left"**

Here, Matthew uses the adjectives **right** and **left** as nouns to refer to Jesus' right and left sides. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: "one on his right side and one on his left side"

See: Nominal Adjectives

Matthew 27:39 (#1)**"But"**

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Also"

See: Connecting Words and Phrases

Matthew 27:39 (#2)**"wagging their heads"**

The people's action of **wagging their heads** at Jesus showed that they felt disdain for him and that they disapproved of him. If it would be helpful in your language, you could use a gesture with a similar meaning in your culture, or you could indicate what the gesture means. Alternate translation: "showing disdain for him by wagging their heads" or "wagging their heads to mock him"

See: Symbolic Action

Matthew 27:40 (#1)

"saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "mocking him"

See: Quotations and Quote Margins

Matthew 27:40 (#2)

"The one destroying the temple and in three days rebuilding {it}"

Here the people refer to Jesus by what the false witnesses testified during his trial that he had said. If it would be helpful in your language, you could indicate more explicitly that the people are describing Jesus. Alternate translation: "You who said that you would destroy the temple and in three days rebuild it"

See: Assumed Knowledge and Implicit Information

Matthew 27:40 (#3)

"in three days"

Here, the phrase **in three days** refers to a time period made up of three days. If it would be helpful in your language, you could make that idea more explicit. See how you translated this phrase in [26:61](#). Alternate translation: "during a period of three days"

See: Assumed Knowledge and Implicit Information

Matthew 27:40 (#4)

"If you are the Son of God, also come down from the cross"

The people are suggesting that this is a hypothetical condition, that Jesus can only **come down from the cross** if he is the Son of God. The people are speaking as if it is uncertain who Jesus is in order to challenge him to do something to prove that he really is **the Son of God**. Use a natural form in your language for introducing something that could be true. Alternate translation: "Prove that you are the Son of God by coming down from the cross"

See: Connect — Hypothetical Conditions

Matthew 27:40 (#5)

"the Son of God"

Son of God is an important title for Jesus that describes his relationship with God the Father.

See: Translating Son and Father

Matthew 27:40 (#6)

"come down"

In a context such as this, your language might say "go" instead of **come**. Alternate translation: "go down"

See: Go and Come

Matthew 27:42 (#1)

"He saved others"

In context, the Jewish leaders are implicitly referring to how Jesus **saved others** by healing their diseases, releasing them from demon-possession, and saving them from other physical problems. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "He saved others by curing or exorcising them"

See: Assumed Knowledge and Implicit Information

Matthew 27:42 (#2)

"others"

The Jewish leaders are using the adjective **others** as a noun to mean other people. Your language may use adjectives in the same way. If not, you could

translate this word with an equivalent phrase.
Alternate translation: "other men and women"

See: Nominal Adjectives

Matthew 27:42 (#3)

"He is the King of Israel! Let him come down now from the cross, and we will believe in him"

Here 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 were the King of Israel. In that case, he should come down now from the cross, and we will believe in him" or "If he is the King of Israel, let him come down now from the cross. Then, we will believe in him"

See: Hypothetical Situations

Matthew 27:42 (#4)

"He is the King of Israel"

Here the Jewish leaders mock Jesus by speaking about him as if he were **the King of Israel** when they do not believe that he actually is. They actually mean to communicate the opposite of the literal meaning of their words, as Matthew indicated when he says that they mocked him (see 27:41). If it would be helpful in your language, you could use a form that indicates that this is irony. Alternate translation: "He is the so-called King of Israel" or "He thinks he is the King of Israel"

See: Irony

Matthew 27:42 (#5)

"Let him come down"

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: "He must come down"

See: Third-Person Imperatives

Matthew 27:42 (#6)

"Let him come down"

In a context such as this, your language might say "go" instead of **come**. Alternate translation: "Let him go down"

See: Go and Come

Matthew 27:43 (#1)

"He has trusted in God; let him deliver {him} now, if he wants him. For he said, 'I am the Son of God'"

If it would be more natural in your language, you could reverse the order of these sentences, since the last sentence gives the reason for the result that the first sentence describes. Alternate translation: "He said, 'I am the Son of God.' So, since he has trusted in God, let God deliver him now, if he wants him"

See: Connect — Reason-and-Result Relationship

Matthew 27:43 (#2)

"He has trusted in God; let him deliver {him} now, if he wants him"

Here the Jewish leaders use what they think is an imaginary situation to prove that God does not really protect or want Jesus. Use a natural method in your language for introducing an imaginary situation. Alternate translation: "Imagine he really trusted in God and that God really wanted him. In that case, God would deliver him now" or "If he has trusted in God and if God wants him, let God rescue him now"

See: Hypothetical Situations

Matthew 27:43 (#3)

"let him deliver {him}"

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: "he must rescue him"

See: Third-Person Imperatives

Matthew 27:43 (#4)

"he said, 'I am the Son of God'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "he said that he was the Son of God"

See: Quotes within Quotes

Matthew 27:43 (#5)

"the Son of God"

Son of God is an important title for Jesus that describes his relationship with God the Father.

See: Translating Son and Father

Matthew 27:44 (#1)

"But"

Here, the word **But** introduces something else that was happening. If it would be helpful in your language, you could use a word or phrase that introduces another action, or you could leave **But** untranslated. Alternate translation: "At the same time," or "Even more,"

See: Connecting Words and Phrases

Matthew 27:44 (#2)

"having being crucified"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the soldiers. Alternate translation: "whom Pilate's soldiers were crucifying"

See: Active or Passive

Matthew 27:44 (#3)

"the same"

Here, the phrase **the same** indicates that the **robbers** used the same kind of insults that the Jewish leaders did. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "with the same insults"

See: Assumed Knowledge and Implicit Information

Matthew 27:45 (#1)

"Now"

Here, the word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 27:45 (#2)

"the sixth hour" - "the ninth hour"

In this culture, people began counting the hours each day beginning around daybreak at six o'clock in the morning. So, **the sixth hour** would be around noon, and **the ninth hour** would be around three o'clock in the afternoon. If it would be helpful in your language, you could express this in the way the people of your culture reckon time. See how you translated these time references in [20:5](#). Alternate translation: "about 12:00 PM ... about 3:00 PM"

See: Assumed Knowledge and Implicit Information

Matthew 27:45 (#3)

"the sixth hour" - "the ninth hour"

If your language does not use ordinal numbers, you could use cardinal numbers here or equivalent expressions. Alternate translation: "hour six ... hour nine"

See: Ordinal Numbers

Matthew 27:45 (#4)

"darkness happened"

If your language does not use an abstract noun for the idea of **darkness**, you could express it in a different way. Alternate translation: "the sky darkened" or "the light dimmed"

See: Abstract Nouns

Matthew 27:45 (#5)

"over all the land"

Here, **all the land** could refer to: (1) the entire area around where Jesus was crucified. This could include just the city of Jerusalem or all of Palestine. Alternate translation: "over all that region" (2) the entire earth. Alternate translation: "over the whole earth"

See: Assumed Knowledge and Implicit Information

Matthew 27:46 (#1)

"But"

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 27:46 (#2)

"the ninth hour"

See how you translated **the ninth hour** in [27:45](#).
Alternate translation: "3:00 PM"

See: Assumed Knowledge and Implicit Information

Matthew 27:46 (#3)

"the ninth hour"

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: "hour nine"

See: Ordinal Numbers

Matthew 27:46 (#4)

"cried out with a loud voice"

Here, the phrase **cried out with a loud voice** means Jesus raised the volume of his voice. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "yelled loudly"

See: Idiom

Matthew 27:46 (#5)

"saying"

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

See: Quotations and Quote Margins

Matthew 27:46 (#6)

"Eli, Eli, lama sabachthani"

This phrase is what Jesus **cried out** in Aramaic. Matthew has spelled the words out using Greek letters so his readers would know how they sounded. Since Matthew states what these words mean later in the verse, you also should spell them out the way they sound in your language.

See: Copy or Borrow Words

Matthew 27:46 (#7)

"This is"

Here Matthew uses the phrase **This is** to introduce what the Aramaic words means. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Those words can be translated this way:" or "Here is what that means:"

See: Assumed Knowledge and Implicit Information

Matthew 27:47 (#1)

"But"

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 27:47 (#2)

"having heard {it}"

Matthew implies that the people did not understand what Jesus said. They heard him say

"Eli," which means "My God," but they thought it sounded like the name **Elijah**. If it would be helpful in your language, you could state more explicitly that these people misunderstood Jesus. Alternate translation: "having heard Jesus speaking without understanding him"

See: Assumed Knowledge and Implicit Information

Matthew 27:48 (#1)

"a sponge"

A **sponge** is a soft, porous object that can soak up and hold liquid, which comes out of it when the **sponge** is squeezed. If your readers would not be familiar with this object, you could use the name of something your readers would use for soaking up liquid, or you could use a general expression. Alternate translation: "something to soak up liquid"

See: Translate Unknowns

Matthew 27:48 (#2)

"with vinegar"

Here, **vinegar** refers to the inexpensive and sour wine that common people in Jesus' culture would usually drink. If your readers would not be familiar with this type of beverage, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "with cheap wine" or "with an inexpensive alcoholic beverage"

See: Translate Unknowns

Matthew 27:48 (#3)

"put {it} around a reed, gave {it} to him to drink"

The person put the **sponge** on a **reed**, or long stick, so that he could hold the **sponge** up to Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "having put it around a reed, he used the reed to lift the sponge up to Jesus to give it to him to drink"

See: Assumed Knowledge and Implicit Information

Matthew 27:49 (#1)

"But"

Here, the word **But** introduces what **the rest** of the people who were there did in contrast with how one person gave Jesus some sour wine. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: "In contrast," or "However,"

See: Connect — Contrast Relationship

Matthew 27:49 (#2)

"the rest"

Matthew is using the adjective **rest** as a noun to mean **the rest** of the people who were there. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "the rest of the people who were watching"

See: Nominal Adjectives

Matthew 27:49 (#3)

"Leave {him}"

Here, the clause **Leave {him}** means that the person who gave Jesus the sour wine should stop doing things to and for Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Ignore him" or "Stop doing things for him"

See: Assumed Knowledge and Implicit Information

Matthew 27:49 (#4)

"comes, saving him"

Here, the phrase **saving him** indicates the purpose for which **Elijah** would come. If it would be helpful in your language, you could use a word or phrase that introduces a purpose. Alternate translation: "comes in order to save him"

See: Connect — Goal (Purpose) Relationship

Matthew 27:49 (#5)**"comes"**

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

See: Go and Come

Matthew 27:50 (#1)**"But"**

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 27:50 (#2)**"having cried out again with a loud voice"**

Here, the phrase **cried out again with a loud voice** means Jesus raised the volume of his voice again. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. See how you translated the similar phrase in [27:46](#). Alternate translation: "having yelled loudly"

See: Idiom

Matthew 27:50 (#3)**"released his spirit"**

Here, 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 that Jesus died and also that he chose to die. Alternate translation: "allowed himself to die" or "willingly died"

See: Euphemism

Matthew 27:51 (#1)**"behold"**

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: "picture this" or "suddenly"

See: Exclamations

Matthew 27:51 (#2)**"the curtain of the temple was split in two from top to bottom, and the earth was shaken, and the rocks were split"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the actions, it is clear from the context that it was God. Alternate translation: "God split the curtain of the temple in two from top to bottom, and he shook the earth, and he split the rocks"

See: Active or Passive

Matthew 27:51 (#3)**"the curtain of the temple"**

Here Matthew could referring to the **curtain**: (1) that separated the Most Holy Place from the rest of **the temple**. Alternate translation: "the curtain that marked off the Most Holy Place in the temple" (2) that separated the Holy Place from the rest of **the temple** area. Alternate translation: "the curtain that marked off the temple building"

See: Assumed Knowledge and Implicit Information

Matthew 27:51 (#4)**"the rocks"**

The phrase **the rocks** represents nearby rocks in general, not one particular set of **rocks**. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "the nearby rocks" or "many rocks"

See: Generic Noun Phrases

Matthew 27:52 (#1)

"the tombs were opened, and many bodies of the saints having fallen asleep were raised"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the actions, it is clear from the context that it was God. Alternate translation: "God opened the tombs, and he raised many bodies of the saints having fallen asleep"

See: Active or Passive

Matthew 27:52 (#2)

"the tombs"

The phrase **the tombs** represents nearby tombs in general, not one particular set of tombs. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "the nearby tombs" or "many tombs"

See: Generic Noun Phrases

Matthew 27:52 (#3)

"many bodies of the saints having fallen asleep were raised"

Here Matthew does not just mean that **bodies** were raised but rather that people as a whole were raised. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "many of the saints having fallen asleep were raised"

See: Assumed Knowledge and Implicit Information

Matthew 27:52 (#4)

"saints"

Here, the word **saints** could refer to: (1) anyone who was part of God's people. Alternate translation: "God's people" (2) people who were particularly holy or righteous. Alternate translation: "holy people" or "righteous people"

See: Assumed Knowledge and Implicit Information

Matthew 27:52 (#5)

"having fallen asleep"

Here, 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"\n

See: Euphemism

Matthew 27:52 (#6)

"were raised"

Here, the word **raised** refers to people who died coming back to life. If it would be helpful in your language, you could use a comparable word or state the meaning plainly. Alternate translation: "were restored to life"

See: Idiom

Matthew 27:53 (#1)

"having come out from the tombs after his resurrection, they entered into the holy city"

Here, 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"\n

See: Information Structure

Matthew 27:53 (#2)

"having come out"

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

See: Go and Come

Matthew 27:53 (#3)**"after his resurrection"**

If your language does not use an abstract noun for the idea of **resurrection**, you could express the same idea in another way. Alternate translation: "after he resurrected"

See: Abstract Nouns

Matthew 27:53 (#4)**"to many"**

Matthew is using the adjective **many** as a noun to mean many people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "to many men and women"

See: Nominal Adjectives

Matthew 27:54 (#1)**"Now"**

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 27:54 (#2)**"the ones with him guarding Jesus"**

Here Matthew implies that the soldiers were **guarding** Jesus to prevent anyone from rescuing him. If it would be helpful in your language, you could make that idea more explicit. See how you expressed the similar idea in [27:36](#). Alternate translation: "the ones with him guarding Jesus to prevent anyone from rescuing him"

See: Assumed Knowledge and Implicit Information

Matthew 27:54 (#3)**"saying"**

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and they said"

See: Quotations and Quote Margins

Matthew 27:54 (#4)**"a Son of God"**

Son of God is an important title for Jesus that describes his relationship with God the Father.

See: Translating Son and Father

Matthew 27:55 (#1)**"Now"**

Matthew uses the word **Now** to introduce background information that will help readers understand what happens later in the story. The word does not introduce the next event in the story. Use a natural form in your language for introducing background information. Alternate translation: "Meanwhile," or "During all those things,"

See: Background Information

Matthew 27:55 (#2)**"followed Jesus"**

Here, the phrase **followed Jesus** could indicate that: (1) the **women** had traveled with Jesus and were his disciple. 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"\n

See: Idiom

Matthew 27:56 (#1)**"and Mary the mother"**

The word **Mary** is the name of a woman. This **Mary** was not **Mary Magdalene** nor Mary the mother of Jesus. Matthew identifies her instead as **the mother of James and Joseph**.

See: How to Translate Names

Matthew 27:56 (#2)**"of James" - "Joseph"**

The word **James** is the name of a man. This **James** is not James the brother of Jesus, James son of Zebedee, or James son of Alphaeus. The word **Joseph** is also the name of a man. This **Joseph** is not Jesus' father, Jesus' brother, or Joseph of Arimathea.

See: How to Translate Names

Matthew 27:56 (#3)**"of the sons of Zebedee"**

Here Matthew refers to James and John, who were the **sons of Zebedee**. If it would be helpful in your language, you could make that idea more explicit. See how you translated the similar phrase in [20:20](#). Alternate translation: "of James and John, the sons of Zebedee"

See: Assumed Knowledge and Implicit Information

Matthew 27:57 (#1)**"Now"**

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Later on,"

See: Introduction of a New Event

Matthew 27:57 (#2)**"a rich man from Arimathea came, Joseph by name, who also himself was discipled by Jesus"**

Matthew is here introducing the **Joseph** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: "a man named Joseph came. He was from Arimathea, and he was rich. He also himself was discipled by Jesus"

See: Introduction of New and Old Participants

Matthew 27:57 (#3)**"came"**

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

See: Go and Come

Matthew 27:57 (#4)**"Arimathea" - "Joseph"**

The word **Joseph** is the name of a man, and the word **Arimathea** is the name of the city he was from.

See: How to Translate Names

Matthew 27:57 (#5)**"Joseph by name"**

Alternate translation: "who was called Joseph"

Matthew 27:57 (#6)**"who also himself was discipled by Jesus"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "whom also Jesus had discipled"

See: Active or Passive

Matthew 27:58 (#1)**"asked for the body of Jesus"**

The reason that Joseph asked **Pilate for the body of Jesus** was so that he could bury it. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "asked for the body of Jesus so that he could bury it"

See: Assumed Knowledge and Implicit Information

Matthew 27:58 (#2)**"it) to be given {to him}"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who would do the action, it is clear from the context that it would be Pilate's soldiers. Alternate translation: "the soldiers to give it to him"

See: Active or Passive

Matthew 27:59 (#1)

"wrapped it in a clean linen cloth"

This was the burial custom in this culture. If your readers would not be familiar with such a custom, you could indicate that more explicitly, or you could use a general expression. Alternate translation: "wrapped it in a clean linen burial cloth" or "prepared it for burial"

See: Translate Unknowns

Matthew 27:59 (#2)

"in a clean linen cloth"

The term **linen cloth** refers to a high quality cloth made from the fibers of the flax plant. If your readers would be unfamiliar with **linen**, you could use a general expression. Alternate translation: "in a clean, fine cloth"

See: Translate Unknowns

Matthew 27:60 (#1)

"which he had cut in the rock"

Matthew implies that Joseph had hired people to **cut** the tomb **in the rock**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "which he had had people cut in the rock"

See: Assumed Knowledge and Implicit Information

Matthew 27:60 (#2)

"he had cut in the rock"

Here 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"\n

See: Translate Unknowns

Matthew 27:60 (#3)

"having rolled a large stone against the door of the tomb"

Here Matthew implies that Joseph **rolled** the **large stone** to close up **the tomb**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "having rolled a large stone against the door of the tomb to close it up"

See: Assumed Knowledge and Implicit Information

Matthew 27:61 (#1)

"Now"

Here, the word **Now** introduces something that was happening at the same time as what Matthew narrated in the previous verse (Joseph burying Jesus' body). If it would be helpful in your language, you could use a word or phrase that introduces a simultaneous action, or you could leave **Now** untranslated. Alternate translation: "Meanwhile," or "While that was happening,"

See: Connect — Simultaneous Time Relationship

Matthew 27:61 (#2)

"the other Mary"

Here Matthew implies that this is the other woman, also called **Mary**, whom he mentioned in [27:56](#) as the mother of James and Joseph. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the other Mary, the mother of James and Joseph,"

See: Assumed Knowledge and Implicit Information

Matthew 27:61 (#3)

"opposite"

Here, the word **opposite** means that **Mary Magdalene** and **the other Mary** were directly in front of **the tomb**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "before" or "facing"

See: Idiom

Matthew 27:62 (#1)

"Now"

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Then," or "After all that,"

See: Introduction of a New Event

Matthew 27:62 (#2)

"the next day, which is after the Day of Preparation"

Here, **the Day of Preparation** refers to the day before the Sabbath, on which Jews would prepare for the Sabbath so that they would not have to do work on that day. So, **the next day** here refers to the Sabbath. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the next day, which was after the day on which Jews prepared for the Sabbath" or "the next day, which was the Sabbath"

See: Assumed Knowledge and Implicit Information

Matthew 27:62 (#3)

"were gathered together"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "gathered" or "came together"

See: Active or Passive

Matthew 27:63 (#1)

"saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and they told him"

See: Quotations and Quote Margins

Matthew 27:63 (#2)

"Lord"

In Jesus' culture, the word **Lord** was a polite way for subjects to address their governor. If it would be helpful in your language, you could use a different word or phrase that is a polite way to address a governor or leader in your culture. Alternate translation: "Honorable sir"

See: Politeness

Matthew 27:63 (#3)

"that deceiver"

Here the chief priests and Pharisees imply that they are speaking about Jesus, whom they call a **deceiver**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "that deceiver, Jesus,"

See: Assumed Knowledge and Implicit Information

Matthew 27:63 (#4)

"said, still living, 'After three days I am being raised up'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "said, still living, that after three days he is being raised up"

See: Quotes within Quotes

Matthew 27:63 (#5)

"After three days"

Jesus was referring to **three days** after he died. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Three days after my death"

See: Assumed Knowledge and Implicit Information

Matthew 27:63 (#6)**"I am being raised up"**

The Jewish leaders quote Jesus using the present tense to refer to a future event that he considers to be certain. If it would not be natural to do that in your language, you can use the future tense in your translation. Alternate translation: "I will be raised up"

See: Irregular Use of Tenses

Matthew 27:63 (#7)**"I am being raised up"**

Here, the word **raised** refers to someone who died coming back to life. If it would be helpful in your language, you could use a comparable word or state the meaning plainly. Alternate translation: "I am being restored to life"

See: Idiom

Matthew 27:63 (#8)**"I am being raised up"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who will do the action, Jesus could be implying that: (1) God will do it. Alternate translation: "God is raising me up" (2) Jesus himself will do it. Alternate translation: "I am raising myself up"

See: Active or Passive

Matthew 27:64 (#1)**"command"**

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: "we ask that you command"

See: Imperatives — Other Uses

Matthew 27:64 (#2)**"the tomb to be secured"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who would do the action, it is clear from the context that it would be Pilate's soldiers. Alternate translation: "soldiers to secure the tomb"

See: Active or Passive

Matthew 27:64 (#3)**"until the third day"**

Here, the phrase **until the third day** means that the tomb should be **secured** that day, the following day, and the day after that. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "through the third day from now" or "today, tomorrow, and the day after tomorrow"

See: Idiom

Matthew 27:64 (#4)**"the third day"**

If your language does not use ordinal numbers, you can use a cardinal number here or an equivalent expression. Alternate translation: "day three"

See: Ordinal Numbers

Matthew 27:64 (#5)**"having come"**

Your language may say "gone" rather than **come** in contexts such as this. Use whichever is more natural. Alternate translation: "having gone"

See: Go and Come

Matthew 27:64 (#6)**"having come"**

The Jewish leaders imply here that Jesus' **disciples** might **come** to the tomb in which Jesus was buried. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "having come to Jesus' tomb"

See: Assumed Knowledge and Implicit Information

Matthew 27:64 (#7)

"say to the people, 'He has been raised up from the dead,' and"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "say to the people that he has been raised up from the dead, and"

See: Quotes within Quotes

Matthew 27:64 (#8)

"He has been raised up"

Here, the word **raised** refers to someone who died coming back to life. If it would be helpful in your language, you could use a comparable idiom or state the meaning plainly. Alternate translation: "He has been restored to life"

See: Idiom

Matthew 27:64 (#9)

"He has been raised up"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, the chief priests and Pharisees could be indicating that the disciples will claim that: (1) God did it. Alternate translation: "God has raised him up" (2) Jesus himself did it. Alternate translation: "He has raised himself up"

See: Active or Passive

Matthew 27:64 (#10)

"from the dead"

Matthew is using the adjective **dead** as a noun in order to refer to people who are dead. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: "from among the dead people" or "from the corpses"

See: Idiom

Matthew 27:64 (#11)

"the last deception will be worse than the first"

Here, 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. If it would be helpful in your language, you could make those ideas more explicit. Alternate translation: "this last deception accomplished by his disciples will be worse than the first one accomplished by his teaching"

See: Assumed Knowledge and Implicit Information

Matthew 27:64 (#12)

"the last deception"

If your language does not use an abstract noun for the idea of **deception**, you could express the same idea in another way. Alternate translation: "the last time the people are deceived"

See: Abstract Nouns

Matthew 27:64 (#13)

"the first"

The chief priests and Pharisees are leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "the first deception"

See: Ellipsis

Matthew 27:64 (#14)

"the first"

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: "the earlier" or "number one"

See: Ordinal Numbers

Matthew 27:65 (#1)**"You have a guard"**

Here, Pilate could be using the statement **You have a guard** to: (1) give the chief priests and Pharisees permission to take **a guard** of Roman soldiers with them. Alternate translation: "You may take a Roman guard" (2) tell the chief priests and Pharisees that they already have their own **guard** that they should use. Alternate translation: "You already have your own guard"

See: Statements — Other Uses

Matthew 27:65 (#2)**"a guard"**

In this verse, the word **guard** is singular in form, but it refers to multiple soldiers or guards as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: "some guards" or "soldiers to act as guards"

See: Collective Nouns

Matthew 27:65 (#3)**"You have" - "Go, secure {it} as you know"**

Since Pilate is speaking to the chief priests and Pharisees, the words **You** and **you** and the commands **Go** and **secure {it}** are plural.

See: Forms of 'You' — Singular

Matthew 27:65 (#4)**"Go"**

Here Pilate implies that they should **Go** to Jesus' tomb. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Go to his tomb"

See: Assumed Knowledge and Implicit Information

Matthew 27:65 (#5)**"as you know"**

Here, 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. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "as best as you can" or "in whatever way you think is best"

See: Assumed Knowledge and Implicit Information

Matthew 27:66 (#1)**"having gone"**

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

See: Go and Come

Matthew 27:66 (#2)**"having sealed the stone"**

Here 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. If it would be helpful in your language, you could make those ideas more explicit. Alternate translation: "having placed a seal on the stone that closed the tomb"

See: Assumed Knowledge and Implicit Information

Matthew 27:66 (#3)**"with the guard"**

Here Matthew means that the chief priests and Pharisees left **the guard** at the tomb to help **secure** it. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "and having stationed the guard there"

See: Assumed Knowledge and Implicit Information

Matthew 27:66 (#4)**"the guard"**

See how you translated **guard** in [27:65](#). Alternate translation: "the guards" or "the soldiers who were acting as guards"

See: Collective Nouns

Matthew 28:1 (#1)**"Now"**

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "After that,"

See: Introduction of a New Event

Matthew 28:1 (#2)

"after the Sabbath, at the dawning on the first of the week"

Here Matthew refers to early in the morning, when the day was **dawning**, on the day **after the Sabbath**, which would be Sunday. See the end of the chapter introduction for more information about these phrases. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "very early in the morning on the day after the Sabbath"

See: Assumed Knowledge and Implicit Information

Matthew 28:1 (#3)**"the first"**

Matthew is using the adjective **first** as a noun to mean the first day. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "the first day"

See: Nominal Adjectives

Matthew 28:1 (#4)**"the first"**

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: "day one"

See: Ordinal Numbers

Matthew 28:1 (#5)**"the other Mary"**

Here Matthew implies that this is the other woman, also called **Mary**, whom he mentioned in [27:56](#) as the mother of James and Joseph. If it would be helpful in your language, you could make that idea more explicit. See how you expressed the idea in [27:61](#). Alternate translation: "the other Mary, the mother of James and Joseph,"

See: Assumed Knowledge and Implicit Information

Matthew 28:1 (#6)**"came"**

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

See: Go and Come

Matthew 28:2 (#1)**"behold"**

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: "picture this" or "suddenly"

See: Metaphor

Matthew 28:2 (#2)

"a great earthquake happened, for an angel of the Lord, having come down from heaven and having approached, rolled away the stone and was sitting on it"

If it would be more natural in your language, you could reverse the order of these clause, since the last clauses give the reason for the result that the first clause describes. Alternate translation: "an angel of the Lord, having come down from heaven and having approached, rolled away the stone and sat on it. That caused a great earthquake"

See: Connect — Reason-and-Result Relationship

Matthew 28:2 (#3)**"having come down"**

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

See: Go and Come

Matthew 28:2 (#4)**"having approached"**

Here Matthew implies that the angel **approached** Jesus' tomb. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "having approached the tomb"

See: Assumed Knowledge and Implicit Information

Matthew 28:2 (#5)**"rolled away the stone"**

Here Matthew implies that the angel **rolled away** the large **stone** from the opening of the tomb to open it. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "having rolled the stone away from the door of the tomb to open it up"

See: Assumed Knowledge and Implicit Information

Matthew 28:3 (#1)**"Now"**

Matthew uses the word **Now** to introduce background information that will help readers understand what happens next. It does not introduce another event in the story. Use a natural form in your language for introducing background information. Alternate translation: "As for that angel,"

See: Background Information

Matthew 28:3 (#2)**"was like lightning"**

The point of this comparison is that the **appearance** of the angel was very bright, as

lightning is very bright. If it would be helpful in your language, you could state that explicitly. Alternate translation: "was as bright as it is when lightning strikes"

See: Simile

Matthew 28:3 (#3)**"his clothing white as snow"**

Matthew is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "his clothing was white like snow"

See: Ellipsis

Matthew 28:3 (#4)**"white as snow"**

The point of this comparison is that the **clothing** of the angel was pure and bright **white** in color, just like **snow** is pure and bright white in color. If it would be helpful in your language, you could state that explicitly. Alternate translation: "bright white, as snow is bright white"

See: Simile

Matthew 28:3 (#5)**"white as snow"**

The word **snow** refers to a type of frozen precipitation that is extremely white in color. If your readers would not be familiar with this type of precipitation, you could use the name of something that is known to be very white in your area, or you could refer more generally to a very bright white color. Alternate translation: "white as cotton" or "extremely white"\n

See: Translate Unknowns

Matthew 28:4 (#1)**"the ones guarding were shaken from the fear of him and became"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "the fear of him shook the ones guarding, and they became"

See: Active or Passive

Matthew 28:4 (#2)

"the ones guarding"

Here, Matthew refers to the soldiers who were **guarding** Jesus' tomb. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the ones guarding the grave"

See: Assumed Knowledge and Implicit Information

Matthew 28:4 (#3)

"were shaken"

Here Matthew means that the ones guarding the tomb physically trembled or shuddered because they were so afraid. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "were shuddering"

See: Assumed Knowledge and Implicit Information

Matthew 28:4 (#4)

"from the fear of him"

If your language does not use an abstract noun for the idea of **fear**, you could express the same idea in another way. Alternate translation: "because they feared him"

See: Abstract Nouns

Matthew 28:4 (#5)

"became as dead"

Here 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"\n

See: Simile

Matthew 28:4 (#6)

"dead"

Matthew is using the adjective **dead** as a noun to mean dead people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "dead people"

See: Nominal Adjectives

Matthew 28:5 (#1)

"But"

Here, the word **But** introduces what the angel says in contrast to the fear that the soldiers felt. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: "However,"

See: Connect — Contrast Relationship

Matthew 28:5 (#2)

"answering"

Here the angel is **answering** or responding to a situation, not to something that someone has asked. More specifically, the angel is responding to the fear of the guards by telling the women that they do not need to be afraid. If it would be helpful in your language, you could make it more explicit that the angel is responding to what is happening, or you could leave **answering** untranslated. Alternate translation: "seeing that the the people nearby were afraid" or "responding to how the soldiers were afraid"

See: Assumed Knowledge and Implicit Information

Matthew 28:5 (#3)

"to the women"

Here, the phrase **the women** refers to Mary Magdalene and the other Mary, whom Matthew mentioned in [28:1](#). If it would be helpful in your language, you could refer to them more explicitly.

Alternate translation: "to Mary Magdalene and the other Mary"

See: Assumed Knowledge and Implicit Information

Matthew 28:5 (#4)

"You, do not be afraid, for I know that you seek Jesus, the one having been crucified"

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: "I know that you seek Jesus, the one having been crucified; therefore, do not be afraid"

See: Connect — Reason-and-Result Relationship

Matthew 28:5 (#5)

"the one having been crucified"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was Pilate's soldiers. Alternate translation: "the one whom Pilate's soldiers crucified"

See: Active or Passive

Matthew 28:6 (#1)

"He is not here, for he was raised up, just as he said"

If it would be more natural in your language, you could reverse the order of these clauses, since the second and third clauses give the reason for the result that the first clause describes. Alternate translation: "Since he was raised up, just as he said, he is not here"

See: Connect — Reason-and-Result Relationship

Matthew 28:6 (#2)

"he was raised up"

Here, the word raised refers to someone who died coming back to life. If it would be helpful in your language, you could use a comparable word or

state the meaning plainly. Alternate translation: "he was restored to life"

See: Idiom

Matthew 28:6 (#3)

"he was raised up"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, the angel could be implying that: (1) God did it. Alternate translation: "God raise him up" (2) Jesus himself did it. Alternate translation: "he raise himself up"

See: Active or Passive

Matthew 28:6 (#4)

"he said"

Here the angel implies that Jesus **said** that he would be **raised up**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "he said would happen to him"

See: Assumed Knowledge and Implicit Information

Matthew 28:6 (#5)

"Come"

In a context such as this, your language might say "Go" instead of **Come**. Alternate translation: "Go"

See: Go and Come

Matthew 28:6 (#6)

"the place where he was lying"

Here the angel is referring to **the place** where Jesus' body had been placed in the tomb. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the place in this tomb where his body was placed"

See: Assumed Knowledge and Implicit Information

Matthew 28:7 (#1)**"having gone"**

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

See: Go and Come

Matthew 28:7 (#2)

"say to his disciples, 'He has been raised up from the dead. And behold, he is going before you to Galilee. There you will see him"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "say to his disciples that he has been raised up from the dead, and behold, he is going before them to Galilee, where they will see him"

See: Quotes within Quotes

Matthew 28:7 (#3)**"He has been raised up"**

Here, the word **raised** refers to someone who died coming back to life. If it would be helpful in your language, you could use a comparable idiom or state the meaning plainly. Alternate translation: "He has been restored to life"

See: Idiom

Matthew 28:7 (#4)**"He has been raised up"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, the angel could be indicating that: (1) God did it. Alternate translation: "God has raised him up" (2) Jesus himself did it. Alternate translation: "He has raised himself up"

See: Active or Passive

Matthew 28:7 (#5)**"from the dead"**

The angel is using the adjective **dead** as a noun in order to refer to people who are dead. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: "from among the dead people" or "from the corpses"

See: Nominal Adjectives

Matthew 28:7 (#6)**"behold," - "Behold"**

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: "pay attention: ... Pay attention:" or "listen ... Listen"

See: Metaphor

Matthew 28:7 (#7)**"he is going before"**

In a context such as this, your language might say "coming" instead of **going**. Alternate translation: "he is coming before"

See: Go and Come

Matthew 28:7 (#8)**"I have said {it} to you"**

Here 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. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "I have given you the full message" or "that is what you should tell his disciples"

See: Assumed Knowledge and Implicit Information

Matthew 28:8 (#1)**"having quickly gone away"**

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

See: Go and Come

Matthew 28:8 (#2)

"with fear and great joy"

If your language does not use abstract nouns for the ideas of **fear** and **joy**, you could express the same ideas in another way. Alternate translation: "fearfully and very joyfully"

See: Abstract Nouns

Matthew 28:8 (#3)

"they ran"

Here, **they** refers to Mary Magdalene and the other Mary mentioned in [28:1](#). If it would be helpful in your language, you could refer to them more directly. Alternate translation: "Mary Magdalene and the other Mary ran"

See: Pronouns — When to Use Them

Matthew 28:9 (#1)

"behold, Jesus met them"

Many ancient manuscripts read **behold, Jesus met them**. The ULT follows that reading. Other ancient manuscripts read "behold, as they were going to report to his disciples, Jesus met them." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Matthew 28:9 (#2)

"behold"

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's

attention in another way. Alternate translation: "picture this" or "suddenly"

See: Metaphor

Matthew 28:9 (#3)

"saying"

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

See: Quotations and Quote Margins

Matthew 28:9 (#4)

"Rejoice"

In Jesus' culture, people commonly greeted each other with the word **Rejoice**. If it would be helpful in your language, you could use a comparable word or phrase that people use to greet each other. Alternate translation: "Hello"

See: Idiom

Matthew 28:9 (#5)

"But"

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Matthew 28:9 (#6)

"seized his feet"

In Jesus' culture, people would kneel down and seize or hold someone's feet when they wanted to show great honor and respect toward that person. If it would be helpful in your language, you could state the meaning of this action explicitly. Alternate translation: "seized his feet out of respect" or "seized his feet to show him honor"

See: Symbolic Action

Matthew 28:10 (#1)**"says"**

To call attention to a development in the story, Matthew uses the present tense in past narration. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "said"

See: Irregular Use of Tenses

Matthew 28:10 (#2)**"to my brothers"**

Here Jesus speaks of his disciples as if they were his **brothers**. He means that he considers them to be part of his family. If it would be helpful in your language, you could use simile form or state the meaning plainly. See how you translated the similar phrase in [25:40](#). Alternate translation: "those whom I call my brothers" or "the people I love as if they were my brothers"

See: Metaphor

Matthew 28:10 (#3)**"they might go away"**

In a context such as this, your language might say "come" instead of **go**. Alternate translation: "they might come away"

See: Go and Come

Matthew 28:11 (#1)**"Now"**

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "After that,"

See: Introduction of a New Event

Matthew 28:11 (#2)**"going"**

In a context such as this, your language might say "coming" instead of **going**. Alternate translation: "coming"

See: Go and Come

Matthew 28:11 (#3)**"behold"**

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: "picture this" or "suddenly"

See: Metaphor

Matthew 28:11 (#4)**"of the guard"**

Here Matthew implies that this **guard** was made up of the Roman soldiers who had been guarding Jesus' tomb. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "of the Roman guard that had been protecting the tomb"

See: Assumed Knowledge and Implicit Information

Matthew 28:11 (#5)**"of the guard"**

See how you translated **guard** in [27:65](#). Alternate translation: "of the guards" or "of the soldiers who were acting as guards"

See: Collective Nouns

Matthew 28:11 (#6)**"having come"**

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

See: Go and Come

Matthew 28:11 (#7)**"the city"**

Here, the phrase **the city** refers to Jerusalem. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Jerusalem"

See: Assumed Knowledge and Implicit Information

Matthew 28:12 (#1)**"having been gathered together"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "having gathered" or "having come together"

See: Active or Passive

Matthew 28:12 (#2)**"having taken counsel"**

Here, the phrase **having taken counsel** indicates that the chief priests and elders were working together to figure something out. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. See how you expressed the similar phrase in [12:14](#). Alternate translation: "having made plans" or "having come up with an idea"

See: Idiom

Matthew 28:12 (#3)**"they gave many pieces of silver to the soldiers"**

Here Matthew means that the chief priests and elders gave money to the soldiers so that they would tell a lie about what happened. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "they bribed the soldiers with many pieces of silver"

See: Assumed Knowledge and Implicit Information

Matthew 28:12 (#4)**"many pieces of silver"**

Each of these **pieces of silver** was a coin equivalent to about four days' wages. See how you expressed the idea in [26:15](#). Alternate translation: "many coins made out of silver" or "a lot of money"

See: Biblical Money

Matthew 28:13 (#1)**"saying"**

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and they said"

See: Quotations and Quote Margins

Matthew 28:13 (#2)**"Say, 'His disciples, having come at night, stole him, we sleeping'**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "Say that his disciples, having come at night, stole him, you sleeping"

See: Quotes within Quotes

Matthew 28:13 (#3)**"having come"**

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

See: Go and Come

Matthew 28:13 (#4)**"we"**

Here, **we** refers to the Roman soldiers who guarded Jesus' tomb, so **we** would be exclusive. Your language may require you to mark this form.

See: Exclusive and Inclusive 'We'

Matthew 28:14 (#1)

"if this is heard by the governor, we will persuade and make you free from concern"

Here the Jewish leaders use an imaginary situation to explain that they will protect the soldiers from punishment. Use a natural method in your language for introducing an imaginary situation. Alternate translation: "imagine this is heard by the governor. Then, we will persuade and make you free from concern"

See: Hypothetical Situations

Matthew 28:14 (#2)

"this is heard by the governor"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "the governor hears this"

See: Active or Passive

Matthew 28:14 (#3)

"we will persuade"

Here the chief priests and elders imply that they will **persuade** the governor not to punish the soldiers. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "will persuade him not to punish you"

See: Assumed Knowledge and Implicit Information

Matthew 28:14 (#4)

"we"

Here, **we** refers to the Jewish chief priests and elders, so **we** would be exclusive. Your language may require you to mark this form.

See: Exclusive and Inclusive 'We'

Matthew 28:14 (#5)

"make you free from concern"

Here the chief priests and elders mean that 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 guarding something. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "make you free from worry about how you might be punished" or "prevent you from worrying about what might happen to you"

See: Assumed Knowledge and Implicit Information

Matthew 28:15 (#1)

"the pieces of silver"

Each of these **pieces of silver** was a coin equivalent to about four days' wages. See how you expressed the idea in [26:15](#). Alternate translation: "the coins made out of silver" or "the money"

See: Biblical Money

Matthew 28:15 (#2)

"they were taught"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the chief priests and elders. Alternate translation: "the chief priests and elders taught them"

See: Active or Passive

Matthew 28:15 (#3)

"this word has been reported among the Jews"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: "people have reported this word among the Jews"

See: Active or Passive

Matthew 28:15 (#4)

"this word"

Here, word represents what the soldiers said using words. If it would be helpful in your language, you

could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "their story" or "what they said"

See: Metonymy

Matthew 28:15 (#5)

"until today"

Here, the phrase **until today** refers to the time period up to and including Matthew's present time. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "to the present" or "from then on"

See: Assumed Knowledge and Implicit Information

Matthew 28:16 (#1)

"Now"

Here, the word **Now** introduces the next major event in the story. This event occurs sometime soon after the women give the disciples the message from the angel. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Sometime later,"

See: Introduction of a New Event

Matthew 28:16 (#2)

"the 11 disciples"

Here Matthew refers to Jesus' closest **disciples**, the ones whom he called "the Twelve" earlier in the book. There are only **11** of them now because Judas Iscariot was no longer part of the group. If it would be helpful in your language, you could indicate more explicitly that these are Jesus' 11 closest disciples. Alternate translation: "Jesus' 11 closest disciples" or "the 11 most important disciples"

See: Assumed Knowledge and Implicit Information

Matthew 28:16 (#3)

"went"

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

See: Go and Come

Matthew 28:17 (#1)

"they doubted"

Here Matthew implies that the disciples **doubted** that the person they were seeing was really Jesus and that he had really become alive again. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "they doubted whether Jesus really was there" or "they doubted whether Jesus really was alive"

See: Assumed Knowledge and Implicit Information

Matthew 28:17 (#2)

"they"

Here, the word translated **they** could refer to: (1) all the disciples who **worshiped** Jesus. Alternate translation: "they also" (2) some of the disciples who **worshiped** Jesus. Alternate translation: "some of them"

See: Pronouns — When to Use Them

Matthew 28:18 (#1)

"saying"

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

See: Quotations and Quote Margins

Matthew 28:18 (#2)

"All authority was given to me"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: "God has given to me all authority"

See: Active or Passive

Matthew 28:18 (#3)**"All authority was given to me"**

If your language does not use an abstract noun for the idea of **authority**, you could express the same idea in another way. Alternate translation: "I have been completely empowered"

See: Abstract Nouns

Matthew 28:18 (#4)**"in heaven and on the earth"**

Here, Jesus is referring to all of the created world by naming the parts that are at the extreme ends of it. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "in all creation" or "in the universe"

See: Merism

Matthew 28:19 (#1)**"Having gone, therefore"**

Here, 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 inference. Alternate translation: "Because of that, having gone"

See: Connect — Reason-and-Result Relationship

Matthew 28:19 (#2)**"Having gone"**

Here Jesus means that the disciples should go to from where they were to many other places. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Having gone to many places" or "Having gone from here"

See: Assumed Knowledge and Implicit Information

Matthew 28:19 (#3)**"disciple all the nations"**

Here Jesus means that the disciples should help or enable people from **all the nations** to become disciples too. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "make all the nations into my disciples" or "enable all the nations to become my disciples"\n

See: Assumed Knowledge and Implicit Information

Matthew 28:19 (#4)**"all the nations"**

Here, the word **nations** represents the people who live in those **nations**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "people of all the nations"

See: Metonymy

Matthew 28:19 (#1)**"into the name"**

Here Jesus uses the word **name** to refer to authority. What he means is that, when they baptize people, they should say the names of **the Father, the Son, and the Holy Spirit** to indicate that they belong to God. If it would be helpful in your language, you could indicate that Jesus is referring to authority or belonging. Alternate translation: "under the authority" or "so that they are people"

See: Metonymy

Matthew 28:19 (#2)**"of the Father," - "of the Son"**

Father and **Son** are important titles that describe the relationship between God **the Father** and Jesus his **Son**.

See: Translating Son and Father

Matthew 28:19 (#3)**"of the Son"**

Jesus is speaking about himself in the third person. If this would not be natural in your language, you

could use the first person form. Alternate translation: "of me, who am the Son"

See: First, Second or Third Person

Matthew 28:19-20 (#1)

"baptizing them" - "teaching them"

Here, the phrases **baptizing them** and **teaching them** could introduce: (1) more things that the disciples are supposed to do in addition to discipling all the nations. Alternate translation: "and baptize them ... and teach them" (2) the means by which the disciples are supposed to disciple all the nations. Alternate translation: "which you should do by baptizing them ... also by teaching them"

See: Assumed Knowledge and Implicit Information

Matthew 28:20 (#1)

"everything, as much as"

The expression **everything, as much as** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: "all things that"

See: Making Assumed Knowledge and Implicit Information Explicit

Matthew 28:20 (#2)

"behold"

Here, the word **behold** draws the attention of the disciples and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: "listen" or "pay attention."

See: Metaphor

Matthew 28:20 (#3)

"am"

Here Jesus uses the present tense to describe something that is true during the time period that

he describes. Use whatever tense is natural in your language for referring to this time period. Alternate translation: "will continue to be"

See: Irregular Use of Tenses

Matthew 28:20 (#4)

"all the days"

Here, the phrase **all the days** indicates that something happens or is true every day, that is, always. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "always"

See: Idiom

Matthew 28:20 (#5)

"until the end of the age"

Here, the phrase **the end of the age** refers to when the current time period will cease and a new age will begin. If your language has a way to refer to the end of the way things are now, you could use it here, or you could use a descriptive phrase. Alternate translation: "until the end of the world" or "until the moment in the future when the current way of doing things will cease"

See: Idiom

Matthew 28:20 (#6)

"of the age"

Many ancient manuscripts do not include anything after the word **age**. The ULT follows that reading. Other ancient manuscripts include the word "Amen" after Jesus ends his speech with the word **age**. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants